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VIEWS FROM THE WATCH TOWER

From the standpoint of the truth and its prosperity—its victory over error—no year in the past, in our experience, has ever offered so grand a prospect. During the past year the Lord has done great things for his people, whereof we are glad. Viewed from some standpoints it is difficult to imagine that the coming year could equal the past one, much less excel it. However, as we are learning more of the Lord's ways we are coming to have greater confidence in his almighty power, which is able to make all things work out his glorious plans as the due time of each item arrives.

But our hopes have circumstantial foundations supporting our faith. We will mention some of these, that we may hope and rejoice together. (1) The number of the interested is greater than ever before;—the WATCH TOWER list is nearly twenty thousand, which represents about 40,000 readers and co-laborers. (2) The consecration of all seems to be deepening. (3) These furnish nearly one thousand "volunteers," and guarantee a circulation of at least three millions of tracts which we may hope will find and enlist other earnest, consecrated heads, hearts and hands. (4) The colporteur brigade is now nearly 150 strong, and many of them well tried and experienced soldiers of the cross, whose zeal increases as they realize that "now is our salvation nearer than when we first believed." (Rom. 13:11) These will surely put into the hands of the Christian people many thousands of volumes of *Millennial Dawn*—which, in turn, should assist much in breaking down prejudice and superstition in thousands and in bringing hundreds into fellowship with the truth. (5) The pilgrim service will, we trust, be blest of the Lord to those already fully committed. (6) The *Pittsburgh Gazette* each week publishes the editor's sermon to from 70,000 to 85,000 readers far and near. This should prove a help to some. Many will read in a secular journal what they would refuse to notice elsewhere. (7) The "Good Hopes" prospects are favorable so far, and encourage us to lay our plans broad and deep for the year beginning.

The above prospects relate to the "*machinery*" which the Lord seems to have provided and blessed in connection with the "harvest" work. Now let us look to the conditions in the world outside our influence. We find that an increasingly large number of pious, Christian people are losing their prejudice and getting their eyes opened, little by little, to the beauties of the divine plan of the ages. It may be that the millions of tracts and hundreds of thousands of DAWNS which we have unitedly circulated, and the other efforts put forth to proclaim the truth, have been used of the Lord to break down the prejudice and to anoint the dim eyes. We are glad to hope so: we would feel discouraged indeed with any other view.

However, we are inclined to think that the results are largely the operation of forces at work in an opposite direction. While we are busy heralding the truth and endeavoring to show the real meaning of God's Word and its sureness of fulfilment, Satan is no less busy and has powerful influences at work. For the past twenty years he has been carefully sowing and watering the seeds of unbelief—"evolution" and "higher criticism"—in all the colleges and theological seminaries of Christendom. As a result the "leaven"—the corruption of faith—abounds in every direction. To such an extent is this true, that the term "orthodoxy" practically stands for this modern form of "rationalism" or unbelief.

The effect of this growing skepticism, or "falling away" from the faith, is two-fold. To a large class it is infectious: never well established or convinced of the truth of God's revelation, they needed only the word of some one "highly esteemed among men" (Luke 16:15), D. D., to turn them away from the truth to fables. Soon they plume themselves upon their "advanced views," and learn to look down upon those who hold fast to the precious Word (Titus 1:9), and to think of them and speak of them as "credulous" and "old fogy."

These "snares of the adversary" will, we doubt not, entangle the great mass of professing Churchianity. They shall indeed be snared and taken. A thousand will fall to one who will stand. (Isa. 28:13; Psa. 91:7) But the Lord's truly consecrated people will be kept by the power of God through *faith*. At first they are sure to be *bewildered* as they hear their trusted under-shepherds advance the very arguments once set forth by Ingersoll, Paine and other opponents of the Word. They wonder whether or not they heard correctly, and finally they wonder if they have been too slow and stupid and too credulous.

Alas! many of these dear sheep have relied too much on the creeds and traditions of men, and have not sufficiently "proved all things" before acceptance, with the standard of God's Word. And so their faith may be sadly shaken and their peace and joy in the Lord destroyed. But as surely as they are the Lord's sheep he will not abandon them, but if they cry unto him he will deliver them from the Evil One.

Deliverance will come to them just in time;—just when they have learned to deplore their loss of faith and its connection with the joys of the Lord. We are rapidly approaching a time of famine for the hearing of the Word of the Lord. Those who have always fed on the husks of human theory and tradition will not be aware of this famine; but those who do know the Lord will begin to feel the pangs of hunger. "Blessed are they that hunger and thirst after righteousness, for they shall be filled." The Lord will hear their cry for the bread of present truth and will send it to them by the hand of some of his willing servants. Verily *they* shall be fed and led into green pastures; because they are true sheep and under the care of the true Shepherd.—Psalm 23.

It is, therefore, in the interest of the Lord's true sheep that the evolutionists and higher critics should become more and more bold and aggressive soon. So much the sooner will the Lord's true followers discern that Babylon has been rejected—that instead of the name meaning longer the Gate of God, it now stands for confusion. When once they get their eyes open on this subject they will listen more carefully than ever for the true Shepherd's voice, and seek for the flock he is feeding, that they also may feed in pastures green and be refreshed by the still, deep waters of present truth.

Our view in this direction is most encouraging. The leaders of Babylon are nearly all evolutionists and higher critics, and their numbers and influence are making them more and more bold and outspoken. We welcome this progress of error in this class, realizing that it is the Lord's way of letting

error and all things work out good to those who really *love* him;—the called ones according to his purpose. Thus God will cause the pride and worldly wisdom and wrath and boastfulness of Satan and his deluded ones to praise him, to serve his cause, to deliver his true sheep from the bondage of churchianity. Let us be vigilant to use every opportunity to serve these and to do good unto all as we have opportunity; but let us not forget that the "strong delusions" the adversary is now permitted to bring upon Christendom will not be permitted by the Lord to deceive "the very elect."—Mark 13.22.

PRAY FOR THE REAPERS IN THE HARVEST

—MATT. 9:28—

Seeing that the fields of Christendom are thus white for harvesting, that everything is ripe for the gathering of the "wheat" class, what should be our attitude toward the Lord's work? The Lord arranges matters so as to place opportunities for his service within our reach—such opportunities for printing and circulating the truth as never before fell to the lot of the Lord's people. Are we doing all that we can for the Lord's honor, and for the assistance of brethren both in and out of Babylon? Some are doing heroic service and are being blest. It is our duty to stimulate all as best we can to seize and use the opportunities as they are daily passing us. If we fail so to do some in the future might reproach us with not having done all we could to bring them into the place of greatest blessing and security; for it is the zealous that are least likely to be ensnared by the adversary—if their zeal be born of love.

This time of great opportunity for the Lord's service is likewise a time of great opportunity for self-service—for "money-making," etc. It is a time of general activity, and the question is—In what direction shall our energies be expended? Whom will we serve? The Lord, his truth and his brethren? Or self, or the world, or the flesh, or the devil?

This is the hour of trial for the consecrated. We have solemnly told the Lord that we love him more than we love houses or lands, or father, or mother, or self, or any other creature, and now he is putting our professions to the test. The measure of our sacrifice of earthly privileges for spiritual ones will mark the degree of our love, our devotion, to the Lord; and our favor with the Lord, our growth in him, in his character-likeness, will be proportionate.

We all see the issue squarely. Let us each resolve that by the Lord's grace we will yet hear his voice declare of us, as members of his bride,—"She hath done what she could." This will mean more energetic and more persistent service. It will mean more "volunteers," and a still greater area of the wheatfield attended to. It will mean more WATCH TOWER subscriptions (free or paid—for you know that the interested poor are as carefully served and as much esteemed as those who can and do pay). It will mean daily watching and praying, that neither fear of man, nor pride, nor sloth, nor any form of selfishness, shall hinder us from attesting to the Lord our love and loyalty, nor deprive us of the present and future joys and rewards of his service.

We have specified labor in the circulation of our Society's publications, because we know of no others giving the "harvest" message—no others which the Lord is using so specially and peculiarly; and because we address those who we believe view the matter in the same light. We urge your coöperation, not only for the good that may thus be done to others, but also for the spiritual profit sure to come to your own souls. The work as we view it is one—the Lord's', and hence yours and ours, in proportion as we are the Lord's and are colaboring with him. TOWER subscribers now number 19,000; let us see what, under the Lord's blessing, we can make it by this time next year. In our last issue you saw the circulation of tracts and DAWNS for the past year; let us see what we each can do to increase those large figures for the year now commencing. The way to accomplish large results is not to hope that some one else may do and bear and get a blessing in this service; but for each to resolve to do what he can. Ask yourself,—What more can *I* do to increase the circulation of the WATCH TOWER and the DAWNS? How many more DAWNS can *I* put into circulation than I did last year? How many more WATCH TOWER subscriptions can *I* influence than last year? Remember, however, that our desire for the list is that it shall represent *the interested*, whether free or paid subscriptions;—especially are we desirous of having the Lord's saints on this list.

Pray for reapers! And ask the Lord to help you more and more as one of them, to gather much fruit. But in all this labor for others let us not forget that our first duty is the cultivation of the graces of the spirit in our own hearts. "He that reapeth receiveth wages, and gathereth fruit unto eternal life."

THE FINANCIAL STORM

Whether the financial storm is over, or only begun, no man knows; but appearances seem to indicate a clearing financial outlook for 1904. In any event, care and conservatism, "moderation," is the proper course for the Lord's people to pursue. Seek first (i. e., chiefly) the kingdom of God (to be jointheirs in it with our Lord), and seek its righteousness,—the righteousness it will uphold; and so far as possible get out of debt and keep out of it.

We still think, as a year ago, that the next few years will be very favorable ones for the propagation of the truth. This may be by the continuation of "good times," permitting the purchase of DAWNS by all classes: or it may be by a curtailment of prosperity which may give some the time for thought and study as well as the inclination now lacking.

THE WORLD'S OUTLOOK

There are strong indications of war between Russia and Japan, and there would be no knowing where the matter would end if once begun. Alliances might involve other nations. We look for a great war in which the whole civilized world will be involved (Joel 3:10), but know not if the time for it is very near. Our confidence is that the Lord is at the helm of national affairs in a special sense now, and that all things permitted will work favorably to the establishment of the kingdom for which we long and pray.

SPECIAL TRIALS FOLLOW CONSECRATION

MATT. 3:13-4:11.—JANUARY 17.

GOLDEN TEXT:—"*And lo, a voice from heaven saying, This is my beloved Son in whom I am well pleased.*"—Matt. 8:17.

This lesson, relating to our Lord's baptism unto death and his temptations in the wilderness, which immediately followed, illustrates the experiences of all who follow in his steps. In order to become Jesus' disciples at all, we must take a step which he did not take, namely, that of justification from our sins to divine favor and relationshp through faith in the blood of Christ. Having taken this step the call of the Gospel age has been for such as are of right condition of heart to forsake all and follow the Lamb whithersoever he goeth—in trials, difficulties oppositions and persecutions in this present life and into the glorious honors and divine favors of the life which is to come. Our Lord's experiences, therefore, furnish a good basis for reflection respecting what is to be expected and endured by all of his faithful.

Our Lord's baptism was more than "John's baptism." The latter was merely for sinners against the Mosaic Law, and indicated a return to harmony with that Law and to the relationship with God which that Law Covenant through Moses established. Our Lord Jesus needed no such repentance and reformation, being holy, harmless, and separate from sinners; hence it was that John was astonished when he presented himself for baptism. At first John declined, asserting that of the two he himself rather than Jesus needed that baptism, since they were both heartily obedient to the divine arrangement and had not at any time been open transgressors of the Law.

LIKE A DOVE

Without explaining to John what the latter would not have understood respecting the new dispensation and the appropriateness of water immersion as a symbol of his consecration unto death, our Lord merely said, Permit the service to proceed, John. I have a reason for so desiring it, and it is proper that I should do it in the fulfilment of certain things which I recognize to be right. Then John baptized him, and immediately after Jesus' baptism was finished and he had come up from the water John beheld and heard peculiar things, which apparently others thereabouts knew nothing of. He saw as it were an opening in the heavens, and something which he understood to represent the holy spirit, the power of God, descending upon Jesus. This was possibly a stream of light, which came not violently, like the lightning, but gently, like a dove, and he heard a voice saying, "This is my beloved Son, in whom I am well pleased."

Whatever sentiments John entertained toward his cousin Jesus previously, he was now convinced by what he witnessed that his cousin was the Messiah. Then he bore record, saying, "Behold the Lamb of God, which taketh away the sin of the world," and testified that when he was sent with the mission to baptize, and to preach the kingdom of heaven at hand, he was distinctly informed that in due time he would know the Messiah by seeing the holy Spirit from God come upon him.

Nothing in the account indicates that others than John saw this vision, nor was it necessary for others to see it. John was to bear record, and those who heard him had the same opportunity that we today have of knowing about this matter.

CONSECRATION AND BEGETTING

To Jesus this was a great moment—the moment of his begetting of the spirit. He had left the spirit condition that he might fulfil the Father's will and plan by becoming man's representative, substitute, ransom price; but he had been promised that the faithful performance of this would bring to him again the spirit nature, with added glory and greatness and divine favor. Now at thirty years of age, as soon as was possible for him to begin his ministries under the Law, he had made a full consecration of himself as a man—to give his time, his influence, his energy, his life, "all that he had," to purchase the forfeited life and inheritance of father Adam and his entire posterity. The consecration made by our Lord at the moment of his baptism is represented in the Scriptures in these words, "Lo, I come (in the volume of the book it is written of me) to do thy will O my God; thy law is written in my heart." This full consecration to death involved every human power, and there—as sealing the engagement—the Father gave him the holy Spirit as a first fruit of the new spiritual nature, which he would receive completely in his resurrection. That anointing of the holy Spirit was the begetting which, in due time, our Lord being faithful, would bring him to the birth of the spirit in the resurrection. We know from the Scriptures that he was faithful and thus became the firstfruits of them that slept, the firstborn from the dead.

Immediately he was led into the wilderness—Mark expresses it "driven into the wilderness"—by the spirit, the holy Spirit, which was now his own spirit or mind or will. We can readily understand why the spirit thus forced him away from the society of others. Jesus realized that he had a special mission in the world, different from others; that he had left the spirit plane of being and had become a man, that he might accomplish a work for mankind. He realized that this work was an important one in the Father's sight, and that already for centuries his coming and the great work he was to do had been foretold in the types of the Law and in the words of the prophecies. Even at the early age of twelve years he had felt anxious to be about the Father's business, and as soon as the legal age for his engaging in the Father's business had arrived, he had hastened to make his vow of consecration to do the Father's will in everything. As a man he could not understand and comprehend clearly and fully the meaning of the various prophecies, even as the prophets did not themselves understand these; and, although familiar with the letter of the Scriptures, he had been obliged to wait for a clear understanding of them until the time of his anointing of the spirit;—because "the natural man [however pure and perfect] receiveth not the things of the spirit of God, neither can he know them, because they are spiritually discerned."—1 Cor. 2:10.

"LORD WHAT WOULDST THOU HAVE ME TO DO?"

Jesus then hastened into the wilderness, away from friends and acquaintances and every distracting thing, that he might make use of the power of the holy spirit that had come upon him, that he might use the new sight. The eyes of his understanding had been opened to comprehend the lengths and breadths and heights and depths of the divine love and plan which he was to fulfil. He must not confer with flesh and blood respecting his future course, even if there had been any one perfect like himself with whom he might have conferred. He must confer with the Father. He must take the Father's words through the prophecies, and the lessons through the types, and must hear and see in these the great work mapped out for him. He must make no mistake at the beginning of his mission. He must not hastily conclude that the suggestions of others respecting the course Messiah would pursue were correct. He must not even take his own previous conceptions of his work. He must look at everything from the new standpoint of the spirit. No wonder he wished to be alone with God, and with the Word of God, which he had treasured up in his heart from infancy, and which, having a perfect mind, he unquestionably had before him as plainly as though he had the printed book.

Forty days passed, yet so intent was he upon the study of the work the Father had given him to do, and so perfect was he physically, that he did not hunger until then, as it is written, "He afterward hungered." The season had been a precious one, and undoubtedly the close of that forty-day period saw the Lord fairly well equipped in an understanding of the divine arrangement respecting the necessity for his death. He understood that the payment of the ransom price for the world was a prerequisite to his coming reign of glory and to its privilege of blessing all the families of the earth with an opportunity for attaining all that had been lost through father Adam's disobedience. But just at that juncture, when he was weak from his long fast and probably also from lack of sleep—for he probably was so deeply engrossed respecting the study of the divine plan that he neither ate nor slept those forty days—at this juncture of his extreme physical enervation came the adversary's chief besetments. True, through the forty days, while thinking of the divine arrangements, there were opportunities for questioning the wisdom of the divine arrangement; but these apparently were all nullified in the Lord's zeal to know and do the Father's will, and hence the temptations that are recorded are those following the fasting.

"HE WAS A MURDERER FROM THE BEGINNING"

We may well suppose that the great adversary—through whose deception mother Eve fell into disobedience, which brought in its train the wreck and ruin of the race—was an interested spectator in everything pertaining to the divine plan. Of course he knew the prophecies. Of course he knew of our Lord's birth and the annunciation of the heavenly hosts that the babe born at Bethlehem was to be the Savior of the world, the one whose coming was intimated to mother Eve—the seed of the woman who was to bruise the serpent's head. No doubt Satan had watched Jesus in all of his course up to this present time, had seen his baptism of consecration and had seen the Father's recognition of him by the anointing of the spirit. No doubt he had kept track of him while in the wilderness. All this is intimated in the words of one of the fallen angels or demons, who subsequently said, "We know thee who thou art, the Holy One of God." It may be noted here, however, that the Greek word daimonion (demons) is the word generally translated devils when speaking of the evil spirits which our Lord and the apostles cast out of many, but in the narrative of our lesson this is not the word used. Here we have the word diabolus, preceded by the Greek article thus making it the diabolus, the devil, the one whom the Jews sometimes called Beelzebub, the prince of the devils—the one referred to in the Hebrew as Satan, an opponent of God and of righteousness.

Satan realized that the most favorable time for an attack upon the anointed Jesus would be when he was weak from his long fast and vigilance, and hence it was at the close of the forty days that the temptations mentioned in this lesson were set before the Lord. It may be wondered by some why the Father would permit temptations, or why they would be necessary, or how they could be temptations to a perfect one. There is a difference between temptations which the Father considers proper and the temptations which come of the adversary. The former are tests of loyalty to God and to the principles of righteousness, and are intended to be a blessing and a help to all those who withstand them, and who thus demonstrate their loyalty to righteousness. The temptations of Satan, on the contrary, are in the nature of pitfalls and snares in evil and wrongdoing, temptations to make right appear wrong and wrong right, putting light for darkness and darkness for light. In this sense of misrepresentation and ensnarements in evil, God tempteth no man. (Jas. 1:12, 13) It was necessary that our Lord should be tested, and he was tested all through the three and one-half years of his ministry. Since he had consecrated himself and entered upon his work, it was necessary that these testings should begin at once, for if he manifested disloyalty to the Father, if he had a will of his own, a will that was not fully submitted to the Father's will in all points, he would not be worthy to be the Leader, the Captain of salvation to the many sons God intended to bring to glory. And unless proved perfect by testing his death should not have been accepted as an offset, the ransom price for the sin of Adam and for the sins of the whole world. To experience temptation does not imply sin, but it does imply liberty and freedom of will.

The three temptations here recorded practically illustrate all the temptations that came to our Lord during his three and a half years of self sacrifice, and likewise they illustrate all the trials and temptations that come to his followers. We are not to think of the Lord Jesus as being tempted by the weaknesses of the flesh, for he had no such weakness. We are not to think of his being tempted as a father, for he was not a father. We are to remember the statement that he was tempted in all points as we are—not we the world, not we believers merely, but we the consecrated believers, who are likewise begotten of the spirit and therefore subject to the besetments of the adversary along the lines in which the interests of the spirit clash with the interests of the flesh, however good and pure the latter may be.

"COMMAND THAT THESE STONES BE MADE BREAD"

The first of these temptations related to the Lord's hunger. He had possibly been hungry before, but not until endued with

the holy Spirit after his baptism had he that divine miraculous power at his command which would have permitted him to turn stones into bread. This temptation, therefore, did not signify that it is wrong to eat nor that bread is an improper food, but merely that the method of obtaining the food would not have been a proper or legitimate one. But why not, if he had the power, if he were the Son of God and God had given him this ability—why not use this power to satisfy his legitimate cravings? We reply, that the power that was given him was to enable him to carry out the consecration which he had made, and which involved the sacrifice of his flesh instead of its preservation. He might use this holy power upon others, to demonstrate his mission and to draw the attention of the people to the glorious restitution times prefigured in his miracles; but he might not use this holy power in any selfish manner for anything personal. To have done so would have been to misuse it and would therefore have meant sin.

Let us stop here and notice the lesson there is in this temptation for the Lord's followers. We also have received of the begetting of the spirit; and although we have the spirit in less measure than our Master, it is for the same purpose—not to be used selfishly for the feeding of our material bodies nor for the healing of our bodily ailments, but simply and only for the service of the Lord, the brethren, the truth. As our Lord declared in the garden, he could have asked the Father and have had twelve legions of angels to protect him; and so he could have asked the Father and have had the stones turned into bread, which would have nourished his body; but as our Lord declined to do both of these possible things, so should his followers, having consecrated their lives to the Lord, refuse to ask for divine interference for their own personal and temporal convenience or advantage. To do so would be to ask amiss, to ask selfishly, to ask what would be in opposition to the consecration made.

"THOU SHALT NOT TEMPT THE LORD"

Satan then tried another plan, suggesting a use of our Lord's divine protection which would bring him suddenly into notoriety amongst the people, and demonstrate that he was not an ordinary person but a special object of divine care. The suggestion was that he should go to the highest part of the temple structure, which overlooked the Valley of Hinnom, at a height of six hundred feet from its bottom—that he should leap from this prominent place in the sight of the people, and thus demonstrate his own faith in the Lord and in his mission as the Messiah, and attach to himself the awe and reverence of the people who would see the transaction or hear about it;—for all would know that without divine protection such a leap would mean certain death. The temptation had its plausible side. It seemed to imply great faith in the Almighty, and a refusal to follow the thought would seem to imply doubt on our Lord's part respecting his Messiahship and lack of faith in the divine power. It was a shrewdly put proposition. Additionally, it was backed up by Scripture texts: for Satan can quote scripture when it suits his purpose just as, under his guidance, Spiritualists and Christian Scientists and other rejectors of the Word of God are ready at times to quote what they think will serve their purposes. The scripture quoted was a very able one. "He shall give his angels charge concerning thee, and in their hands shall they bear thee up lest at any time thou shouldst dash thy foot against a stone." (Psa. 91:11, 12) It would almost appear that this scripture implied that our Lord was to make such an exhibit as Satan proposed.

First we inquire wherein such a course would have been an improper one—what scriptural injunction or righteous principle would have been violated? We reply that if our Lord had been pushed from the pinnacle of the temple, or if he had been in a dangerous position in discharge of duty and his foot had slipped, and he thus had been precipitated to the valley below, he would have been quite right in assuming that the divine power could protect his interests and cause that all things should work for his good according to promise. But to deliberately place oneself in danger and to call upon or expect God to offset the deliberate act with divine protection would be a mistake. It would be tempting God. And this was our Lord's reply to Satan, "It is written again, Thou shalt not tempt the Lord thy God."

We are here furnished a practical lesson in the interpretation of scripture. Where two scriptures seem to conflict we must examine the principles which underlie them, and the spirit of a sound mind, the holy spirit of loyalty to God and reverance for him, must assist us in determining the proper relationship of these scriptures, or which one should be followed when they seem to be in conflict. It is quite possible that the time had not yet come for the scripture which Satan quoted to be rightly understood. It is possible, therefore, that our Lord at that time did not know the proper interpretation of the words quoted by Satan; for if he had there would have been little temptation in the suggestion. He was guided by the principles of righteousness as well as by the scriptural testimony which he quoted. He perceived that it would be wrong to do a foolish act and to tempt the Lord to shield him from the natural consequences of the act. This conclusion of our Lord's mind was fully backed up by the Scripture which he quoted.

RIGHTLY DIVIDING THE WORD OF TRUTH

The scripture quoted by Satan we may now understand clearly, and this proves that the due time for its comprehension has come. We now see that the Psalm from which this is taken refers to the whole church of this Gospel age—Jesus the Head, and his faithful, the members of the body. We now see that while there have been feet members in some respects all the way down through this Gospel age, yet in a particular sense the Lord's people of this present time are the "feet of him that bringeth good tidings of peace." (Isa. 52:7) We see that as the feet, the last members of the Jewish house, stumbled over Christ as the stone of stumbling and rock of offence in the end of the Jewish age, so now we see the feet members of the spiritual Israel in the harvest or end of this Gospel age will be in danger of stumbling over the rock of offence. As it is written, "He shall be for a stone of stumbling and for a rock of offence to both the houses of Israel"—the fleshly and the spiritual. (Isa. 8:1, 4) We see that as the fleshly house stumbled over the cross (1 Cor. 1:23), so the spiritual house is to stumble over the same obstacle—the cross.

We see this stumbling now taking place, that higher criticism is undermining true faith in all denominations, and that the evolution theories are making the cross of Christ of none effect—implying that Jesus and the sacrifice for sins was wholly unnecessary, that men have been evolving and progressing upward under a natural law of progression and evolution, that he needed no redemption, and that restitution to a former estate (Acts 3:21) would be the worst thing which could happen to him. We see that in fulfilment of this promise the Lord has given his ministers a message for the feet class, designed to be helpful to them and to assist them over these peculiar stumbling stones of our day—to enable them to "stand" (Eph. 6:13); and this we see corresponds exactly to the assistance rendered to the feet members of the Jewish house—the Israelites indeed of that time. We remember how the Lord's dark sayings were not for any except those in a special attitude of heart, so that others hearing might hear and not understand, and seeing they might not perceive. So it is now: the great mass of churchianity hear not, see not, and rejoice in conditions which they fail to recognize as stumblings and in falling away from the faith once delivered to the saints.

"TEMPTED IN ALL POINTS LIKE AS WE ARE"

Coming back now to the temptation, let us see whether or not there are temptations before the body of Christ similar to this one recorded of our Head. There are. Temptations continually assail the Lord's people—suggestions to do some wonderful works in his name, and to thus prove to themselves and to others that they are heaven's favorites. The lesson for us to learn is that the work which the Father has given us to do is not a work of convincing the world, of showing his favor toward us and our greatness in him, but rather—"Hast thou faith, have it to thyself," as the Apostle says. Rather that we should quietly and humbly, yet as effectively as reason and propriety will permit, let our lights shine, and show forth the praises of him who hath called us from darkness into his marvelous light, and from a desire to be wonder-workers to the reasonable position of servants, ministers of the Truth. Let us fix our Lord's' answer clearly in our minds, "It is written, thou shalt not tempt the Lord thy God." Let us as members of the feet of Christ not accept outward deliverances from the trials and difficulties and responsibilities of life, but expect that our protection, our upholding, will be along spiritual lines—that we shall be kept from falling and from injury as new creatures in Christ Jesus, because our faith is stayed on him.

We do not know that Satan was personally visible to our Lord during these temptations: we must assume that he was not visible, that he did not appear as a man, nor in any other tangible form. Undoubtedly, as the holy angels had power to appear as men, Satan and the fallen angels at one time had the same power or privilege. But the divine sentence against them after the flood is distinctly recorded in the Scriptures. They are "restrained in chains of darkness" until the judgment of the great day, until the dawning of the Millennial morning. However, it matters not to us in what way Satan communicated to our Lord these tempting suggestions. In the third temptation, however, it is evident that the taking of our Lord to a high mountain and showing him therefrom all the king-

doms of the earth, was not a literal taking, but a taking in spirit or in mind or in thought. There is no mountain in the world from which all the earth could be seen, and even if the Roman world were understood there was no mountain anywhere in Palestine from which any considerable portion of the Roman world could be seen. But the mind can be projected to any part of the world in an instant or to any part of the universe in imagination.

Satan called to our Lord's mind, imagination, a great mountain or great kingdom, having supervision of the entire world. He suggested to our Lord that his mission would be accomplished if he should succeed in thus establishing a kingdom over all the kingdoms of the earth. This to some extent is the spirit of prophecy; namely, that it is God's purpose to establish through Christ a world dominion which will rule all the people of the earth to their blessing and uplifting from sin and degradation to life, joy, and peace—or so many of them as will respond to the blessed influences of that Millennial kingdom. Our Lord certainly understood that this was his mission—to lay the foundation for such a kingdom: we cannot, however, suppose that he as yet fully understood or comprehended all the steps incidental to that kingdom's establishment. Had he understood this, there would have been no temptation in Satan's presentation.

SATAN AS AN ANGEL OF LIGHT WOULD MISLEAD

Having stated the proposition in a form that would at once appeal to our Lord as being largely in accord with the Father's plans he had come to execute, Satan would have our Lord feel that he sympathized with Jehovah's' project and with our Lord Jesus in the execution of it, and was willing to render coöperation and assistance. In effect he said, Such a universal kingdom, for the civilization, enlightenment, uplifting and blessing of all the world I know is your proposition, and I am fully in sympathy with it; but there are different ways of getting at the matter. If you attempt his great work in the wrong way you will merely bring disaster upon yourself and failure to your plans, but if you get at the matter in the proper manner you will succeed. I am the master of the situation—the whole world is under my influence. I admit that in many respects it is a painful influence, and I shall be very glad indeed to have it rectified and the world's government made righteous. My leading of mankind into sin and rebellion and superstition was not so much because I wish them evil as because I knew that only in this way could I hold my power over them. Now all that I ask for coöperation with you in this scheme of a great kingdom to bless the world is that I receive a share of the dignity and honor with you—that you recognize me. Let us be partners. I will recognize you and you will recognize me, and together we will effect this great work of reformation for the whole world, for which you have so grandly and nobly sacrificed every interest up to this moment. Now be wise, for I assure you that any other method will meet only with disaster and bring needless and fruitless pain upon yourself.

As already intimated, the Lord had been studying the Scriptures from childhood; his perfect memory had grasped every detail of the prophecies, and now, since his anointing with the holy Spirit, he had come into the wilderness to determine this very point—how the great object of his coming into the world was to be made effective to the blessing of mankind—how he must proceed in order to fulfil the divine projects and become King of kings and Lord of lords amongst men for their blessing and uplifting. He heard Satan's proposition carefully, he noted the weight of the argument, he realized the truthfulness of much that Satan had said; but he saw in the Scriptures enough to indicate to him that the Father's plan was not the smooth one that Satan had suggested. He noticed in the Scriptures suggestions not only about glory, honor, dominion and power, and the bowing of every knee, and the confessing of every tongue, and the desire of all nations coming, and the knowledge of the Lord filling the whole earth, and the time coming when there would be no need to say to one's neighbor and to one's brother, Know thou the Lord, because all should know him from the least even unto the greatest; but he noticed also scriptures and types which clearly intimated that there was to be a sacrificing work accomplished. All the sin-offerings implied this, and the testimony, "he shall be led as a lamb to the slaughter," etc.

Reasoning on the question he could readily see that this sacrificing, slaughtering, etc., could not come after the glory and blessing and enlightenment of the world, and hence that it must precede the glory; for, as the Apostle Peter points out, the prophets "spake of the sufferings of Christ and the glory which should follow." Doubtless by this time the Lord had come to see that it was a clear teaching of Scripture that without the shedding of blood there could be no remission of sins, and that this meant that in some manner he should die for the people. Supposing that he saw this at the time, it meant that the temptation he experienced was all the stronger, because here Satan was proposing to him a method for dealing with the question from the opposite standpoint, without suffering, with exaltation and honor from the very commencement.

COMPLETE CONSECRATION ESSENTIAL TO VICTORY

Our Lord was saved from any vacillation or manifestation of weakness on this subject by reason of the fulness, the completeness of his consecration, which he had symbolized at Jordan. There he had said, in heart at least, "I delight to do thy will, O my God, thy law is written in my heart." This desire to please the Father, to obey the divine law in his heart saved our dear Redeemer from any yielding to Satan's wiles, and similarly our consecration as members of his body must be thorough if we would hope to stand the testing which must come to each one of us as we pass along the narrow way, following in his footsteps, seeking the glory, honor and immortality which he has promised us. Our Lord's prompt and allsufficient answer was, Leave me, adversary; for it is written, the Lord thy God shalt thou worship and him only shalt thou serve. I cannot be a co-worker with you in any sense of the word; to do so would be disloyalty to the great Jehovah. I must be loyal to the Lord and to the commission he has given me and to the doing of his will in his way whatever the cost.

Members of the body of Christ following in his footsteps have temptations from the adversary along similar lines. Not that he offers to divide the kingdom of earth with us, for so great a proposition would not appeal to us, being incredible; but to us he does propose deviation from the close following in the Master's footsteps. He suggests continually to the Lord's followers easier ways by which as much or more good can be accomplished and without sacrifice and self-denial. These ways of avoiding sacrifice and yet of seemingly attaining good ends always imply more or less of co-partnership with the adversary directly or indirectly, an acknowledgment of him, a bending to evil—to evil men or evil principles.

Under such circumstances we should note carefully the Lord's method and walk in his steps. We should refuse to have any partnership with sin or evil influences or methods in our endeavors to serve the Lord and his truth. Satan does not approach us in human form nor in diabolic form, but generally through human agencies, through human ambitions, parties, sects, etc. If our Lord had made inquiry of Satan as to what would be the program, doubtless he would have advised him to become a Pharisee of the Pharisees at once, and through such steps gradually he would have proceeded to elevate our Lord over the Jewish people and ultimately over the world—if indeed he who was a murderer from the beginning and abode not in the truth could be trusted in respect to any promise.

Similarly, today, he proposes to the Lord's followers identification with nominal churchianity. He flatters them with some trifling office larger in name than in fact or service; he persuades them that they have a large influence and that to withdraw from Babylon would be to incur suffering upon themselves and their families and to do general injury to the work which they seek to forward. By this means, if he cannot lead them onward step by step to full coöperation with him in the blinding of others, he at least can hinder those who yield to his propositions from ever stepping out boldly and courageously on the Lord's side and in opposition to superstition and error. He can hinder them from being more than conquerors and having a place in the body of Christ. What shall our answer be to his suggestions? Let us answer with our Lord that we can enter into no partnership, be members of no institution, nor coöperate with any along lines that would be either dishonoring to the character of our heavenly Father or in any measure contrary to those which he has marked out as the pathway for those who love him—the pathway of self-denial, and incidentally of suffering for the cause of right and truth.

"ADD TO YOUR FAITH, FORTITUDE"

Another thought: one great difficulty with the Lord's people is that, even when determined for a right course and thus resisting the temptation, they do not take sufficiently positive action. Many say to the tempter, I have concluded not to yield at this time. Thus they leave in their own minds an opportunity open by which the tempter may return. Our Lord's course was the proper one: we should dismiss the tempter once and forever. We should take our stand so firmly that even the adversary would not think it worth while to come back at us along that line; "Leave me, adversary," I will worship and serve my God alone.

Our Lord's temptation thus terminated. Henceforth he had Satan for his adversary, but the Father his protector and ultimately his deliverer. Had he not reached this final decision we may presume that Satan's temptations would have continued for days or weeks or years, and would have been a hindrance to the Lord in the work he had come to do. So with us, we must settle it if we would be on the Lord's side; we must

decide that in no sense of the word will we yield to the adversary, either from policy or to enter into any transaction either to protect life, name or fame. Our decision must be a firm one, somewhat as expressed by the poet:—

"Vain, delusive world, adieu,
With all thou callest good;
To my Lord I would be true,
Who bought me with his blood."

"MARVEL NOT IF THE WORLD HATE YOU"

When the Lord's followers take a firm stand on this subject as their Leader did, the results are the same. Satan is their implacable opponent; he will see to it that they do suffer, that there will be opposition not only by himself but by the world, which is largely under the influence of his spirit, and in various ways. Taking this stand they must not marvel if the world hate them, and if all manner of evil be said against them falsely for Christ's sake. And the more prominent they may be, as in our Lord's case, the more virulent we may expect attacks against them to be—the more interested will the great adversary be in overcoming them. This thought of Satan's opposition to us, and that we are contending not merely with flesh and blood but with principalities and powers and wicked spirits in high positions of power, would be appalling to us did we not on the other hand realize that by this same positiveness of decision we acquire great helps and assistances by other unseen powers. From that moment of our positive resistance of temptation and positive standing up for the Lord and his cause, we become stronger in the Lord and in the power of his might, and greater is he that is for us than all that be against us.

It was so in our Lord's case. At once he was ministered to by the unseen messengers of Jehovah, and whatever terror lay in the intimated opposition of the adversary was more than counterbalanced by the assurances of divine favor and assistance. So it is with us. If God be for us who can be against us—what will all the oppositions of the world, the flesh and the devil amount to since God declares that we are his and all things are ours, for we are Christ's and Christ is God's?—1 Cor. 3:21-23.

THE TEACHER AND HIS MESSAGE REJECTED

LUKE 4:16-30.—JANUARY 24.

GOLDEN TEXT:—*"He came unto his own and his own received him not."*—John 1:11.

Our Lord began his ministry in Judea, and is supposed to have spent a year there before going to Galilee, the province in which most of his life had been passed. And even when he did go to his home province he chose to visit Capernaum before going to his native city, Nazareth. This was a wise course, considering the fact that a prophet is generally less esteemed at home than abroad. As it was, his fame in Judea and still later at Capernaum had aroused quite an interest in the people of Nazareth, where he had lived from about three years of age until thirty. A certain amount of pride in their fellow-townsman had thus been awakened, and we may be sure that there was a large attendance at the synagogue on the first Sabbath day after our Lord's arrival in Nazareth.

But while it was an object of our Lord's ministry to awaken and draw the interest of the people of Palestine to himself and to the message which he had to deliver, nevertheless it was not the object of that message to gather all the people to the Lord, but rather to separate the wheat from the chaff—to gather the wheat to Jesus and, naturally, to array the chaff class in opposition. This foretold result of the Lord's ministry we see was fully accomplished. "He came unto his own [people] but his own received him not, but to as many as received him, to them gave he liberty [privilege] to become the sons of God"—to be transferred from the house of servants, of which Moses was the head, to the house of sons, of which our Lord Jesus is the Head. We remark incidentally, however, that although faithful servants were gathered during our Lord's ministry, they were not begotten again until Pentecost. Pentecost brought the begetting of the spirit to such of them as were then ready—the begetting necessary to a spirit development of character, necessary to an ultimate birth of the spirit in the first resurrection.

The first verse of our lesson shows distinctly that it was our Lord's custom to attend the synagogue meetings every Sabbath day, and his custom also to be the reader for the congregation. The synagogue services were not at all like the temple services. The latter was the house of prayer, and the place where typical atonement was made for the sins of the people with the blood of bulls and goats, etc. The synagogue more nearly resembled present day Bible classes, where the Scriptures are read and freely discussed, not only by the leader but also by all in attendance as they may feel disposed. There are certain good features connected with this arrangement, one of which is the opportunity it affords for bringing out discussion on any Scriptural topic. We warmly commend the Bible study and Bible-class methods as still appropriate to the Lord's people and still beneficial for the elucidation of truth.

RIGHTLY DIVIDING THE WORD OF TRUTH

The Jews had a certain order in which the Scriptures were read in the synagogue, and apparently the book of Isaiah was the appropriate one for this occasion. The Lord turned to what we now call the sixty-first chapter of Isaiah and read the first verse and part of the second, and closing the book he sat down and made certain comments upon the passage read. We find that our Lord read discriminatingly, or, as the Apostle expresses it, he "rightly divided the Word of truth." He read the part appropriate to the time, but did not read about the day of vengeance. His teaching was to test the people: if his message were received no day of vengeance would be necessary; if not received the day of vengeance would follow, as it did follow upon that nation after it had rejected him. There is a lesson for the Lord's people in this: it is better that we should read one verse understandingly and appreciatingly than that we should merely read chapter after chapter of the Lord's Word in a formal manner.

Our Lord brought home to his audience the meaning of his text, saying, "This day is this scripture fulfilled in your hearing." It had been written centuries before and read hundred of times, but now, in the harvest of their age, for the first time it could be said that it was fulfilled. The holy Spirit had come upon the Lord Jesus about a year before, after his consecration at Jordan. It constituted his anointing. The Jews were accustomed to this thought of anointing: their high-priests were anointed, as representing the Lord's power or spirit upon the priest, to authorize him to perform the sacrifices and to mediate between God and the people. Their kings were anointed, representing that divine power and guidance was upon them, and that they were specially authorized to represent the Lord in the government of the people.

The promise was that the Lord's anointed, the Messiah, should by and by come and establish a reign of righteousness in the earth, and now our Lord announced himself as the anointed of the Father. He did not do this in any coarse or rude manner, saying, "I am the Messiah. I am the anointed of Jehovah, with authority as priest and king;" but he did it in a quiet, unassuming manner, by calling attention to the prophecy and declaring that its fulfilment had now taken place. The announcement was not that the Lord had anointed him to rule, but that the first part of his mission was to preach, to declare, to be the mouthpiece of God to humanity. He had a great message which should ultimately be unto all people, but which at that time was only for so many as had ears to hear.

It would undoubtedly be disappointing to many to have the royalty feature passed by, and to find that Messiah's work as herein delineated by the prophet and announced by the Lord, was one of preaching a good message rather than of raising a great army—of preaching to the meek and poor, rather than of rallying round himself the rich and wise and proud. They would be disappointed, too, at the part of the message which says that he was to bind up the broken-hearted. They had expected, perhaps, that, like the great warriors and leaders amongst the other nations, their deliverer would be the one who would cause the loss of many lives and the breaking of many hearts with sorrow and with trouble. Even those whose hearts were somewhat broken were probably disappointed because of their wrong expectations.

The proclaiming of liberty to the captives and the opening of the prison doors to them that are bound, our Lord's hearers probably did not understand. Their thoughts may have gone out to John the Baptist, who at this time was in prison, and they may have wondered whether Jesus would take any steps for his release. They probably had little conception of the real meaning of this scripture—that it signified the liberation of Satan's captives from the bondage of sin, and ultimately the release from death and its bondage of the millions who have gone down into that great prison-house, the tomb. Even the Lord's disciples, who had ears to hear his message and hearts to respond thereto and become his followers at any cost, could not at this time have appreciated the greatness of the Lord's work. Little by little he needed to make known unto them the meaning of the prophecies and explain that the hour is coming in which all that are in their graves shall hear the voice of the Son of Man and shall come forth.

THE ACCEPTABLE TIME

"The acceptable year [time, period] of the Lord" mentioned by the prophet was not understood either. Blessed are our eyes that we now see that this acceptable year or acceptable time or acceptable period is the entire Gospel age, during which God is willing to accept all that come unto him through Christ —willing to accept them as joint-sacrificers with Jesus, as members of the great royal priest. True, by and by, at the close of of Millennial age, the Lord will be willing to accept so many of the world of mankind as the great Redeemer shall have brought into heart-harmony with him, and, by restitution processes, back to the image of God, But that acceptance of the world, after restoration by Christ, is a very different one from the acceptance of the church in this present time.

Our acceptance now means our change of nature, our begetting to the new nature, the spiritual; and the terms or conditions of this acceptance are, as expressed by the Apostle, that having been first justified freely by God's grace through the redemption that is in Christ Jesus, we should, secondly, "present our bodies living sacrifices, holy and acceptable to God and our reasonable service." This acceptable day, then, means the day in which our heavenly Father is willing to accept the sacrifices of the anointed. He had only accepted Jesus' initiatory sacrifices of consecration, which later our Lord fulfilled and finished at the cross. It was the ground upon which the heavenly Father gave him the exceeding great reward of the first resurrection blessing—to glory, honor and immortality. So with all the members of the body following in the footsteps of the Savior, justified by his blood—their sacrifices are counted in as acceptable to the Father during this antitypical day of atonement; and by its close all of these "better sacrifices"—then the typical bullock and goat sacrifices—will have been offered and will have been accepted, and thereafter no sacrifices will be either needed or accepted.

This wonderful prophecy which our Lord declared was being fulfilled in his own person is still in process of fulfilment in the persons of his truly consecrated followers—the members of his body. This was shown in the type. The holy anointing oil was poured upon the head of Aaron, but ran down even unto the skirts of his garments, thus anointing in the figure each member of his body. So it is with us. We are members of the Anointed One, and that which was true of our Head is true in a measure also of each one of us. We are all anointed to preach, all authorized of the Lord to declare the good tidings of the coming kingdom to all the meek and broken-hearted. It is a mistake to suppose that our commission and the Gospel message given us is intended of the Lord to break men's hearts. It is a mistake to suppose that we are commissioned to go especially to the froward. Our message, while given out broadcast, must not be expected to attract any except the meek and broken-hearted. True, the light shining in the darkness will reprove the darkness and convince of sin, of righteousness and of coming judgment, or discrimination between the righteous and the unrighteous; but this is an incidental feature. The real mission of the Gospel is to the meek and to the broken-hearted.

As respects the world our general message, so far as they are able to hear it, is liberty to the captives and ultimately opening of the prison-doors of death, that all the families of the earth may in due time receive from the Lord through his Anointed the great blessing of the knowledge of the truth, the opening of the eyes of the understanding, opening of the deaf ears, that they may know their God and be able to return by way of holiness and the restitution processes which will ultimately be at their disposal during the Millennial kingdom. We can do still more for those who have ears to hear now. We can tell them of their liberty, of their freedom from the domination of Satan and sin and the weaknesses of the flesh. We can assure them in God's name, and through the merit of the great sacrifice for sins given by our Savior, that their past sins are forgiven and that their present weaknesses and imperfections are covered, if so be that they are trusting in Jesus and seeking to walk not after the flesh, but after the spirit to the extent of their ability. This justification by faith is for the Lord's servants and handmaidens now, but an actual justification or release from the bondage of sin and Satan is the glorious provision for the world in general during the coming age, when Satan shall be bound, when he will deceive the nations (peoples) no more.

GRACIOUS WORDS TO UNGRACIOUS HEARTS

The Lord's discourse is not given, but unquestionably it was a grand one based upon so grand a text. The record is that all present bore witness to the words of grace which proceeded out of his mouth— words of favor, of blessing, of comfort, of peace. We know not to what extent the Lord may have described the blessings yet to come upon the world through his Millennial kingdom, secured by his work of redemption. His old neighbors and friends were beginning to think very highly of him, and apparently the old proverb that a prophet is without honor in his own country and amongst his own kin was about to be disproved. Apparently, also, the people of his home city were about to receive him as indeed being a great prophet, and rejoice in him and be proud of him because he was of their city—Jesus of Nazareth.

But how short-lived was their appreciation of him! How quickly the natural mind and perverse reasoning turned everything upside down, and turned his admirers into enemies, hating him and seeking his life! They began to say, Is not this the one we have known as Jospeh's' son? And then they began to wonder what mighty works Jesus would do in their midst, having heard of the great miracles wrought by him in the province of Judea and in the nearby city of Capernaum. Our Lord interpreted their thoughts and said, "Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do here in thine own country."

We know not why our Lord refused to perform miracles in Nazareth. We may surmise, however that this being his home city, where he was well known and where undoubtedly he had previously read in the synagogue, the people being in a right condition of mind should have been ready to accept the good tidings without any attestation of miracles; whereas in the other cities, where the Lord was not known, the miracles were more or less necessary as his credentials, and none might have been expected to receive him and to accept his teachings without having either a personal acquaintance with him or the attestation of miracles. The thought would be that the miracles of our Lord were not intended to be restitution blessings, because the restitution times had not yet come—that the miracles performed were merely to witness, to attest, to substantiate, fortify and clinch our Lord's teachings. Secondly, the people of Nazareth should not have expected miracles, did not need miracles, having another attestation instead, namely, their acquaintance with Jesus.

HAVE WE NOT DONE MANY WONDERFUL WORKS IN THY NAME?—MATT. 7:22, 23.

A lesson may be drawn from this circumstance applicable to our day. Miracles are not necessary today amongst the Lord's people, and hence they have passed away. Not that the Lord has any the less power, but that the time for restitution has not yet come, and the necessity for miracles as introductions to the Gospel message is no longer manifest. Hence, although not for a moment doubting the divine ability to heal all manner of diseases today, we are inclined to look with suspicion upon the miraculous healings of the present time, whether done by Mormons or by Christian Scientists or by Christian Alliance people or by Spiritualists or by Mr. Dowie and his followers or others. We are inclined to look upon miracles as some of the "wonderful works" mentioned by our Lord, to the performers of which he will say, I do not recognize you as my faithful disciples.

Satan and his work are undoubtedly opposed to life and healing, etc.; nevertheless, he is quite able and willing to reverse his processes and to become either a preacher or a healer, as may best suit his convenience. Our Lord in speaking on this subjejct implied such a course on the part of Satan, but intimated that it would mean the fall of Satan's kingdom—that it would imply that such efforts were necessary in order to perpetuate the superstition and blindness which he has been exercising over mankind, necessary in order to distract attention from the glorious light of present truth, gradually breaking in upon the hearts and minds of those who are the Lord's truly consecrated people.

The present time, so far as the Lord's people are concerned, is a time for sacrifice and not a time for restitution—a time for laying down their lives and not a time for saving them. It is a time for the binding up of their broken hearts, though not a time for the repairing of their marred bodies; a time for a reckoned deliverance from sin and death, but not a time for actual deliverance. As for the world, it has now a sufficient witness on every hand to the greatness of Messiah and to his merit as a teacher, it needs no temporary healing of the sick for this purpose, and as for the permanent healing of the world's sickness, the time has not yet come for this; but, as the Apostle Peter points out, it will come at the establishment of the Lord's Millennial kingdom at his second advent. "The times of restitution of all things spoken by the mouth of all the holy prophets since the world began" shall follow, and they will indeed be "times of refreshing."

The people of Nazareth were interested in Jesus from the standpoint of selfishness—pride in him as the representative of their city—and hoped that the great miracles that he had wrought in other cities would be more than duplicated at his home. And so when he intimated that he would do no such miracles there they were chagrined. His citation of previous

similar dealings in no measure placated their anger. They were filled with wrath and rose up and thrust him out of the city in the direction of a precipitous hill about forty or fifty feet high, with the evident purpose of killing or maiming him by pushing him over the brink.

"MARVEL NOT IF THE WORLD HATE YOU"

What a picture we have here of the natural man in his fallen condition! At one moment rejoicing in the Master's gracious words, at another desiring to destroy him because of the failure of their selfish hopes and ambitions. So it has been with the Lord's people since, and particularly is this true in the present time, the harvest of this Gospel age. Many hear the good tidings of great joy for all people, and while declaring it to be the grandest Gospel message conceivable, yet selfish interests—especially sectarianism, and the feeling that instead of this message building up their favorite sect or party it will have the effect of discrediting the same—seem to evilly influence those who rejoiced in the gracious message but a short time previously.

Apparently our Lord permitted the matter to go far enough to show the real spirit of his opposers, and then, turning himself, he overawed them with the glance of his eye and passed through their midst unmolested. He exercised this power because his time was not yet come. So, too, we may suppose it will be with all the members of his body. As the Father had a due time for the Son in which to accomplish his work, so, doubtless, divine providence is overruling and guiding the affairs of each member of the body of Christ so that not even a hair of their heads could fall without divine notice; and so, their lives being precious in the Father's sight cannot be taken from them in any manner until their time shall have come—until they shall have finished the work which the Father has for them to do—until they shall have experienced the chastening and polishing necessary to fit them for the kingdom, or until by their own wilfulness they shall have taken their affairs out of the Lord's hands or have refused to walk in his steps.

"HIS OWN RECEIVED HIM NOT, BUT—"

Our Golden Text was fulfilled not by the above rejection of our Lord at Nazareth, but by his rejection by the whole nation of Israel. The Apostle, however, points out that, while the nation as a whole rejected the Lord, there were individual exceptions; and hence, while the nation as a nation was rejected by the Lord, these faithful individuals who became his disciples were received of him, were granted liberty to become members of the house of sons, and at Pentecost received the spirit of adoption, the spirit of begetting to the new nature.

A parallel to this experience of fleshly Israel is to be sought and is readily to be found in antitypical Israel—nominal spiritual Israel. At our Lord's second advent be comes to Christendom as his professed people ; and, in harmony with the prophets, he is again rejected—yet not by all. As there were some amongst the Jews ready to receive him and to follow in his steps, so, today, there are some to whom his words are applicable, "Blessed are your eyes for they see and your ears for they hear." Those of the spiritual house now accepting the Lord are in due time to receive a great blessing—the antitype of the Pentecostal blessing—it will be glorification. Soon shall the wheat class of this Gospel age be blessed and changed that they may "shine forth as the sun in the kingdom of their Father." (Matt. 13:43) Thus we see that the Lord will be for a stone a stumbling to both the houses of Israel, but for a blessing to some, the faithful of each. They shall become as the very elect, his body members, his bride, and be associated with him not only in the anointing and sufferings of this present age, but also in the glories of the future work of blessing all the families of the earth with a knowledge of the Lord and with an opportunity to return to favor if they will.

"THE EARTH SHALL YIELD HER INCREASE"

The following is a letter from a brother in the Truth illustrating well how all that the Lord has promised respecting food for the restored millions of our race now in death can be fulfilled:

DEAR BROTHER RUSSELL:—

I have recently learned of a matter which I believe will be interesting to you. It is this:

About ten miles from Philadelphia there is a small farm of fifteen acres, the owner of which has brought it to an extremely high state of cultivation. The results are almost past belief. The matter has been attracting the attention of the United States officials, who have been keeping tab on the wonderful doings of this farm for the past four years.

I visited the farm and met the owner personally. He is a minister in the nominal church, and manages this little farm additionally. On the fifteen acres he was supporting, at the time of my visit, twenty-nine head of cattle and three horses. He raised all the feed for this stock on the fifteen acres, and sold additionally considerable hay and grain which he was unable to use. He has a good-sized house and barn on the premises, and last year, besides maintaining himself and family from the proceeds of the farm, cleared from it a profit of twenty-one hundred dollars. He has brought his farm to a condition where it produces three crops annually without expending a dollar for fertilizers of any kind. The vegetation is so heavy and luxuriant that weeds are completely choked out. There is scarcely a weed to be found on the place. All this has been done on an ordinary clay soil in only twenty years. About him on every side are farms many times as large where the owners use large quantities of imported fertilizers, gather only one crop a year and only just manage to get along comfortably.

I at once thought to myself, this is an illustration of how the wilderness shall blossom as the rose and the earth yield her increase, and it is coming to the attention of mankind at just the proper time—at the beginning of the millennium. I suggested this thought to the minister, but to my sorrow he replied that he had no faith along that line; that he was in accord with Henry Ward Beecher's view that the fall of man must have been upward, and that we are gradually attaining by evolutionary processes the perfection of our race.

I replied that my loyalty to the Scripture teaching that man passed under divine condemnation through disobedience, so that he needed the redemption which our Lord Jesus accomplished as a ransom for all, and that he still needs the blessing of restitution to bring him back to the image and likeness of God in which he was created, forbade me to accept any such view.

The minister replied that he once held similar views regarding the atonement until he went to college, and that there he learned to view matters very differently. Seeing that he discarded the foundation doctrines of the divine Word, I felt that it would be useless to make further effort to interest him in the glorious plan of the ages. I said to myself, "Here is one of those mentioned by the prophet, when he said, "A thousand shall fall at thy side.'" This friend has fallen. Doubtless many others are similarly falling away from their relationship to our heavenly Father through a loss of faith in the Redeemer he has provided. I at once applied to myself the words of the Apostle, "Let him that thinketh he standeth take heed lest he fall"; and while rejoicing that I still stood firm on the ransom, I uplifted my heart in prayer to the Lord that he would ever keep me loyal to himself and the great plan of the ages of which our dear Redeemer's sacrifice is the center and foundation.

Returning to the subject of the farm, I made a little calculation as follows: In a little country village a total annual income of two hundred and fifty dollars, used carefully, will easily maintain for one year five adult persons who enjoy good health, even under present unfavorable conditions as respects the quality and prices of commodities. Thus this little farm of fifteen acres would maintain the minister's family of say five persons and forty-two other individuals or forty-nine in all—an average of about three per acre or one thousand nine hundred and twenty persons per square mile.

The total land surface of the world is 52,299,431 square miles, and doubtless under the divine government nearly all of this will be reclaimed for purposes of cultivation; but let us suppose that one-third of it will always be waste land. This leaves 34,866,287 square miles for cultivation, and on the basis I have suggested, would support an army of 66,943,271,040 people.

It seems to me that the preacher's little farm comes pretty near making a basis for a mathematical demonstration of the earth's ability to yield crops sufficient for the support of all who will be found worthy of lasting life at the conclusion of the millennial age; even without allowing for supernatural power and bettered conditions.

CLAYTON J. WOODWORTH.

VIEWS FROM THE WATCH TOWER

EMPLOYERS OF LABOR AGITATING

These are the Conditions We have been Announcing Since 1875, as Evidences that We are in the Great "Day of the Lord" and that its Battle or Struggle is Impending.

In December last two important meetings of manufacturers and labor employers were held; one in Dayton, O., the other in Chicago, Ill. The proceedings at Dayton and the object of the meeting are thus described in the daily press—

"A resolution was adopted asking Congress not to indorse the eight-hour bill, when that document comes up for action. Another resolution requests all employers' associations throughout the country to affiliate with the national body.

Against Union Label

"The determined stand to be taken by the association is indicated in the passage of a resolution instructing all members of employers' associations affiliated with the national body not to place the union label on any of their output.

"It is proposed also to establish a labor information bureau, where will be kept a tabulated record of all law-breaking and undesirable workmen.

"The present methods employed by unions in conducting a boycott were bitterly denounced.

"A bureau of organization, publication, and education will likely be located at Dayton, although the headquarters will be at Indianapolis.

Platform Adopted

"The following platform was adopted as an open letter to the public and affiliated associations:

"Resolved, by the executive committee of the Citizens' Industrial Association of America, that the present industrial conditions have become so deplorable by reason of the indefensible methods and claims of organized labor that the time has come when the employing interests and good citizenship of the country must take immediate and effective measures to reaffirm and enforce these fundamental principles of American government guaranteeing free competitive conditions.

"In its demand for the closed shop organized labor is seeking to overthrow individual liberty and property rights, the principal props of our government. Its methods for securing this revolutionary and socialistic change in our institutions are also those of physical warfare. Because of this warfare the industrial interests of the nation during the last years have been injured to an irreparable degree. Many firms have been driven into bankruptcy, and the cases are innumerable in which workingmen have been disabled and even murdered, while numerous families have been rendered destitute by reason of the tyranny and seditious attacks upon society by the strike organizations.

"Condition of Anarchy"

"A condition of anarchy has existed continuously in some States for months past, and, in fact, the acts of lawlessness committed under the sacred name of labor are of such frequent recurrence that the public sense of their enormity has become blunted. The period of great prosperity brought about by the unrestricted operation of the law of supply and demand is also being destroyed by the acts of violence of organized labor, and as a result we are now confronted with the possibility of a period of depression.

"While we most emphatically object to being classed as enemies of organizations of labor that are conducted upon lawful and beneficent lines, yet we are unalterably opposed to the present programme of violence, boycotting, and tyranny now being carried out by the majority of labor unions.

"We therefore urge the rapid organization of those who believe in the maintenance of law and order and the perpetuation of our free institutions, to the end that they may wield their full and proper influence upon the destinies of the nation. Since organizations exist for the apparent purpose of defying law and common sense, and are able to intimidate and influence public men and municipal authorities, there is no alternative left to those who desire to preserve bearable conditions in our body politic than that of forming counter organizations.

"It is only through the machinery of organization that we can hope to exercise a potent and salutary influence over public thought and the conduct of public officials, to the end that the rights of American citizenship can be assured to free and independent labor, the rights of property protected and legislation of a socialistic nature prevented from being enacted into law."

Strong Words at the Chicago Session. Bloodshed Predicted

"If the fight for the closed shop is allowed to continue there will be scenes of bloodshed in this country that will surpass the days of the French revolution. The closed shop is un-American, unrighteous, a restriction of liberties of our people, and a death blow to the individualism that makes for success."

The foregoing sentiment, expressed by W. B. Brinton, president of the Peru Plow Company, was cheered by 600 members of the Illinois Manufacturers' Association at their annual banquet.

"Our rights," declared Mr. Brinton, "are dependent on the settlement of the question once for all as to whether an employer can hire whom he pleases without being subject to the dictation of any organized body. The Chicago City Railway has won a great victory in establishing its right to engage its own employees. Without this right, which is becoming recognized by the great mass of people, the commercial supremacy of the United States will be at an end."

FERTILIZING SOIL WITH BACTERIA

Because we are in the dawning of the Millenium, the Lord is graciously lifting the curtain and letting in the light upon one subject after another.—to prepare for the great blessings of that glorious time and its re-awakened billions of humanity. From this standpoint the following article from the *Literary Digest* will be read with interest. It shows one of the ways the Lord's promises may be expected to be fulfilled and cause the wilderness to blossom as the rose. And every evidence of the kind adds to our general faith in our Father's willingness and ability to do all that he has spoken by the mouths of all his holy prophets since the world began.

The article follows:—

Soil that will not bear crops is suffering from starvation. This may be remedied by properly "feeding" it with fertilizers; but in certain cases the trouble may also be cured, like some diseases, by inoculation. In other words, soil deficient in nitrogenous matter may be treated with cultures of certain bacteria that enable plants to absorb and utilize atmospheric nitrogen, as has been shown in Germany by Professor Nobbe. Fertilizing material sufficient for an acre may now be purchased in a small glass bottle. Ray Stannard Baker tells in *Harper's Magazine* just how this discovery was made and how it has been utilized. According to Mr. Baker, it had its beginning in the earlier discovery that plants are fed largely from substances in the air and from consequent study of the problem of how the plant is able to appropriate this aerial food. Says the writer:

"The chief chemical elements in all vegetable substances are oxygen, carbon, hydrogen, and nitrogen. . . . . Nitrogen is the all-important element. Potassium and phosphorous are usually present in abundance, or they can be easily supplied in the form of wood-ashes and other fertilizers; but nitrogen is more expensive and more difficult to restore. Nitrogen is what makes the muscles and brain of a man; it is the essential element of all elements in the growth of animals and plants. . . . . If the world ever starves, it will be from lack of nitrogen; and yet if such starvation takes place, it will be in a world full of nitrogen. For there is not one of the elements more common than nitrogen, not one present around us in larger quantities. Four-fifths of every breath of air we breath is pure nitrogen—four-fifths of all the earth's atmosphere is nitrogen. If mankind dies of nitrogen starvation, it will die with food everywhere about it and within it.

"But unfortunately plants and animals are unable to take up nitrogen in its pure form as it appears in the air. It must be combined with hydrogen in the form of ammonia or in some nitrate. These facts have been well known to science for many years. At the same time it has been known, as a matter of experience among farmers, that when land is worn out by overcropping, with wheat or oats, for instance, both of which draw heavily on the earth's nitrogen supply, certain other crops would still grow luxuriantly upon it, and that if these crops are left and plowed in, the fertility of the soil will be restored, and it will again produce large fields of wheat and other nitrogen-demanding plants. These restorative crops are clover, lupin, and other leguminous plants—a classification including beans and peas. Everyone who is at all familiar with farming operations has heard of seeding down an old field to clover, thereby restoring its fertility in a degree."

That this property of clover, beans, etc., is due to small nodules growing on their roots, and that these are produced by so-called "nitrifying" bacteria, is now known to all students of scientific agriculture. Acting on this knowledge, Professor Nobbe has developed his plan for soil-inoculation. Says Mr. Baker:

"If these nodules were produced by bacteria, then the bacteria must be present in the soil; and if they were not present, would it not be possible to supply them by artificial means? In other words, if soil, even worn-out farm soil—or, indeed, pure sand, like that of the seashore—could thus be inoculated, as a physician inoculates a guinea pig with anthrax germs, would

not beans and peas planted there form nodules and draw their nourishment from the air? It was a somewhat startling idea; but all radically new ideas are startling, and after thinking it over, Professor Nobbe began, in 1888, a series of most remarkable experiments, having as their purpose the discovery of a practical method of soil inoculation. He gathered the nodule-covered roots of beans and peas, dried and crushed them, and made an extract of them in water. Then he prepared a gelatin solution with a little sugar, asparagin, and other materials, and added the nodule extract. In this medium colonies of bacteria at once began to grow—bacteria of many kinds. Professor Nobbe separated the radiocola—which are oblong in shape—and made what is known as a clean 'culture'— that is, a culture in gelatin consisting of billions of these particular germs and no others. When he had succeeded in producing these clean cultures, he was ready for his actual experiments in growing plants. He took a quantity of pure sand, and in order to be sure that it contained no nitrogen, nor bacteria in any form, he heated it to a high temperature three different times for six hours, thereby completely sterilizing it. This sand he placed in three jars. To each of these he added a small quantity of mineral food— the required phosphorous, potassium, iron, sulphur, and so on. To the first he supplied no nitrogen at all in any form; the second he fertilized with saltpeter, which is largely composed of nitrogen in a form in which plants may readily absorb it through their roots; the third of the jars he inoculated with some of his bacteria culture. Then he planted beans and awaited the result—as may be imagined, somewhat anxiously.

"The beans in the first jar, we are told, starved for want of nitrogenous food, exactly as a man would starve under the same conditions. Those in the second jar grew about as they would in the garden. But the third or 'inoculated' jar showed really a miracle of growth. The soil in this jar was originally as free of nitrogen as the soil in the first jar, and yet the beans flourished greatly, and when some of the plants were analyzed, they were found to be rich in nitrogen. Nodules had formed on the roots of the beans in the third jar only, thereby proving that soil-inoculation was a possibility—at least in the laboratory. Mr. Baker goes on to say:

"Having thus proved the remarkable efficacy of soil-inoculation in his laboratory, and greenhouses, where I saw great numbers of experiences still going forward, Professor Nobbe set himself to make his discoveres of practical 'Nitragen'—spelled with an a—and he produced separate cultures for each of the important crops—peas, beans, vetch, lupin, and clover. In 1894, the first of these were placed on the market, and they had a considerable sale, altho such a radical innovation as this, so far out of the ordinary run of agricultural operation, and so almost unbelievably wonderful, can not be expected to spread very rapidly. The cultures are now manufactured at one of the great commercial chemical laboratories of the river Main. I saw some of them in Professor Nobbe's laboratory. They were put up in small glass bottles, each marked with the name of the crop for which it is especially adapted. The bottle was partly filled with the yellow gelatinous substance in which the bacteria grow. On the surface of this there was a mossy-like gray growth, resembling mold. This consisted of innumerable millions of the little oblong bacteria. A bottle cost about fifty cents, and contained enough bacteria for inoculating half an acre of land. It must be used within a certain number of weeks after it is obtained, while it is still fresh. The method of application is very simple. The contents of the bottle are diluted with warm water. Then the seeds of the beans, clover, or peas, which have previously been mixed with a little soil, are treated with this solution and thoroughly mixed with the soil. After that the mass is partially dried so that the seeds may be readily sown. The bacteria at once begin to propagate in the soil, which is their natural home, and by the time the beans or peas have put out roots they are present in vast numbers, and ready to begin the active work of forming nodules.

"Prompted by these experiments, a valuable series of tests has recently been made by the United States Department of Agriculture, and an improved method for distributing the bacteria has been devised. Instead of a moist culture in glass tubes the bacteria are put up in a small dry mass that resembles a yeast-cake. These may be sent anywhere without deterioration; a little soaking is all that is needed to prepare them for use in the soil. The Department is now formulating a plan for introducing these cultures extensively in localities in this country which are deficient in nodule-forming germs."

OUR YEAR TEXT FOR 1904

[Reprint from Pittsburgh Gazette.]

Pastor C. T. Russell of the Bible House Chapel, Allegheny, yesterday afternoon spoke on "A Text for the New Year." He said:

I choose for my text the exhortation of the Apostle Paul to the church at Philippi—appropriate to us also. I suggest that we each make it our year-text, and trust that our minds, continually recurring to it, may be profited, strengthened and assisted in the right ways of the Lord. The words are:

"Finally, brethren, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are reputable, if there be any virtue, and if there be any praise, think on these things."—Phil. 4:8.

Few seem to realize the power of the mind, the power of thought, as an element in the formation of character. "As a man thinketh so is he." How important then, it is that we should think properly—that our minds should be rightly directed. The Scriptures assure us, and the experiences of the noblest people of the world convince us, that we have all so inherited degeneracy from our father Adam, that "there is none righteous, no not one; all have sinned and come short of the glory of God." This degeneracy affects us physically—we are a dying race under the Creator's sentence, "Dying thou shalt die." And this dying affects us not only physically but mentally and morally. "We are prone to sin as the sparks to fly upward." The taint is in us from our birth, for were we not "born in sin and shapen in iniquity"?

HUMAN REGULATIONS NECESSARY

There are various methods of appealing to humanity, the success of each varying with the individual. Some need imprisonment and "stripes," others can be profited by moral suasion, by appeal to their reason, by appeal to the better elements of their natures, even though tainted or tarnished through original sin. Both of these methods of appeal are recognized in the world today. Pulpits and newspapers are appealing to the minds of men with more or less propriety and with more or less success; but nevertheless society protects itself by penal institutions—reformatories, jails, penitentiaries, etc. So it is with the divine government. Nature has some general laws by which the whole world of mankind is dominated—laws of retribution, by which every virtue brings a certain degree of reward, satisfaction and peace, and every crime brings a certain measure of chastisement, pain, trouble and unrest.

Nevertheless, the course of nature is so disordered in the present time by the prevalence of sin and its penalty and the operation of the laws of heredity that we cannot say that the laws of nature are at the present time absolutely just as respects each individual, whatever we may say of their general justice in respect to the race as a whole. Hence, as the Scriptures declare, "some men's sins go before to judgment and some they follow after."

In the coming millennial age, when Christ's kingdom shall administer justice amongst men, the rewards and punishments will be equitable. No longer will the child suffer for the sins of the parents. No longer will the righteous suffer; but only the evil-doers, for thus it is written. (Jer. 31:29; Psa. 72:7) In that blessed time the Lord will use both methods of appealing to the world. (1) An appeal will be made to their hearts and consciences, with inducements and rewards for obedience to the principles of righteousness—the reward of physical, mental and moral restitution or uplift, which will bring the obedient gradually back to the full image and likeness of God enjoyed by father Adam before his fall. (2) This appeal to the hearts and consciences of mankind will be supplemented by stripes, judgments, chastisements "upon every soul of man that doeth evil." We can to some degree realize the great advantage that will accrue to mankind under such dealings—how great will be the assistance.

THE LORD'S METHOD AT THE PRESENT TIME

In the present age the Lord does not use this double method of appeal, but merely the first. He appeals to our hearts, our reasons, saying, "Come, let us reason together." But those who will not reason with the Lord now are not chastised, even if they go into grievous sins. The worldly are permitted to take their course; they receive no particular stripes or corrections from the Lord, because the day of the world's trial or judgment has not yet come. As the Apostle says, "The wicked shall do wickedly and none of the wicked shall understand," and so we have on every hand sin, wickedness abounding, and that without interference from the Lord. Only with one class is the Lord now dealing, namely, the church. We recognize, of course, that there is a divine supervision over the nations;

that the Lord has kept in his own power more or less of the times and bounds of the nations, as the Apostle expresses the matter. (Acts 17:26) However, these dealings with the nations have little to do with the world as individuals, and nothing to do with the world's trial, which belongs to the next age. "God hath appointed a day [the Millennial day—a day with the Lord is as a thousand years] in the which he will judge the world in righteousness by that man whom he hath afore ordained"—the Christ, head and body.—Acts 17:31; 1 Cor. 6:2.

We repeat, then, that the Lord's special dealings at the present time are with those who believe and not with unbelievers. He sends his message, "speaking peace through Jesus Christ," to him that hath an ear to hear and a heart to receive the message—and these are very few comparatively. The appeal of the evangelist who follows the scriptural pattern is an appeal to the heads and the hearts of the people who have the ears to hear. He is not privileged to mete out stripes or other judgments or corrections to those who disregard his message. Those who have the ears, and who receive the word with gladness, get a great blessing—and that in proportion as they receive it into good and honest and obedient hearts. Those who do not hear at all, whose hearts are not in the condition to respond to the Gospel message, suffer a loss—a loss of the joy and peace and blessing and "comfort of the Scriptures" which the believers enjoy.

"BY THE FOOLISHNESS OF PREACHING"

Not only does the Lord begin the work of grace among his people with the above-described message, speaking forgiveness and peace through Jesus, but, to those who do receive the message and who are exercised by it he continues the same process of dealing—still appealing to their hearts, heads and consciences. This is what the Apostle means when he says, "It pleased God by the foolishness of preaching to save them that believe."—1 Cor. 1:21.

To the world this method of appealing merely to the heads and hearts seems like a weak and unsatisfactory method of dealing. The world finds it necessary to resort to force, and wonders that the Almighty does not resort to force to compel obedience to His laws rather than merely to exhort obedience to them. We have just seen that in the millennial age the Lord will use both methods, and the question properly arises, Why does he not use both methods of appealing to mankind in the present time—first, appeal through the intellect and heart, and second, appeal through force?

We answer, that the reason lies in the fact that God is now selecting a peculiar class—to use scriptural terms, he is now electing "a peculiar people." The class he is now seeking needs no stripes or punishments to constrain their obedience. They are constrained by love—love for God, love for the Redeemer, love for the principles of righteousness and a sympathetic love for the whole world of mankind, even their enemies.

If force were introduced in the present time it would be a hindrance to the development of this particular class which the Lord is now seeking, each of whom must be in heart, in intention (not in flesh) a copy of God's dear Son. Those who require stripes, punishments, etc., to enforce obedience to the divine requirements cannot be of the "very elect," whose disposition of heart is represented by the words of our Lord expressed through the prophet: "I delight to do thy will, O my God; thy law is written in my heart."—Psa 11:8.

HOW GOD WORKS IN US TO WILL AND TO DO

It is in harmony with this thought that God is now operating in the church along the lines of appeal to our sentiments and not along the lines of force. As the Apostle says: "It is God that worketh in you both to will and to do of his good pleasure." God works in this class through the intellect and heart. He makes known to them "the riches of his grace" little by little as they are able to appreciate and willing to respond.

The first effect of this upon the proper heart is to induce a responsive sentiment, expressed by the Apostle thus: "The love of Christ constraineth us: for we thus judge, that if one died for all, then were all dead; and that we who live should henceforth live not to ourselves, but to him who died for us." (2 Cor. 5:14) The class represented in this text have experienced the truth working in them as the power of God up to the point of willing—willing to do the Lord's will; willing to renounce self; willing to follow in the footsteps of our Lord Jesus; willing to be copies of God's dear Son. The power of God continues to operate in such and unfolds to them more and more of the lengths and breadths and heights and depths of the love of God which passeth all understanding, and which is expressed to these in the "exceeding great and precious promises" of the divine Word.

These promises operate upon the heart and mind and lead to works—obedience, self-denial, self-sacrifice—even unto death. It is such as are thus rightly exercised by divine grace and truth who may now hope to attain to all the great and wonderful things which God hath in reservation for them that love him.

Not only does God thus appeal to our minds, our thoughts, our reasoning faculties, with his explanation of right and wrong, truth and untruth, righteousness and sin, and promises of his continued favor unto life eternal, or for the disobedient his disfavor unto cutting off from life in the second death; but he urges upon us co-operation with him along the same lines—that we take hold of our minds, of our thoughts, and shape them into conformity with the divine mind, with the divine will.

This is the signification of our text: On the principle that every thought has its influence upon our words and conduct, the Apostle urges that our thoughts be the special objects of our solicitude, care, watchfulness. Our Redeemer expresses the same sentiment in different language saying, "Out of the abundance of the heart [mind] the mouth speaketh." And out of the heart (mind) proceedeth envies, malice, strife, etc.,—or contrariwise kindness, gentleness, goodness, love.

IMPORTANCE OF A RIGHT HEART

It is all important, then, that we have right hearts; for as a bitter fountain cannot send forth sweet waters, neither can a heart that is in the bitterness of sin send forth blessing to those in contact with it. We admit that a certain amount of refinement and grace belonging to the children of God may be copied by the unregenerate, but it has no depth, it fails easily, it quickly discloses the real bitterness, selfishness, and acrimony of the natural heart which underlies.

In the present time, therefore, the Lord does not appeal to these bitter hearts to send forth sweet waters. The appeals of the Scriptures are to the regenerated hearts of consecrated believers, addressed in all the epistles as "saints," "children of God," "the sanctified in Christ Jesus," "the Lord's brethren," etc. These having new hearts, new wills, sanctified or set apart to the Lord, to righteousness, to truth, to goodness, need nevertheless to keep watch over their every deed, word and thought.

Our text is the apostle's appeal to this class along this line. It is well that we should scan our outward conduct, to take note that our good intentions may not be so exhibited to others that they will misapprehend our real sentiments—"Let not your good be evil spoken of." It is right, too, that we should "set a guard upon our mouth lest we should sin with our lips," lest our words be such as would not be honoring to the Lord or edifying to the brethren or to the world. But the number of watchmen or pickets doing duty and standing guard over our actions and words will be fewer in proportion as the picket line guarding our minds, our thoughts, is a strong one. It is here that we need to be especially on the alert.

"Out of the abundance of the heart the mouth speaketh." This general truth is particularly exemplified in the regenerate, who are more open in their conduct and language, proportionately, than others. Having the right sentiments at heart they are less on their guard in respect to their manner of expression perhaps than previously; but all the more, they need to remember the words of the Apostle. "If any man sin not with his lips, the same is a perfect man."—Jas. 3:2.

LIKELIHOOD OF ERROR

The inference is that even the most advanced of the Lord's people are liable at times to err with their lips. Hence the appropriateness, to all of the Lord's people, of the prayer, "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my redeemer."—Psa. 19:14.

Before coming more particularly to the items of our text let us briefly glance at the preceding context; for we notice that the Apostle introduces the text with the word "Finally." What comes before finally? Let us see. His words are, "Rejoice in the Lord alway; and again I say, Rejoice! Let your gentleness be known to all men. The Lord is at hand; be not worried about anything; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and minds [thoughts] in Christ Jesus."

What a wonderful exhortation this is! Those of us who are able to do so will do well to take the entire four verses for our Scripture text for the new year. The Christian is not to be sorrowful and moping. If he is a true Christian and understands the Father's message he must rejoice. True, as the Apostle elsewhere remarks, through manifold trials, discouragements, weaknesses, etc., there may be moments of dejection and sorrow; but these are only like the sun-showers of the summer-time. To the true followers of the Lord, instructed through his Word, the light of the Lord's kindness shines through all

earth-born clouds and troubles, to bring him joy and peace and blessing.

FORGETTING THE THINGS BEHIND

At the present time, at the close of the old year and the dawning of a new one, it is especially appropriate that the Lord's people should clearly apprehend the great lesson which the Apostle is here inculcating and which he also taught in another place, saying, "Forget the things which are behind, and press forward to things which are before." In the year that is past every enlightened and proper-minded child of God will be able to discern both weakness and success, defeats and victories. We know this because "There is none righteous, no not one"—none that come fully up to the mark of perfection.

Hence all may look back and find in the year that is closing sources of regret as well as sources of joy and comfort. Are we to mourn over the failures of the past? Is this the will of the Lord concerning us—that we should stop, because we find that we have not been able to walk perfectly in every particular—not even up to our own imperfect standards? Nay, verily! With the Apostle we exclaim, "Let us go on to perfection."

Perfection is not a thing of the past, but of the future. We cannot be satisfied with the past but we "shall be satisfied when we awake in his likeness," sharers in the glorious first resurrection. For this we are pressing along, forgetting the things that are behind.

We forget the things that are behind, because it is right that we should do so. Because God forgets them, and declares that he has cast all of our imperfections behind his back; that our imperfections are all covered from his sight, by the merit of him who loved us and who died for us, and whom we love, and in whom we are trusting, and in whose steps we are seeking to walk with more or less of imperfection according to the defects we have inherited in the flesh. We are not meaning to suggest that slips or failures should be lightly esteemed or quickly forgotten; they should be rectified to the extent of our ability, and divine forgiveness should be sought for these defects daily.

It is for this very purpose that the Lord has provided access to the "throne of heavenly grace, where we may obtain mercy and find grace to help in every time of need." We merely mean that it is not the Lord's will respecting us that, having corrected errors to the best of our ability, and having appealed for divine forgiveness, we should believe the word of the Lord and accept his forgiveness and start afresh with rejoicing with each new day—and now, as we near it, start afresh for the new year, 1904.

CULTIVATION OF GENTLENESS

"Gentleness," the forbearance or moderation mentioned in the context, is to be cultivated by each of us to such an extent that it will not only be manifested to ourselves and to the brethren, but to others. This may not mean the same amount of gentleness in each of the Lord's people, because the treasure of the new mind is in earthen vessels in every instance; and the possibilities for one may exceed the abilities of another. But, in any event, this quality of gentleness (moderation or forbearance) should be increasingly an outward manifestation of the grace of the Lord, dwelling in us richly and abounding, so that those who have known us in the past will at least be able year by year to see in us progress, development along this line.

We have already referred to the necessity for prayer, supplication, mentioned by the Apostle. We now observe that those who are dwelling in close fellowship with the Lord will be so appreciative of the favors and blessings already enjoyed that they will not feel like asking for greater blessings, but rather like giving thanks with a realization that they have already received not only more than they deserved at the Lord's hands, but more than they could have asked or thought. And what has already been received is only a foretaste of the promised coming blessings.

Our requests should be, increasingly, for grace and wisdom and the fruits of the spirit and opportunities for serving the Lord and the brethren, and for growing more and more into the likeness of God's dear Son.

Under these conditions who can doubt that the promised "peace of God beyond all understanding" would "guard" such "hearts" and their "thoughts"? This peace would of itself dispel one of the great evils that afflict the hearts of many. Selfishness and ambition would find little room in a heart so filled with gratitude. God's peace, and not merely the peace of the world, would reign in such a heart, controlling ambitions and energies. Divine peace can dwell in our hearts and rule in them, so as to keep out the worry and turmoil of the world, even when we are surrounded by these disadvantageous conditions—even when the adversary himself is besetting us through deceived agents.

EMPTIED OF THE OLD; FILLED WITH THE NEW

Then comes our text, suggesting that, with this peace ruling in our hearts, and keeping guard over our thoughts, so that they are spared from many of the intrusions of the world, the flesh and the devil, we should see to it that our hearts are not merely barren and empty of evil, but should give our thoughts food even as we provide sustenance for our bodies. We should see that their exercise is in a proper direction to produce proper and helpful conditions.

We all know how easy it is to allow the old natural mind to assert itself, to allow envy, gossip, backbiting, malice, strife, pride, vain-glory, to enter our minds and to absorb time and attention. We all know that these need to be continually repelled; but all do not know how necessary it is that, while repelling these, we invite into our minds proper thoughts that will fill them and thus effectually bar the way and hinder the coming again of evil thoughts.

It is along this line that the Apostle exhorts, that we believe it will be profitable for us all to specially exercise our attention during the year just at hand. While thanking God for the forgiveness of sins and for the new hearts, new wills, which we have attained by his grace, let us keep guard over our thoughts—let us exercise them upon the lines the Apostle lays down in this text.

"Whatsoever things are true." The Lord's people are to be so in accord with righteousness that everything that is false or unjust or untrue in word, thought or act will be offensive to them—cause them pain. Truthfulness, then, must be the first test to apply to any matter that will be accepted by our minds. It is not for us to waste our time and attention chasing imaginary matters, errors, fictions, etc. First of all, we want to know, Is it true? While this truth will apply in a general way to everything in life, and to everybody, and promote a love for the right and the true, and a heart-opposition to all that is adulterated, yet the principle is specially applicable to the affairs of the new creation and to their spiritual food.

In respect to the latter, our first inquiry should be, Is this the truth or is it to any extent contaminated with traditions of men, calculated to "make void the Word of God"? as our dear Redeemer expressed it. The prophet declares, speaking of God, "Thou desirest truth in the inward parts"—sincerity of heart. It is remarkable how many people would shun to tell an open falsehood, who nevertheless appear not to have a heart-love for the truth. Let us during the year beginning cultivate a love for the truth wherever we may find it, and at any cost. Let us take time to "prove" everything we receive as truth.

THE THOUGHTS WE SHOULD ENTERTAIN

"Whatsoever things are honorable." This is a second test of what our thoughts should be permitted to rest upon. We cannot avoid the intrusion of thoughts which our judgments would disprove, but we must scrutinize and test our thoughts, as they present themselves, and must refuse to entertain or harbor those which are ignoble, dishonorable, unworthy of us as human beings, and especially as members of the new creation, "the body of Christ." Many things may be true which are not honorable, and their truthfulness must not give them a resting-place in our minds if they will not stand this second test.

"Whatsoever things are just," or equitable. This is the third test which the Apostle would have us apply as we scrutinize suggestions made to our minds from any quarter. Things might be true and might be honorable so far as the principles were concerned, and yet not be just or equitable to others. A story might reach us of an honorable exploit of some friend; we might know it to be true, and yet it might reflect against some one else unfavorably, unjustly, inequitably. If so, the thought must not be entertained, but must be repelled.

"Whatsoever things are pure." This is the fourth test which the Apostle urges us to apply to our thoughts as they present themselves from any quarter. Many things are true, just and perhaps not dishonorable that are not pure—calculated to awaken impure desires. Such things are strictly barred according to this inspired rule.

"Whatsoever things are lovely." This is the fifth test. Amongst true, honorable, just, pure things which we may properly consider, there is a variety, some more and some less lovely, some more and some less admirable; and our thoughts, the Apostle suggests, should give preference to the lovely and loveable as being more ennobling, more calculated to lift us and profit us, and hence more inclined to help oth-

ers through us; because our influence with others is on a parity with our mental status.

"Out of the abundance of the heart [the mind] the mouth speaketh;" and hence those who follow this counsel of the Apostle will be found more and more speaking nothing but the truth, and avoiding truths that are not honorable, or not just and equitable, or not pure; and preferring especially those topics for meditation that are lovely. What a lovely character would be assured in one who could strictly and completely follow the Apostle's advice herein given. He would be a copy of Jesus—just what we all wish to be. None of us can attain this.

"Whatsoever things are reputable, possessing any virtue or any praise." By this expression the Apostle seems to throw out general lines of test and examination. His words imply that we should have a scrutiny of our thoughts to the intent that only things that could be profitable to us and to others should be entertained, considered, discussed. Frivolous things would be excluded also by this test. Who will not admit that a mind thus freed from rubbish and evil and allowed only to entertain true, good, clean, profitable thoughts would be a mind which the Lord would be pleased with and which would conduce to the development of the character-likeness of our Lord Jesus, which is demanded of us if we would be his joint-heirs in the kingdom.—Rom. 7:29.

"PERFECT AS YOUR FATHER IN HEAVEN"

The standard which the Apostle has here raised resembles the standard which our Lord raised before us when he said, "Be ye perfect, even as your Father which is in heaven is perfect." We cannot be perfect as the Father is perfect, but we can and do aim at that perfection; and whatever we come short in while thus endeavoring is made up to us of the Lord's grace through the merit of the precious blood. Likewise we cannot hope to attain so complete a control of our thoughts as the Apostle's words in this beautiful text suggest, but we can make that our standard; and in proportion as we view this standard and daily strive to measure up to it, in that sense and proportion no doubt we will have a blessing every day throughout the year, and at its close find ourselves considerably strengthened in mind, and advanced along these lines, which the Apostle elsewhere speaks of as "bringing every thought into captivity to the will of God in Christ."—2 Cor. 10:5.

The scriptural proposition is that even the most saintly of the Lord's people, the most developed in character, will need the merit of Christ's righteousness imputed to them until they are made perfect in the first resurrection. Only in our minds, in our wills, have the old things passed away and all things become new. Actually, this great change will be accomplished when this mortal shall have put on immortality, when this corruptible shall be raised in incorruption—raised in glory, in power, spirit beings. But meantime, in order to be counted worthy of a share in the first resurrection, it is required of us that we shall demonstrate our willingness of mind, our earnest desire to be all that the Lord would have us be; and in no way can this be better demonstrated to the Lord and to ourselves, or prove more helpful, than by keeping a strict surveillance of our hearts and of our thoughts. The Lord's blessing will surely be upon all who shall seek to follow this word of his grace during the new year.

FISHERS OF MEN

LUKE 5:1-11.—JAN. 31.

GOLDEN TEXT:—*"If ye continue in my Word, then are ye my disciples indeed."*—John 8:31.

Capernaum lay near the shore of the Sea of Galilee, a beautiful little lake of world-wide honor and distinction because of our Lord's association with it, and well stocked with fish, as we may judge from this lesson. It was to this lake shore near Capernaum that Jesus came after his rejection at Nazareth. He had a different reception here; the people pressed upon him to hear of the word of the Lord, and for convenience to himself and to them Jesus got into the fishing boat belonging to Simon Peter, that he might from the boat more effectually address the people, who doubtless sat or stood on the shore.

We are inclined to wonder frequently that more of our Lord's discourses have not been preserved for us in the Gospel accounts. What we have are fragmentary, the sermon on the mount being the principal one. As for the other references to Jesus' preaching, they are merely brief extracts—his parables and dark sayings. As an illustration of the latter, note his declaration that he was the bread that came down from heaven, of which if a man eat he should never die. Many of those who heard said. This is a hard saying, and walked no more with him. Our chief instruction in the great doctrines of the Gospel—respecting the ransom, our justification through faith in the precious blood, our adoption, begetting, resurrection, and the difference between the first resurrection and that of others subsequently, etc.,—comes to us through the epistles of the apostles and through the record of their discourses as given in the book of Acts.

At first we would be inclined to wonder why this should be so, why we should not get our chief instruction on matters pertaining to the future life and godliness from the words of our Lord. But we understand the matter clearly since we discern that it was necessary that our Lord should pay the ransom price before any of our race could be adopted by the Father and receive the spirit of adoption. This explains the whole situation; for without the spirit of adoption we could not understand spiritual things, and consequently the things of a heavenly character which Jesus declared were parables and dark sayings to those of his time who heard them; for instance, his discourse on the new birth to Nicodemus, who could not understand. Our Lord remarked in this connection the fact that he taught merely earthly things and not heavenly things, saying, "If I have told you earthly things and you understood not, how would you understand if I should tell you of heavenly things?" (John 3:12) Seeing that his hearers were not prepared to understand the heavenly things, our Lord gave his attention chiefly to discourses on earthly things, and to parables and dark sayings, which the Spirit would subsequently make known to his faithful ones.

This gives us a larger view of our Lord's ministry: first, teaching the natural man such things as the natural man could understand; secondly, healing the natural man's ailments, and thus laying a broad foundation for the spiritual work which he would begin at Pentecost and carry out during this Gospel age through his representatives the apostles, and those who should believe on him through their word. Throughout this Gospel age the Lord himself has been the teacher of the church, which is "his body"—"his brethren": he has been attending to every feature of our instruction, feeding us upon the truth—"things new and old." He is still the instructor, and whatever we receive through the apostles is merely his message through them and not their own messages. And whoever now speaks in the Lord's name is authorized to speak merely as a representative and ambassador, who must refer for his authority back to the words of the Lord himself, or to the words of those whom he inspired or directed in a plenary manner—the twelve apostles, Paul taking the place of Judas.

THE NATURAL MAN APPRECIATES NOT SPIRITUAL THINGS

Our Lord had been probably a year engaged in preaching, first in Judea, and latterly in Galilee, at the time this lesson opens. He was evidently already acquainted with these fishermen mentioned in our lesson, Peter, Andrew, James and John. It was probably at an earlier interview that our Lord gave Simon his surname of Peter, as it occurs in this lesson. These fishermen had probably met with Jesus and heard his preaching on other occasions, and were his disciples in a general sense of the word—that is, followers of him, believers on him, advocates of his teachings. Now, however, the time had come for our Lord's selection of the twelve apostles who should be with him continually and see his miracles and hear his teachings and be witnesses of all things said and done: and they in turn might in due time serve as his special representatives and be able to give us, and to all of his subsequent followers accurate and truthful records of the prinicpal events of his ministry.

After preaching to the company on the shore from his seat in the boat, Jesus proposed to Simon and Andrew, the owners of the boat, that the boat be taken into deeper waters and the nets cast for fish; but Peter informed the Lord that this would be useless as the day was unfavorable, or for some reason the fish were not in that quarter of the lake at that time, for he and his companions had toiled all night and caught nothing. Nevertheless, to please the Lord, they did as he suggested. As they began to gather in the net they found it to be heavily laden with fish, more than their boat could hold. Their partners in the other boat were beckoned to, and gave a helping hand to save some of the fish. The lesson had its designed

effect; Simon Peter at once fell on his knees before the Lord, recognizing that no ordinary human being could have produced such results under such circumstances.

THE LORD LOVES ZEAL AND ENERGY

There is something very noble about Simon Peter: his impulsiveness by itself is an attractive trait. The zeal and energy with which he was disposed to take hold of any matter considered worthy of his attention is admirable. Indeed we know that Peter, James and John were the three whom the Lord specially loved of the twelve—the three who seemed to have the zeal, energy and vim which the Lord appreciates. They were practical illustrations of the admonition, "Whatsoever thy hand findeth to do, do it with thy might." Peter's words to the Lord, "Depart from me, O Lord; for I am a sinful man," represented his acknowledgment of the great difference between himself and the Master. He caught the true situation, that he was a sinful, imperfect man, while the one before him, the Master, was perfect and in full accord with the Father, and therefore permitted to be the dispenser of the Father's mercies.

Peter's real sentiment was probably the reverse of his expression. He meant, "O Lord, although I am a sinful man, permit me to be near thee, that I may be blessed by contact with thee." This was the proper attitude of heart and the real prayer, which Jesus answered in making him one of his chosen twelve.

The narrative breaks off suddenly and does not tell us whether it was the same hour or the next day that Peter, Andrew, James and John forsook their fishing business—their boats and nets—that they might be specially the companions of our Lord and ultimately his representatives, his apostles. We may reasonably suppose that the partnerships in this fishing business were family affairs, and that Peter left his boat and implements in the hands of brothers or sons or other partners or associates; and that likewise the sons of Zebedee left their paraphernalia in the hands of their father or others who had previously been interested with them in business. Indeed this thought is fully borne out by the fact that after our Lord's death, about two years later, these same men proposed returning to the fishing business, and apparently had some interest still in the boats, nets, tackle, etc. It was on the last-mentioned occasion that Jesus again gave a great draft of fishes, and that Simon Peter was the first again to recognize that the power to perform such a miracle could belong to no other than the crucified but risen Lord, whom he then recognized as the one upon the shore.

CALLED TO A HIGHER VOCATION

Our Lord's words to Peter were, "From henceforth thou shalt catch men." These words were applicable also to Peter's associates, and doubtless were applied to them later as an invitation that they should with Peter join the Lord as his disciples or apostles. The account in Mark 1:17 mentions Andrew the brother of Simon Peter, and his partner in business also, and gives the invitation in slightly different language, namely, "Come ye after me and I will make you to become fishers of men." Probably the Lord made us of both expressions, but in any event they are of similar import.

All of life's affairs will teach us lessons profitable throughout its future, if we will receive them. Ordinary affairs and business of every kind, in proportion as it is conducted along honest, proper and reasonable lines, will give valuable instruction and preparation for spiritual usefulness in the Lord's service, if they be properly received and wisely improved. Perhaps however, there was something peculiarly helpful in the fishing business—something peculiarly like the great work in which the apostles were to engage the remainder of their lives. Our Lord intimates this in his call. Fishing requires energy, tact, proper bait, and that the fisherman keep himself out of sight. And these four things are requisites in the spiritual fishing in which the Lord privileges us to engage. Thus he admonished, "Be ye wise as serpents and harmless as doves." The Apostles Paul, speaking along this same line of the wisdom he used in presenting the Gospel tactfully, says, "Being crafty [wise] I took you with guile"—with bait. The Apostle took advantage of the natural tendencies and inclinations of his hearers to present the Gospel in the most practical form without, however, shunning or refusing to declare one single feature of it. In this his course is a model for us. We are to remember that as fish are easily alarmed when they find that any one wishes to take them, so humanity is shy of being captured by anything—especially if they have the least suspicion that they may lose their liberties: and thus consecration appears to the world.

The apostles were not, as fishers for men, representing men or human institutions. They were not trying to get disciples into some sectarian bondage. They were fishers of men for the Lord and as the Lord's representatives; as though God did beseech men through them. Their mission was to catch men with the glorious hopes and prospects of the Gospel; to bring them into such relationship with the Lord that they would fully and gladly surrender their all to him. And this is the same course that is properly before the Lord's representatives today. We are to catch men for the Lord and for his service, not for our personal profit or gain,—not for sectarian upbuilding. We are not to give our own liberties to men, nor seek to take away the liberties of others at the behest of men or sects. The message that goes forth from the true fishers of men whom the Lord commissions is nevertheless a message which implies a loss of liberty and a loss of life to those who are successfully caught. However, the fishing business does not fully illustrate the matter, because all who are of the Lord's catch must be willingly his, else they will not remain caught, but be cast forth: and their loss of personal liberty and life means a gain of glory, honor and eternal life.

Our Lord used this fishing business as the basis of one of his parables, saying that the kingdom of heaven is like unto a net cast into the sea which after gathering fish of every kind will be finally brought to shore. That net undoubtedly represented this Gospel age, and a general catch of all classes of people, suitable and unsuitable for the Lord's purpose as respects the kingdom. The bringing of the net to the shore properly represents the "harvest" time of this age —the reckoning time, the time when this catch is concluded. The parable proceeds to say that the suitable fish were gathered into baskets and the unsuitable were cast away,—cast back into the sea. So the Gospel call, the Gospel net, the Gospel fishermen of this Gospel age are gathering out of the world of mankind a peculiar class of people suitable to the Lord's purposes in the kingdom, and though others may get into it they are not desired and will relapse again to worldly conditions. The fishing of the next age will be different and on a much larger scale.

APOSTLESHIP MORE THAN DISCIPLESHIP

There is a difference between apostleship and discipleship. There are but "twelve apostles of the Lamb" (Rev. 21:14), but the number of disciples is considerably larger. The word disciple signifies pupil or learner; and all who are now being called of the Lord, all who are now being caught as acceptable fish under the present arrangement are those who desire to be taught of the Lord and willingly respond to his teachings. Our Golden Text sets forth the conditions upon which we may be disciples, namely, that we not only accept the Lord but that we continue in his word—continue to be taught of him—continue to learn in the school of Christ. Before we enter his school we must learn that we are sinners by nature and that we need just the washing or the cleansing that he prescribes as necessary before we can enter his school or become his disciples. After we accept the word of counsel respecting the need of washing in the precious blood, and after by faith accomplishing this cleansing of sins, and after we have started as pupils, we find that there are various lessons to be learned, all necessary to our progress.

It is the Teacher who is to be the decider of what lessons we need, what experiences, what trials, what difficulties, what encouragments, what assistance are necessary to us. The promise is, that no good thing will he withhold. He will give the warnings, the corrections, the encouragements, the blessings and the promises, according as we need them and are in a condition to make profitable use of them. Not everyone who starts to be a disciple will win the great prize as a graduate from the school of Christ into the kingdom of glory and jointheirship with the Master; but he who faithfully and patiently continues in discipleship—continues to learn the lessons which the great Master teaches, until he shall have finished his course, will surely receive his crown at the hands of the Lord.

1904—MEMORIAL SUPPER—1904

On the evening of Tuesday, March 29th, after six o'clock, will be the proper time for the celebration of our Lord's Memorial Supper;—on its anniversary according to the Jewish system of reckoning in vogue in our Lord's day and still. The Jewish Passover, lasting a week, begins the next evening at six o'clock. We do not celebrate the Passover, but the killing of the antitypical Passover Lamb. "Christ our Passover (Lamb) is slain for us, therefore let us keep the feast."—1 Cor. 5:7.

THE GOOD PHYSICIAN

MARK 1:21-34.—FEB. 7.

GOLDEN TEXT:—*"He laid his hands on every one of them, and healed them."*—Luke 4:40.

Although Simon Peter and Andrew were natives of Bethsaida, a few miles north of Capernaum (Jno. 1:44), they had evidently settled down in the latter city, perhaps because larger and more favorable to their business. When Peter, Andrew, James and John accepted the Lord's invitation to become fishers of men they did not immediately depart from home. Some hours if not some days elapsed between the fishing experience and the narrative of this lesson. The Sabbath was come, and Jesus with the four disciples went into the synagogue where he was recognized and given an opportunity for teaching. In the synagogues of olden times there was great liberty to anyone who had the necessary education and faith in the holy Scriptures, to discuss their messages. In some respects that greater liberty was more favorable to the truth than the present circumscribed methods of Christendom, in which each party or sect holds absolute control and refuses liberty of discussion of its own tenets as well as of the Scriptures. The Lord's people should jealously guard Lord's day opportunities, so that they be not occasions for the overthrow of faith by those who reject the Word of God. At the same time the blessing of the Lord's day, the purity of truth and the clearness of the faith would certainly be greatly stimulated by a full liberty of discussion of the meaning of the Scriptures in a reverent manner.

In very few church gatherings of today would our Lord Jesus be granted opportunity to set forth his doctrines. He could not and would not accept authority from any of the denominations of Christendom, because he could not and would not indorse any of their creeds as a whole; hence he would be deprived of any opportunity for promulgating the truth in this manner in this our enlightened twentieth century. Likewise those who follow his word closely, and who for similar reasons cannot indorse fully any of the creeds of Christendom, are deprived of opportunities for presenting the truth in the synagogues of today; and are obliged to adopt other methods of reaching the Lord's sheep with the message of the great King, now due to be understood. However, the Lord has greatly blessed and used these efforts outside the synagogues —especially the printed page, DAWNS, Tracts, WATCH TOWERS, etc.

Our Lord's teaching impressed his hearers as being reasonable and positive; and this is one of the characteristics of the truth today. The Lord's message is so clear and so forceful that it cannot be gainsaid. It appeals to the minds as well as to the hearts of reasonable people now as it did then. On the contrary, the general mixture of error as then held by the Scribes and Pharisees and doctors of the law, and as now held by the various denominations of Catholics and Protestants and their doctors of divinity, is confusing, indefinite, self-contradictory and generally unsatisfactory.

THE DEVIL A CHURCH GOER

The devil went to church then as he not infrequently does now, and he was as opposed to having the truth preached then as he is now. The attendants of the Capernaum synagogue, however, were seemingly of a nobler type than that of Nazareth, which gnashed upon our Lord and sought to take his life. In this case the majority of the people were less under the influence of Satan, although one of their number was more particularly possessed by a demon, here called "an unclean spirit." We know nothing of our Lord's discourse, but from the fact that this demon became so excited under the preaching, we may draw the inference that our Lord was explaining to the people the origin of sin and the power of Satan and of the fallen angels in respect to humanity, how all these downward tendencies were more and more injurious to men and should be resisted, how divine fellowship and communion should be sought, and how repentance and reformation and resistance of the evil one were necessary to physical health as well as to a closer approach to our God.

The demon—one of the fallen angels from the time of the flood, mentioned by Jude and by Peter (Jude 6, 7; 2 Pet. 2:4)—believed that the Lord's teachings were condemnatory of himself and his associates in evil, and cried out, using the mouth of the possessed man. Unquestionably the fallen angels, although restrained by chains of darkness from manifesting themselves to humanity until a certain time, have contact with each other and are well aware of procedures in general. As Satan recognized Jesus in the temptation, so all of the fallen angels knew that the Holy One of God had become a man for the purpose of redeeming and reclaiming and restoring humanity from the fallen condition superinduced by Satan's lying ambition. Apparently, too, these demons had some knowledge of the divine times and seasons, though we need not suppose that they had a particular or definite knowledge, for our Lord declared that at that time neither himself nor the holy angels knew of the day and the hour of his coming in glory and the establishment of his kingdom. It is not supposable, therefore, that the fallen angels knew more on this subject. However, there is a great difference between not knowing the exact day or hour of a matter and not having any idea whatever respecting it. Apparently this demon recognized that the time was still distant when the power of Satan and all the fallen angels is doomed to be overthrown.

"BE YE CLEAN THAT BEAR THE VESSELS OF THE LORD'S HOUSE"

The testimony of the demon seemd to be reverential, and might by some have been construed to be a testimony in the Lord's favor. Jesus, however, was not willing to accept such a testimony from such a source, even as the Apostle Paul was similarly unwilling to receive testimony of the possessed woman, who declared of Paul and Silas, "These be the servants of the Most High God, which show unto us the way of life." (Acts 16:17) The divine method seems to be to make a clear separation between the servants of God and the servants of evil. The privilege of testifying for God or being ambassadors for the Truth is a favor reserved for the Lord's own people. He seeketh not the evil one nor the fallen demons nor evil men or women to be heralds of the good tidings. The Lord's people should note this matter carefully, and resent the services of any who do not give evidences of being in heart-union with the Lord. "Unto the wicked God saith, What hast thou to do to take my covenant into thy mouth? Seeing thou hatest instruction, and casteth my words behind thee." (Psa. 50:16.) Spiritualists, trance mediums, hypnotists, Christian Scientists, etc., would fain associate themselves more or less with the name of Jesus and seem to be servants of the light; but all children of the light should be on their guard against these, who, however sincere they may sometimes appear, are undoubtedly the tools of the prince of darkness, who would array himself as an angel of light that he might deceive and mislead the children of the light—the children of God.

But some one will say, Did not Jesus surely say, "Greater works than these shall ye do because I go unto my Father," and are not those words genuine? Yes, we answer, they are genuine, and most precious words; but how have they been fulfilled? Have any of the Lord's disciples done any greater miracles than Jesus did so far as healing physical ailments are concerned? Assuredly not. We have no record of greater works of this kind than are recorded in the Gospels. Have any of the Lord's disciples at any time done as great works according to the flesh as Jesus did? Have any of them ever awakened the dead? Surely none except the apostles have done this wonderful work. What then could our Lord have meant by this expression?

"GREATER WORKS THAN THESE SHALL YE DO"

We answer that in our last lesson we saw that Jesus in his ministry dealt only with the natural man, and could not communicate to natural man respecting spiritual or heavenly things except in parables and dark sayings, which could be but imperfectly comprehended until after Pentecost gave the enlightenment of the holy spirit. To our understanding, therefore, the greater works that have been done by the Lord's followers since the ascension have been such works as related to the hearts of men rather than to their bodies. The whole creation is groaning and travailing in physical discomfort, but the worst of all groans and pains comes from the anguish of the soul—broken hearts.

The Lord's followers, even the humblest of them, in proportion as they receive of his Spirit, may communicate it through his word and bring to wounded and broken hearts peace and joy and blessing, regardless of physical conditions of discomfort, so that as the Apostle explains they may rejoice even in tribulation, knowing what the tribulations are working out for them in the way of greater glory and blessing and association with the Lord in his kingdom. (Rom. 5:3) Would not he who has had the eyes of his understanding opened, that he might see with clearness the lengths and breadths and heights and depths of the love of God, esteem this blessing as of much greater value and importance than simply the restoring of natural sight? Who that has tasted that the Lord is gracious has not participated in a greater miracle than did those who tasted of the loaves and fishes which our Lord so miraculously increased that they fed the five thousand? It is true indeed, then, that the Lord has made it possible for his humbler servants in the humbler walks of life and with few natural abilities, but possessing

his spirit and his word, to do mighty works even today—"Mighty through God to pulling down of strongholds" of error and of sin.

THE NECESSITY FOR MIRACLES IS PAST

There was a reason why miracles were necessary at the beginning of this Gospel dispensation. Had our Lord Jesus performed none of the miracles recorded in the Scriptures how could we today feel the confidence, the assurance, that we do feel respecting him? Had he gone about as a preacher of righteousness and expounder of the divine Word merely, and had he then died just as he did die, would the proof have been as sufficient as it now is that he was indeed the Son of God and that his death was indeed the sacrifice of a perfect one for the imperfect one and his progeny? Would our Lord in preaching to the Jews have accomplished any work without the use of miracles? Were they not necessary to him as a demonstration of his right to take the place of Moses as the antitypical leader of the Israelites indeed? Assuredly this is true. But we have no necessity for such manifestations of miraculous power today. On the contrary, we behold Christianity already too popular with the world. As it is, too many tares are pretending to be wheat. The conditions, therefore, seem to be the very reverse of those which at the first advent demanded miracles for the establshing of the church on a proper faith basis.

"WHO HEALETH ALL THY DISEASES"

But some one will urge, Does it not seem more reasonable that the Lord's people should go to him in prayer or go to the elders for healing by miraculous power, than that they should use drugs or medicines or surgery? Yes, we reply; it is very *natural*. That is just what the natural mind would expect and crave, but the Lord is not dealing with his people of today as with natural men. We are not natural Israelites, but spiritual Israelites. It is to the new creatures that the Lord now appeals; it is the new creature that now has the privilege of experiencing healing at the Lord's hands, forgiveness of sins, covering with the robe of Christ's righteousness, so that we have the standing before the Father of absolute righteousness, without spot, wrinkle, or any such thing; we know no man after the flesh, we know no perfection after the flesh, but we do know the perfection and miracles after the spirit; and many a time have the Lord's people marveled at the wonderful healing of mind and faith and hope, and the wonderful refreshments, with joy unspeakable,—the holy anointing oil received from our spiritual and glorified head.

"WE ARE TO WALK BY FAITH AND NOT BY SIGHT"

Not only is this the clear statement of the Word, but the logic of the proposition must be evident to any one. As for the Lord's saints, have they not taken their physical, human, earthly rights and privileges, secured through the death of Christ, and exchanged these with the Lord for heavenly things, the heavenly body that is to be received at the first resurrection, the heavenly hopes and heavenly joys which are already the first-fruits of the spirit in us? Yea, verily, they have. Have they not sacrificed thus the earthly interests, hopes, rights, privileges, for the heavenly ones? How then can we who have thus devoted or consecrated our earthly advantages for the heavenly ones ask to have again the earthly advantages? Would not such a prayer, such a request, intelligently made, signify a withdrawal of our consecration—signify our preference for the earthly rather than the heavenly gifts, privileges and advantages? And would we as spiritual Israelites be willing to make such an exchange again if the Lord were willing to let us do so? Surely not. Would one who appreciates the privilege of sacrificing earthly interests with Christ, of laying down the earthly life and its privileges in participation with the Lord and in hope of joint-heirship with him in the divine nature and kingdom, wish for a moment to have the Lord cancel this arrangement and give him back earthly rights, restitution privileges?

As for the world we grant that the Lord has secured for them restitution privileges and blessings, and that in due time they will have them—that in due time Satan will be bound and all of his coadjutors be restrained, and that then the good Physician, with his whole staff of co-laborers, the members of his body, his bride, will participate in the great uplifting of the millennial age, in administering the blessings of restitutions, mental, moral and physical, to all the willing and obedient of that glorious time. (Acts 3:19-23) But the time of restitution has not yet come. It will not come until the close of this Gospel age—until the church shall have finished her course, walking by faith and not by sight, enjoying the spiritual miracles and not the natural ones.

The demon came out of the man, tearing him—that is to say, causing a convulsion, a fit. Luke, describing the event, says that he threw the man in the midst—that is, he fell on the floor of the synagogue in the midst of the people in a fit, but was otherwise unhurt, the demon not having power to do him injury, under the Lord's command. The assembled company was astonished, and inquired, What new teaching is this which has authority to cast out the evil demons? Our Lord's enemies, it will be remembered, subsequently charged him with casting out demons by Beelzebub, the prince of demons, Satan; hence we see the wisdom of his having refused to receive testimony from this demon. To have received their testimony would have been more or less acknowledging them and giving them credit for truthfulness; whereas the Scriptures everywhere represent Satan and his fallen spirits as lying spirits, deceiving the people.

Undoubtedly there are cases of demon possession today—obsession. The custom of our day removes these to asylums, where they are called insane. It is not our thought that all the inmates of insane asylums are possessed of demons, but that many of them are. So far as we are able to form a conclusion on the subject, it would be that probably more than half are demon possessed, and less than one-half are insane through disease of the brain. In all parts of the world this demon possession seems to prevail, and the tendency seems always to be downward—they are unclean spirits, delighting not in holy, pure and good things, but in impurity and unholiness. Their influence is exerted not only upon the possessed ones but upon others, in an evil direction.

WE ARE NOT IGNORANT OF SATAN'S DEVICES

Even spirit mediums are well aware of the danger they encounter in acting as mediums at all. They caution one another not to yield the will too far, to maintain a self control to a certain extent, to yield themselves to the control of these spirits only in a definitely limited degree lest they become obsessed, because the evil spirit obtaining full control, the human will is therefore powerless to expel the intruder and they are at the mercy of the demon, and from man's standpoint are denominated crazy—more particularly so if several demons gain possession of the same person and thus several wills seek to control the one organism. In proportion as a knowledge of God and the principles of righteousness advance and open the eyes of human understanding, in this same proportion the evil spirits find it necessary to be coy in their deceptions, and proportionately the Lord's people need the protection which the Lord has provided for them, namely, the holy Spirit, the spirit of a sound mind, the spirit of love, joy and peace in the holy Spirit of the Lord.

Apparently, however, the masses of the people were less deceived on this subject at that time than they are today. Today Satan, acting more skilfully than in the past, is leading on as a scientist and is pooh-poohing suggestions that there are evil spirits or a Beelzebub or prince of demons. To such an extent has he prevailed that many of the leading theologians of the world, in all denominations of Christendom, agree that there is no devil, that there are no demons and that our Lord performed no such miracles as are here recited. They claim that the poor ignorant people of our Lord's day did not understand what they were talking about, and said that a man had a devil when he merely had a nervous disease, a fit, etc. Christian Science is one of Satan's latest fads, which, under the guise of morality, is seeking to destroy both common sense and Christianity amongst the Lord's people. It is one of Satan's latest devices, disproving himself and thus turning attention away from the powerful influence which he exercises in the world. "We are not ignorant of his devices." (2 Cor. 2:11) "We wrestle not with flesh and blood, but with principalities and powers, and wicked spirits in high places." (Eph. 6:12) "But greater is he that is for us, than all they that be against us." (2 Kings 6:16) The revised version translation of the 28th verse is preferable. It reads, "And the report of him went out straightway everywhere in all that region of Galilee round about." This fame of Jesus subsequently aided greatly in his ministry, when he went to all the towns and villages throughout Galilee.

ST. PETER'S MOTHER-IN-LAW CURED

After the synagogue incident our Lord went to the home of Simon Peter and Andrew, James and John accompanying him. Peter's mother-in-law lay sick of a fever, and one of the evangelists intimates that it was a violent form of fever. For the first time it seems to have occurred to the disciples that the Lord's power, which they had seen manifested on various occasions, might be exercised on behalf of this sick woman. Now, their faith grown stronger, they mentioned her case to Jesus and he took her by the hand and lifted her up. Immediately the fever left her. Not only so, but instead of being weak and enervated, as is usually the case after a severe

fever, she was strong and vigorous and able to serve the family, probably in the setting forth of refreshments and other household matters. This demonstrates that her cure could have been nothing short of miraculous. The operation of the mind, even if it could in any measure have destroyed the fever condition, could not have made good the waste of strength in the system accomplished by the fever.

Sunset saw the gathering of numbers of the sick and demon-possessed ones. This was probably for two reasons: (1) that it would be during the cooler time of the day in which the diseased could come in a warm country such as Palestine; (2) it was the Sabbath day, and the Jews, however irreligious and even devilish some of them were, were all strict Sabbatarians. We remember how on another occasion the Pharisees found fault with Jesus because he had healed a man on the Sabbath day, and how our Lord exposed their hypocrisy in the matter by showing that if it had been an ox or an ass that had fallen into a ditch, and where there might be a monetary loss if the creature were not assisted, their reasoning would be correct. Our Lord, however, seems to have preferred the Sabbath days for his healing work: at all events some of his most notable miracles were done on the Sabbath days. His reason for so doing was not, we believe to exasperate the Pharisees and Scribes or merely to show the hypocrisy of their formalism, but because the Sabbath days served a special purpose as an illustration of the great Sabbath that is to come, the Millennium, in which all the families of the earth shall be blessed by this good Physician, who has already given his life for the redemption of the life of the world, and who during the Millennial age (his bride, the church, coöperating) will bless and heal all the willing and obedient of the human family—lifting them up, up, up out of Adamic sin and death conditions to the perfection of life lost in Eden through the disobedience of the first Adam.

SATANIC POWER CAN AND DOES NOW CURE

Many of the Lord's consecrated people of today noting the cure of diseases by spirit mediums, mind curists, hypnotists, Christian Scientists, Mormons, etc., are inclined to think of these cures of our day in much the same light as we think of our Lord's cures recorded in this lesson and its golden text. This is a natural tendency—it is natural for us to seek to walk by sight and not by faith. Some of these dear friends inquire of us, Is not our Lord Jesus as able to heal the sickness of our bodies today as was able to heal the sickness of the Jews at Capernaum? We answer, Yes, unquestionably. More than this, we hold that our Lord has more power today than he had then.

It was after our Lord had finished his sacrifice, after he had risen from the dead, a life-giving spirit, that he declared to the disciples, "All power is given me in heaven and in earth." We have not a question, therefore, respecting the ability of our Lord to perform today and through his people of today any miracles that he performed at the first advent in person. We are asked, If this be so, should we not expect such healings? Did not our Lord say, "These signs shall follow them that believe: In my name shall they cast out devils and heal the sick, and if they drink any deadly thing it shall not harm them, etc."? (Mark. 16:18) We answer, that these words are spurious,—that they are not found in any of the *old* manuscripts, that all scholars admit that they are forgeries, and that no part of the 16th chapter of Mark, after the 8th verse, is genuine.

NEW ARRANGEMENTS FOR PITTSBURGH GAZETTE

Many of our readers have been anxious to procure the *Pittsburgh Gazette* on account of its containing Pastor C. T. Russell's Sunday discourses in each Monday's issue. About 1000 of our readers have accepted the arrangement for a clubbing rate, which would make the *Gazette* cost them for the year $2.25. Many of these desire extra copies of the Monday issue only, but the *Gazette* people refuse to supply the papers by mail in this way. We have arranged with them however, that those who wish may subscribe for three months for 60c. or for six months for $1.15. These prices they would not accept direct from the subscribers, but will accept from us on the clubbing principle. Some may desire to subscribe for the shorter periods, and if so we will be pleased to hear from them at once.

In the interest of the friends who desire to circulate numbers of these Monday papers amongst their neighbors, and who believe that matter thus printed is more likely to be read than if conveyed in some other form, we have made an arrangement with the *Gazette* and a news agent, by which ANY ONE WHO IS A SUBSCRIBER FOR THE *Gazette* (either for three months, six months or a year) shall have the privilege of ordering *extra Monday copies* of the discourse sheet through us at the following rates, viz:

Seven copies every Monday for 10 weeks, by mail, .	$1.00
Fifteen copies every week for 10 weeks, by mail.....	2.00
Fifty copies every week for 10 weeks, by express, prepaid	5.00

In sending orders for extra Monday issues, the writer must state explicitly that he is a regular Gazette subscriber, or must include an order for a regular subscription.

We are bound to consult the wishes of the *Gazette* publishers, because only upon condition of their securing a good list of regular subscribers do they propose to continue the publication of these discourses. The arrangement, however, is, that in the event of their discontinuing a proportionate amount of the subscription money will be returned.

By this new arrangement one regular subscriber can act as agent for the others of the friends in his vicinity, and thus all who desire may be supplied for their own reading, as well as have such supply as they desire for giving or loaning to their friends and neighbors. We believe that good is being accomplished in this manner, and trust for a still larger fruitage. Some of the friends have interested newspapers in their vicinity, and thus secured a re-publication of the discourses. The daily circulation of the *Gazette* is about 70,000, amongst the most intelligent and religiously inclined people of this city and Pittsburgh.

We are not at liberty to order for the Monday issues under this arrangement for less than ten weeks to any one person.

We have still special issues of the *Gazette* containing reports of the entire six debates. These can be supplied at 2c. each, postpaid, or 50 or more at 1c. each by express prepaid.

THE PILGRIM'S WANTS

I want that adorning divine,
Thou only, my God, canst bestow;
I want in those beautiful garments to shine,
Which distinguish thy household below.

I want—Oh! I want to attain
Some likeness, my Savior, to thee,
That this longed for resemblance I at once may attain,
Thy comliness put upon me!

I want to be marked for thine own,
Thy seal on my forehead to wear;
To receive that "new name" on the mystic white stone
Which none but thyself can declare.

I want so in thee to abide
As to bring forth some fruit to thy praise.
The branch which thou prunest, though feeble and dried,
May languish, but never decays.

I want thine own hand to unbind
Each tie to terrestrial things—
Too tenderly cherished, too closely entwined,
Where my heart too tenaciously clings.

I want, by my aspect serene,
My actions and words, to declare
That my treasure is safe in a country unseen—
That my heart's best affections are there.

I want, as a traveller, to haste
Straight onward, nor pause on my way;
Nor forethought, nor anxious contrivance to waste
On the tent only pitched for a day.

I want—and this sums up my prayer—
To glorify thee, till I die;
Then calmly to yield up my soul to thy care,
And breathe out, in faith, my last sigh!—*Selected.*

VIEWS FROM THE WATCH TOWER

COST OF CHRISTIANIZING THE WORLD

It takes $300,000,000 a year to "keep up the work of Christianizing our own land," says the Central Christian Advocate (Kansas City, Mo.), while "fully $1,000,000" is annually absorbed in the Christianization of the whole world. "The money is almost wholly voluntary." Of the sum required for the United States, the same paper says:—

"The sum of $31,000,000 was laid on the altar by Catholics, $26,000,000 by Methodists, $20,000,000 by Presbyterians, $14,000,000 by Episcopalians, $12,000,000 by Baptists, $75,000 by the Salvation Army. In addition to these expenditures noted above, there were also paid out, under church supervision, funds estimated as follows: For new buildings, $27,000,000; for hospitals, $28,000,000; for education, $21,000,000 and for Sunday schools, $7,000,000.

"The progress and wealth of church institutions in this country can be impressively illustrated by a single comparison. In 1800 there were 2,340 churches, valued at $1,500,000; today there are 178,481, valued at $724,971,372. These figures speak not of selfishness, but of the truest altruism, of philanthropy, and of the willingness to pay the price of enthroning Christ in the world.

"Fifty years ago, we read further, the annual outlay for church purposes throughout the entire world was but half as much as it is today, or $500,000,000. The $1,000,000,000 of the present year, moreover, will be wholly inadequate in the years that are to follow, because the resistless advance of Christianity is accompanied with an increasing cost, which can be met only by the free-will offerings of men, women and children. This cost is in a sense the measure of the increasing determination of good people that Christ shall be enthroned king.

"The *philosophy* of the ages is the Christianizing of the world. That is the key to the *evolution* going on everywhere. Christianity is making its steady and resistless advance, now here, now there, now everywhere, like the rising waters of a universal tide. It explains the past achievements of the best in the race, and inspires our hope for the future of the race. What will be, ultimately, will be well, because it will be Christlike."

* * *

A blessing surely comes to everyone who conscientiously sacrifices time or money in the laudable effort to help fellow-creatures. We rejoice to give credit for some measure of unselfishness being represented in these figures, but reflect that some of this money may have been drawn, threatened or coaxed from rather unwilling givers, and that the collectors of some large benevolent societies receive one-half of their collections for their services, which are not perhaps wholly unselfish. However, even if we were uncertain that present compassing of sea and land to make a proselyte were no better in its result than in the olden times missions (Matt. 23:15) we should still agree that the stirring of men's hearts to sympathy and giving does good to the givers: another demonstration that it is "more blessed to give than to receive."

On the other hand we are not so sure either that this money was given to "enthrone Christ in the world." A strong evidence to the contrary is that when our Lord's second coming and kingdom are referred to, even amongst preachers, the subject falls flat, if indeed it does not arouse angry opposition. These things and others lead us to fear that it is *self-enthronement* in the world that is sought. Sectarian or churchianity enthronement, we believe, is greatly coveted by Protestants as well as Catholics. They could almost ignore their differences and combine—so anxious are they to conquer the world.

But we are glad that even though the Lord may permit them again to get a measure of control, as Papacy had it during the dark ages, we have the assurance of his Word that it shall not again triumph to the same extent, but be cut short by the great time of trouble which will usher in the real reign of Messiah, which they do not desire.

We are glad, too, to believe that their opposition is largely the result of blindness, and that with the later opening of the eyes of their understanding they will rejoice in the new heaven and new earth conditions (the new social and ecclesiastical conditions) introduced by that long-promised kingdom of heaven, which will surely prove to be "the desire of all nations."—Isa. 65:17-25; Hag. 2:6, 7.

Meantime now, as during the dark ages, God has "a peculiar people" whom he is calling out and educating for his coming work. These bend their energies, physical and financial, to the work they see directed in the Lord's Word:—the preaching of the gospel of the kingdom and the gathering of those having hearing ears, not to sectarian "bundles," but to the Lord himself. Though insignificant in name and fame amongst the worldly wise and mighty, these are mighty now in the Lord's hands to the pulling down of the strongholds of error. And in the future, glorified as the "Lamb's wife," they shall be joint-heirs with their Lord in the glorious kingdom work of blessing all the families of the earth with the true light and assistance. These can afford to be peculiarly like Christ and the apostles now, that by and by they may be like them in glory.

SCIENCE FALSELY SO CALLED

Our wise men, anxious to disprove the Bible record of the creation, "prove" much by the stone formations of the earth's crust; and freely talk about millions of years being necessary to produce the stone conditions which are everywhere apparent. Their long arguments and wise conclusions were made to look very silly recently by an accident near East St. Louis. A car of lime and a car of potatoes were partly submerged together in the river. The slacking lime fired the car and the astonishing result was that every potato was turned to flinty stone in less than twenty-four hours. The Lord's people have no need to feel ashamed of the old Book.

"MY PEOPLE DO NOT CONSIDER"

"Consider what I say, and the Lord give thee understanding."—2 Tim. 2:7.

Consider—reflect, think, study, ponder. Whatever may be said of the heathen religions and of churchianity in respect to their requiring little thought, little study, this is not the case with the religion of the Bible. It is not a religion of credulity —"shut your eyes and open your mouth," and swallow what is put therein. True, it is a religion of faith; but a faith based upon reasonable evidences—a knowledge of God, whose plan and character it reveals. Hence it is that the Scriptures invite the faithful to *consider*, to search, to prove, saying, "Come, let us reason together." And it is worthy of note that all the false systems of religion and churchianity, misnamed Christianity, to a large extent reverse this scriptural order, endeavoring to obtain harmony, union, on a basis of comparative ignorance, rather than on a basis of growth in grace and in the knowledge of the truth.

As we see this to be true today in nominal spiritual Israel, so we find it was true in olden times in fleshly Israel, to whom the Lord declares,—"The ox knoweth his owner and the ass his master's crib: but Israel doth not know, my people *do not consider*." (Isa. 1:3) We are not to understand the Lord to mean that the Jews had no knowledge of him whose sacrifices and ceremonial law and worship had their daily attention: neither should we be understood to imply that nominal Christians, who in various ways manifest some respect and reverence for the Lord, are wholly ignorant of him. The thought is rather that God's professed people today, as in olden times, while knowing something about their Creator and Redeemer, do not *know him* in the sense of being really acquainted with his character. In many respects they worship a strange God, because they have failed to get rightly, thoroughly, acquainted with him. Such an acquaintance can only be obtained along the line suggested in our text: by giving heed, by *considering*, reflecting, studying the revelation which God has made respecting himself. Not that the Scriptures give us a detailed description of our Creator; but, rather, by revealing to us his plans, they permit us through an understanding of the divine plans to have an understanding of the divine character which those plans exemplify and illustrate. A a man is known by his works, so God is known by his works. Whoever, therefore, would know God—appreciate the divine character—must come to such a knowledge through an acquaintance with the divine plan which God is outworking.

Satan, the great adversary, seems to understand this matter thoroughly, and employs his arts of deception to hinder men from appreciating the divine plan, and thus to hinder an appreciation of the divine character—to prevent a real knowledge of God. He has been successful, marvelously so, as the Apostle declares, along these lines. The God of this world has blinded the minds of them which believe not,—lest the glorious light of the goodness of God, as it shines in the face of Jesus Christ, should shine into their hearts. (2 Cor. 4:4, 6) It is impossible for him to hinder all knowledge and all appreciation

of the Creator, because the quality of reverence is deeply engraven in the natural man who, though fallen and deranged, nevertheless instinctively looks for a God to worship. Satan's work, therefore, is and has been the blinding and deceiving men,—many of whom, as the Apostle declares, are feeling after God, if happily they might find him.—Acts 17:27.

The adversary's success in blinding mankind would not be so easily accomplished were it not that he persuades men not to reason upon religious subjects;—that upon every other subject than religion, thought, consideration, reasoning, are advisable, but that on religious subjects, credulity, mistaken for faith, is the safe, the wise, the acceptable course. So great has been his success that we find not only the heathen world in ignorance, and superstitious upon religious matters, but that the same principles, in a lighter form, prevail in Christendom —not only amongst Catholics but also amongst Protestants. The remedy for this general evil must be sought and found by all who would be saints, overcomers,—every one of whom must know the Lord not merely theoretically but actually, through a knowledge of his character by a knowledge of his plan.

Let us note how the Scriptures urge God's people to *consider*. They are to consider the natural things of the Lord's provision, as they touch with these in the course of human life, and are to read in them certain great lessons respecting the Creator. For instance, notice our Lord's statements, "*Consider* the lilies of the field." (Matt. 6:28) *Consider* the ravens." (Luke 12:24) Our Lord calls attention to how such simple things in nature should be studied, be *considered*. The lessons to be learned in connection with all the affairs of life will be helpful to such as approach the study from the right standpoint, of faith in the Creator, and a realization that he is necessarily the embodiment and representative of the very highest and very noblest qualities of which the human mind could conceive;—that he is perfect in justice, perfect in wisdom, perfect in power, perfect in love. From this standpoint of faith we can learn a great lesson from *considering* the lilies. Their beauty teaches us that the Lord has a keen appreciation of the beautiful, and the fact that it comes to them without their toiling or spinning, teaches us that God is abundantly able to produce the beautiful without our aid, and that if necessary he could likewise clothe us miraculously. It teaches, further, that since he has not thus made provision for our necessities, it must be because he has seen (as the Word declares) that the experiences of life in the development of the resources of nature, in providing for our own needs, will be helpful to us.

As we *consider* the ravens and sparrows, and note how the Lord has made provision for their necessities without barns for the winter time, it teaches us that his power and wisdom could similarly, if necessary, provide for the necessities of his people, miraculously or otherwise; and that in leaving humanity more subject to the vicissitudes of life than the little birds, the Lord doubtless intends thus to instruct mankind and to develop its reasoning faculties in respect to life's interests and necessary provisions, and in a manner that will be more helpful to him, better calculated for his development than would such a provision as is made for the dumb brutes. Faith can learn in all the affairs of life lessons of divine wisdom, and may assure itself reasonably, in harmony with the Lord's suggestion, that human beings are much more valuable than many sparrows, many ravens, many lilies, in God's sight; and that we may therefore more reasonably trust to his goodness and his interest in human affairs.

Thus *considering*, and looking through the little affairs of life, and noting the divine character as revealed in them, the mind is prepared for the still greater revelation of God's goodness set forth in his Word, which assures of his sympathy for humanity in its fallen condition, and of his willingness to assist in man's recovery from sin and death along lines in harmony with justice and love. *Considering*, from this standpoint, the love of God revealed through his Son Jesus commends itself at once to our hearts as being in full accord with what we find to be his general character—justice, wisdom, love. The heart that thus *considers* makes progress, grows in grace, in knowledge, in love. The heart that fails to *consider* the little things fails to be able to appreciate the larger things, and thus is hindered from a proper consideration of God and from a proper appreciation of his plan, and thus from a proper appreciation of his character.

It is David, the prophet, who exclaims, "When I consider the heavens, the work of thy fingers!" (Psalm 8:3) To the Prophet, whose mind was rightly directed and who *considered* these things, "day unto day uttered speech and night unto night showed forth knowledge;" and as a result King David —before the Gospel dispensation, before the giving of the holy spirit of adoption, before the coming of the inestimable blessings which are ours today—gained a large appreciation of his Creator, which became to him an anchor of the soul, both sure and steadfast. The large conception of the divine character gained from the consideration of the divine work, even as seen in nature, brought the prophet-king near to God, in humility, in veneration, in love.

But if such a consideration of the heavens and the things of nature are profitable and helpful, how much more profitable is the consideration of the still higher things revealed to the Gospel church through the holy Spirit since Pentecost. The Apostle Paul calls our attention in this direction saying, "*Consider* the Apostle and High Priest of our profession, Christ Jesus." (Heb. 3:1) But how few of those who read the Scriptures have ever followed the Apostle's suggestion? how few have ever *considered* Jesus from the standpoint suggested,—as the Church's Apostle or special teacher sent of God to specially guide and instruct the church, and as the church's High Priest to whom the faithful occupy the relationship of under priests? Had more *consideration* been given by the Lord's people to these matters, a larger number would undoubtedly be much farther advanced than they are today, in the knowledge and love of God. They would have seen that if Christ is a special teacher, a special High Priest of the church, and the church his special pupils, brethren and under priests, then there must be, according to the Scriptures, at some future time, a still greater blessing in which both High Priest and under priests will be the agents of God in blessing all the families of the earth.

Again the Apostle speaks of the high spiritual things which we are to *consider*, after we have taken our first lessons in considering the natural things, the lilies, ravens, heavens, etc., saying, "*Consider* him who endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." (Heb. 12:3) Alas, how many of God's true children become weary and faint in their minds, and are in danger of losing the chief prize because they have failed to think upon, to study out, to comprehend, to *consider* the Lord and what he faithfully endured of opposition. As they would *consider* his perfection and how, as represented in him, the light shined in darkness and was not appreciated, so they would expect that the light shining from them would not be appreciated either. —(John 1:5) As they would *consider* how the Lord suffered in every sense unjustly and for righteousness' sake, and then would reflect that their own conduct, even though well meant, is imperfect, it would strengthen them to endure hardness as good soldiers, and not to be weary in well doing, and not to faint under opposition. It would enable them to realize what the Scriptures plainly declare, namely, that experiences and testings are necessary to the Lord's people and if rightly received these all work out everlasting blessings.

Such consideration of the Lord and what he endured and the reflection and realization of their own imperfections while seeking to walk in his footsteps, would tend to bring them not only to appreciation of the Lord's sympthy for his people and his grace toward them in covering from his sight their unwilling imperfections, but additionally, this consideration would lead to sympathy for their fellows in the narrow way. The Apostle intimates the propriety of such reflections, saying, "Consider one another to provoke [incite, inspire] unto love and good works."—(Heb. 10:24) Oh, how much the Lord's people need to remember this injunction, if they would have proper forbearance and love one toward another,—to consider one another's sacrifice, to think of each other's imperfections, peculiarities or good qualities, as the case may be. With the Christian brother consideration always means to think kindly, charitably, even of the blemishes which love cannot hide. These blemishes are not to be considered lest they sour our hearts and arouse in our minds an opposition to one another, nor are they to be considered as an excuse for gossip or slander. The Apostle explains that we are to consider one another with a view to ascertaining how we can be most helpful to each other in the narrow way, most edifying, strengthening, inspiring.

But now another matter: Looking back to our text we find that the Apostle has united in it two thoughts: first, the necessity of considering; second, the necessity of having divine assistance in order to the reaching of a right understanding.

The natural man may assent to a great deal of what we have here written; yet in some particulars it will be beyond his grasp. It is only for those who approach the study of the divine will from the right direction—only for those who *consider* from the standpoint of the school of Christ, learning of him—only such have the divine assistance which the Apostle mentions, the understanding which comes from the Lord. It requires faith in God and his Word in order to be able to rightly appreciate either the natural or the spiritual things which are ours, and to feed thereon in our hearts and to grow strong thereby in our characters.

ENTERED INTO HIS REST

Pilgrim Brother Henry Weber has passed beyond the vail, to be forever with the Lord. We rejoice on his behalf. He finished his earthly course on Thursday, January 21st, at 2:15 p.m., at his home—Oakland, Md.—and was buried on Saturday, the 23rd. A large gathering, composed of his family, friends and neighbors, was addressed by the Editor of this journal, from the text, "Blessed are the dead that die in the Lord from henceforth: yea, saith the Spirit, they shall rest from their labors, but their works shall follow them."—Rev. 14:13.

The dear brother's faithfulness as a servant of the Lord and the brethren and the truth is too well known to our readers to require comment. He had been a true Christian for many years. At first an active Episcopalian and Y. M. C. A. worker, he was counted of the Lord worthy to know of present truth, and from then until the day of his death, he was "not slothful in business, fervent in spirit, serving the Lord." Very many now rejoicing in the light of the divine plan of the ages have good cause for thanking God for the efficient services of this dear brother,—either as the planter or the waterer of the good seed of the kingdom.

As we believe that we are now living in the time indicated in the text by "henceforth"—the time of the Lord's second presence for the setting up of his kingdom,—and as we believe that our dear Brother was one of the faithful of the kingdom little flock, so let us believe that, his labors (toil and weariness) having ceased, his *work* nevertheless continues—beyond the vail.

We are not Scripturally informed what is the character of the work of the Church beyond the vail (the Lord and the risen and "changed" saints), but we may be certain that in some way it pertains to the "harvesting" of the "wheat" and the binding of the "tares," etc. Hence, although we will sadly miss our dear brother, as a friend and as a pilgrim and as a Vice-President of the Watch Tower Bible and Tract Society, nevertheless we sorrow not as others who have less substantial hopes. Rather we rejoice with him and hope soon to see him and the dear Redeemer and all the royal priesthood, and to participate in the heavenly service. But meantime it behooves us to remember that our remaining days in the flesh are further opportunities for running toward the *mark* for the prize, or for standing fast thereat, that no man can take our crown—but that we make our calling and election sure, so that an abundant entrance into the kingdom may be granted us by our Lord, with the words, "Well done, good, faithful servant; enter thou into the joy of thy Lord. Thou hast been faithful over a few things, I will make thee ruler over many things!"

Brother Weber left a very interesting family—his wife and one of his sons being confessors of the Lord and his truth. For the remainder of the family we have strong hopes that the good influence of the father's character in daily life may be still stronger with them since his death—drawing them also to full consecration to the same Savior and his "reasonable service."

"POWER ON EARTH TO FORGIVE SINS"

MARK 2:1-12.—FEBRUARY 14.

After the busy experiences of the Sabbath day, referred to in our last lesson, our Lord withdrew from Capernaum to a desert place for private communion with the Father. Later his four disciples joined him, as also others, who urged his return to Capernaum, but instead he went for a time to other cities and villages of Galilee. Our lesson marks his return to Capernaum, where the people soon learned of his presence and gathered in large numbers to see and hear him.

It was probably at Peter's house, which in construction was

LIKE OTHER ORIENTAL HOUSES,

that the gathering was held. Many of these houses are built with a central court or yard, from which access is gained to the various rooms, which receive their light and ventilation from the yard and are usually one story in height. Oftimes a part of this yard is covered with a tile roof, making of it a kind of veranda. The outside wall extends two or three feet above the roof, which is reached by an outside stairway and in summer is the usual sleeping place. Some of the incidents of this lesson imply that this was the arrangement of the house in which our Lord was stopping, the multitude coming around by the door in the courtyard, and our Lord probably addressing them from the further end of the veranda or covered part of the court.

"He preached the Word unto them." How we would have enjoyed hearing him! how we would like even now to have a stenographic report of his "wonderful words of life"! His text must have been from the Old Testament, as the New was not yet written. Quite probably his message was respecting sin and the defilement which comes to humanity through sin, and the penalty which God has prescribed, namely, death. We can mention many excellent texts for such a discourse, as, for instance, "Though thy sins be as scarlet, they shall be as white as snow." Or the types of sin and its cleansing, as represented in the treatment of the lepers under the Mosaic law; or the types of the law showing the necessity for the sin offerings and the work of the atonement day, as being the blotting out of sins and the reconciliation of the people to God; or the type of sin represented in the fiery serpents of the wilderness and the cure for their venom in a look at the brazen serpent on the pole, typifying our Lord. In any event we may be sure that the grand truths of the Gospel were gloriously set forth by him who "spake as never man spake."

While the preaching was in progress, four men bearing on a stretcher a palsied companion approached the house; but the throng at the door, intent upon hearing and seeing, would not make way, even in the prospect of seeing a miracle performed. Full of faith, the bearers carried the stretcher up the stairway to the top of the low roof over to the veranda: some of the tiling was lifted and, apparently without ropes, the stretcher was handed to those below, immediately in front of the place where the Lord stood preaching. Of course

THE PREACHING WAS INTERRUPTED

However, the Lord evidently interwove the circumstances of the interruption with the lessons of his discourse. He quietly waited and mentally reflected upon the faith of the man and his companions while the sick one was thus being lowered before him, and then said to the sick, "Son, thy sins be forgiven thee." We doubt not that in the Lord's providence this declaration of the forgiveness of sins came in opportunely with Jesus' previous discourse. Here was an opportunity to show that the great difficulty afflicting the whole family is sin, without which there would be no sickness, no pain, no death, no separation from God. The Lord did not ask the man respecting his previous course in life, nor wait for him to express sorrow for sin, but handed him a pardon as a gift or benefaction. One thing, however, he did have—a condition indispensable to pardon—he had faith, faith in the Lord as the sent of God; and at that time he could have had no greater faith than this, no more particular understanding of how the grace of God extends toward us through Jesus.

This teaches us several lessons: First, how important faith is in the Lord's estimation—he asked for faith, not for works—though of course he knew, and we all know, that if true faith were exercised corresponding works would naturally and unavoidably follow. Another lesson it taught is the willingness of the Lord to forgive sins, to ignore them, to deal with us as though we were free from sin. This, however, does not mean a total blotting out of the sins, so that they could not be revived by our loss of faith or misconduct. The parable of the two servants who were forgiven a large debt, and one of whom was subsequently cast into prison for the very debt he had been forgiven, because he did not exercise mercy toward his fellow-servant, is a proof of this. Forgiveness extended to us now on account of faith is of the nature of a covering or hiding of our sins. As the prophet expresses the matter, "Blessed is the man whose sin is covered—unto whom the Lord imputeth not iniquity." (Psa. 32:1, 2) Our sins are not imputed so long as we would renounce them and seek to follow the Lord in faith and in sincerity. The time for the blotting out of sins, their complete eradication, is future, as the Apostle Peter declared. Our sins will be blotted out when we receive our new perfect bodies, in which there will remain no trace of the weaknesses, imperfections and maladies that came upon us because of original and subsequent sin.—Acts. 3: 19-21.

"WHO CAN FORGIVE SINS BUT GOD ONLY?"

Our Lord perceived the thoughts in the hearts of some of his hearers in connection with this declaration that the sick man's sins were forgiven him, and he answered the objection—not specifically and in detail, but in a general way. He asked them to bear witness as to which would be the easier thing to do, and which therefore would be the more complete test of his divine authority and powers. They had thought that the forgiveness of sins would represent greater power and authority than the doing of miracles, but our Lord illustrated how much easier it is to declare the forgiveness of sins than to perform a cure, and then he did perform a cure as proof that he did have the authority to forgive sins. He said to the palsied man, "Arise, take up thy bed and go thy way." And immediately the miracle took place; the sick man was cured and able to bear away his couch on which he had previously been carried.

The question of the scribes may arise in some minds today

and we confess that it is not entirely answered even by the miracle. The miracle shows us that the Lord did have the power to forgive sins, but it does not explain to us the philosophy of the arrangement by which our Lord Jesus was permitted to suspend the condemnation of sin which the Father had imposed We suggest that he had authority to do this, to pronounce the forgiveness of the sins, because he had come into the world to be the Redeemer of mankind—because he had already made a covenant of consecration unto death at the time of his baptism—because at the very moment when he made this declaration he was in process of giving his life, "laying down his life," for man's redemption. Our Lord's authority, therefore, is well established. He had already done much of the work necessary for the blotting out of sins; he had left the glory which he had with the Father; he had become a man; he had consecrated his life; he had partially given it, and very shortly the sacrifice would be complete at Calvary, On the strength of all these facts, our Lord was evidently justified in declaring the man's sins forgiven.

CAN OTHERS FORGIVE SINS?

We may perhaps put an old thought in a newer and more startling form when we say that others besides Jesus can forgive sins. We do not refer to the claim of power by Catholic priests that, through the operation of forms and ceremonies and the sacrifices of the mass, they are commissioned to forgive sins; but we do refer to the commission of God's consecrated people, the royal priesthood. These, as the members of the body of Christ, as ambassadors for God, as mouthpieces of the Lord, are fully qualified to declare to people today—to all true believers in Jesus—the very words which he addressed to the paralytic of this lesson. We have said, and do say, and will continue to say to all pentitent believers in Jesus—to all who have come to a knowledge of God's grace in Christ, and accepted him and his Word—to these we are privileged to declare, "Thy sins are forgiven thee;—thy sins are covered by the sacrifice of Calvary, and if thou wilt continue steadfast in faith and in obedience, thy sins shall ultimately be completely blotted out, and thou shalt have a share in the glories of thy Lord, in resurrection power, free from every sin and stain and blemish."—Acts 3:19.

Which is the greater power, to work miracles upon the natural body or to work a miracle of grace in the heart?—to straighten crooked limbs or to straighten out moral characters?—to heal those palsied and benumbed in body or to apply the vitalizing current of truth, which will vivify and quicken those who are morally comatose, benumbed by sin, deadened to righteousness, truth, goodness, etc?—to open blind natural eyes or to open the eyes of men's understanding, that they may see the lengths and breadths and heights and depths of the divine character and plan?

Again we hold, as in our last lesson, that the great head of the church has given to the members of his body greater works to do than those which he did; because under his blessing and guidance we are living in the time when, under the anointing of his Spirit, it is possible to do these higher and greater works.

THE LESSON OF HELPFULNESS

Several other lessons may be drawn from this narrative. One of these is the propriety of helping to bring one another to the Lord, to the truth, to the influences and benefits and blessings sure to come from the contact with Jesus or the members of his body. A very large proportion of the blessing which has been bestowed upon the Lord's people through the Gospel has come through individual and private effort. In saying this we do not make light of preaching, studying, tract distribution, etc., etc.,—we are glad to believe that the Lord uses all of these to carry forward the truth and to make it known, —nevertheless, we believe that there is an individual work also to be done, a personal work. We advise that all of the Lord's people, while giving diligence to use opportunities for general service of the kinds mentioned, do not forget nor neglect to look for opportunities for individual service in bringing their friends and neighbors to the Lord and into contact with the truth.

Many in the world hear about Jesus, hear about the great Jubilee times of restitution coming, hear about the blessing of all the families of the earth through the Seed of Abraham, hear about the call and the election of the Seed of Abraham at the present time, and have the desire to approach the Lord and to make consecration and to obtain a share in the blessing that is now being offered, yet they are morally paralyzed. They need some one to help them into the Lord's presence, to help them to the point of making a consecration of their all to the Lord. They have faith to some extent, yet they are weak in other respects, and they need others who are stronger than themselves to assist them.

To what extent are we each and all zealously using the opportunities which the Lord has put in our power to glorify his name and to bless our sin-sick neighbors, not only by telling them about Jesus and his wonderful words of life, but to what extent are we additionally helping them to come to him? There are various ways in which we may assist, by word, by letter, by invitation to meetings, etc. However, one necessary element in all help is that our own course of conduct must be in accord with that which we commend to others. If we ourselves have been to Jesus and learned of him and caught some of his self-sacrifice and love, we will be the better able to help others who desire to come to him. They who would be the ambassadors of the Lord in telling men of the forgiveness of sins and the privileges of sonship in the present time, must themselves manifest not only a faith in their own forgiveness but, additionally, must show a transformation of life in progress, evidencing the fact that they are now the friends of God, that they have been with Jesus and learned of him.

It is one thing to "bore" our friends and children with our religion, and quite another thing to manifest always such an interest in their spiritual welfare as would draw them to us for assistance when, under divine providences, they might desire to seek the Lord. Our experience teaches that many parents, otherwise loving and careful, neglect this matter, and hold themselves too much aloof from their children, particularly on religious matters. Furthermore, there is a delicacy on this subject with the sincere, lest they should be thought hypocritical, that makes them more diffident than on most other subjects. And many desirous of a word or two of encouragement and sympathy, have approached friends for advice, and have been repulsed by a joke or a worldly spirit. Every member of Christ, every royal priesthood, should remember that his first business in life, aside from his own development, is to help others to the Redeemer. Let us each strive this year, more earnestly than ever, to let our lights shine out, so that those seeking the Lord may be drawn to us as his representatives; and that in coming to us they may not be repulsed by our words or manners, but find us anticipating, sympathetic, helpful.

THE SABBATH WAS MADE FOR MAN

MATT. 12:1-13.—FEBRUARY 21.

GOLDEN TEXT.—"*It is lawful to do well on the Sabbath days.*"

For a time our Lord's ministries were attractive. The "common people heard him gladly," and "wondered at the gracious words that proceeded out of his mouth." But by and by the scribes and Pharisees, the prominent people, socially and religiously, of that time and country, began to feel envious of him. Our Lord's conduct and teachings were in sharp contrast with their own, which were largely tinctured with hypocrisy. The more popular the Lord became with the people the more envious were those who considered themselves the religious, the intelligent, the God-respecting Jews. They despised others, calling them publicans and sinners. They evidently realized that although the promises were made to their nation as a whole, yet when the time would come for the establishment of the kingdom only the true Israelites would be accepted as participants in it. They flattered themselves that they would be this favored class and correspondingly held aloof from the "common people."

There is a considerable similarity between the classes of scribes and Pharisees in our Lord's day and the so-called orthodox Christians of our day. In some denominations particularly there is evidenced this same spirit of despising others outside the favored cults. We are not meaning to say that there were no good Pharisees, nor are we meaning to say that there are no good people amongst those professing "orthodox" views today. Quite the contrary: but we do claim that orthodox and social and financial lines do distinctly mark and separate the people. We hold that the Lord is no respecter of wealth or of men's persons, but that he looketh at the heart, and that the pure in heart and the sincere in consecration are acceptable to him regardless of color or social or other standing amongst men. We see at the present time that the truth is gleaning in every quarter—gathering some from amongst the wealthy and intelligent, some from amongst the outwardly pious and strict, some from amongst the poor, and some "publicans and sinners."

NOT MANY GREAT, WISE OR SELF-RIGHTEOUS

It is noteworthy that quite a good many WATCH TOWER subscribers are prisoners in penal institutions. These men became culprits under the traditions of men taught by the scribe and Pharisee classes of today, who have since found the Lord precious to their souls, and his truth sanctifying to their heads and hearts. Reports received from the Columbus, Ohio, penitentiary from a Brother who is serving a life sentence there for crimes committed before his eyes were opened to the present truth, tells of the work done in that prison during the past year. Over one hundred and fifty copies of Volume I. DAWN (and some of succeeding volumes) have been in circulation in the prison, besides thousands of tracts and sample WATCH TOWERS. We have now thirteen regular WATCH TOWER subscribers in the institution. Four public meetings were held during the year, besides numerous private conferences on the precious Gospel of God's dear Son.

"THERE WAS A DIVISION OF THE PEOPLE CONCERNING HIM"

Thenceforth, during our Lord's ministry, the scribes and Pharisees and doctors of the law continually opposed him. And it is noteworthy that it was their attacks upon him that brought forth some of the most precious truths of our Lord's ministry. As some one has said on this subject, "The flint of opposition struck out divine fire that has never ceased to burn. It was like the cannon ball from the enemy at Sebastopol, which opened a spring of cold water for the besieged garrison." And thus it is still: those who today make an attack upon the truth only cause its beauties and harmonies to be the more clearly discerned by those whose eyes of understanding are opened and whose hearts are in a proper attitude to appreciate the truth. Thus our Lord's ministry and the ministry of all his faithful people since has been in the nature of a testing. The light shined in the darkness and the darkness opposed it and comprehended it not, but was nevertheless reproved by it.

Our lesson tells us some of this opposition. Pharisees who were unjust in their dealings in daily life, and who our Lord declared were ready to devour widows' houses, by taking advantage of circumstances to buy them in cheaply at forced sale, etc., and who he declared made long prayers in public for show, that they might be thought religious—these same people were great sticklers for the Sabbath day, and being amongst the Lord's most violent opposers they found fault with his more reasonable interpretation of the Sabbath law. Our Lord's conduct and language respecting the Sabbath show that he dealt with the matter from the standpoint of principle rather than of technicalities.

GOD'S LAWS ARE MEANT FOR BLESSINGS

The Sabbath was made for man—was made for the benefit of mankind, for men's physical, mental and moral rest and recuperation and strengthening The Pharisees view the day as though God specially desired to have the Sabbath day observed, and had created man for that particular purpose. Evidently they were in error, and our Lord had the proper conception of the Law and fulfilled it accurately.

As the disciples with the Lord walked through the field of grain, feeling hungry, they rubbed some of the kernels in their hands to separate the chaff, and blowing the latter away they ate the grain. Under the strict divisions which the Pharisees had framed this would be counted as threshing and winnowing the grain, and would be forbidden as violating the day of sacred rest Our Lord defended the disciples against the charge, and in proof pointed out to these Pharisees how David when pursued by King Saul, had procured from the priest the unleavened cakes on the Sabbath day, and that this was a clear violation of the law, which forbade any other than the priest to eat that bread. Our Lord wished his hearers to see that the emergencies of the case justified the deviation from the rule. It was a case of necessity—it was to preserve life.

Another illustration he gave was that of the priests serving in the temple every Sabbath day, and how the Law specifically provided for the labor which they would perform, and hence that such labor could not be considered a profanation of the Sabbath. He then called attention to the fact that these disciples who were with him and serving him were doing still more consecrated work than the priests and Levites in the temple, because he—the representative of the Father—was greater than the temple: hence anything made necessary in the service of the Master should not be considered a violation of the Sabbath law.

Turning the matter upon the accusers our Lord declared that they did not understand the principles underlying the divine arrangement, else they would not have been seeking an accusation against persons who were innocent. He would have them see that the whole difficulty lay in their own hearts. They had evil thoughts and wished to find fault and had erred, whereas if their hearts had been in the proper condition they would have been full of feelings of mercy and compassion.

THE SPIRIT OF GOD'S REQUIREMENT IS MERCY

This fault-finding disposition, that is ready to accuse and condemn everybody, indicates a wrong condition of heart—one which all the Lord's people should be on guard against. It is not the spirit of mercy and kindness and love which, as the Apostle explains, thinketh no evil. It is a spirit out of harmony with God's disposition, for, as our Lord explains, God desires mercy rather than slaughter; and those who are ready to condemn others give evidence that they lack the Lord's spirit of mercy and forgiveness.

This was the offense which our Lord charged against two of his noblest disciples in the early part of their discipleship. When the people of Samaria refused to sell the disciples food, because the Lord did not stop with them and perform miracles amongst them, as he was doing amongst the Jews, the disciples, James and John, were indignant, and said to the Lord, "Wilt thou that we command fire to come down from heaven and destroy these men and their city?" but Jesus answered, "Ye know not what manner of spirit ye are of: the Son of man came not to destroy men's lives but to save them." So with all of the Lord's disciples: their continual study should be to avoid that hypercritical disposition to sentence and to destroy other people while desiring mercy for themselves. The rule which the Lord establishes is that we must expect from him mercy only in proportion as we shall exercise this grace toward others.

LOVELESS CRITICISM PERVERTS THE MIND

As illustrating this tendency to fault-finding and how it grows upon one, a story is told of a young lady who once expressed to Hogarth, the great satirist, a wish to learn to draw caricatures. Hogarth replied, "Alas, it is not a faculty to be envied. Take my advice and never draw a caricature. By the long practice of it I have lost the enjoyment of beauty. I never see a face but distorted, and have never the satisfaction to behold the human face divine." So it is with those who unsympathetically practice fault-finding and criticising others' faults; they become so proficient in the matter that they never see good qualities, but merely the deficiencies. Their own happiness is thus injured, as well as the happiness of others. It is well that we should be able to note defects—that we should not be blind to them entirely; but we may here well apply our year-text, and remember that we ourselves are most profited in noticing in others whatsoever things are true, whatsoever things are just, whatsoever things are reputable, whatsoever things are pure, whatsoever things are lovely, rather than by noticing and thinking upon their defects and ignoble qualities.

"THE SON OF MAN IS LORD OF THE SABBATH"

We do not understand this to mean that our Lord claimed authority to set aside the Sabbath day, which God had appointed to the Jews in the law—in the ten commandments. We do understand it to mean that as the Father's representative, as the great Teacher, he was competent to expound what constituted the proper observance of the Sabbath. To as many as received him his word on the subject would constitute the highest law—the highest interpretation of the divine law, far exceeding any dignity, rules and regulations of the Jewish Talmud or system of law interpretations and definitions. To his followers his words still constitute the highest law, and by his grace we are able to comprehend the meaning of his statement that the entire ten commandments are comprehended in the one word, Love—love for God supremely and love for our fellowman.

This talk about the Sabbath and our Lord's defense of his disciples doubtless occurred while they were on the way to the synagogue. It was a part of the Pharisaic interpretation of matters that no food should be eaten by any true Jew until after he had gone to the synagogue and worshipped. This probably accounts for the disciples being hungry and eating of the ripe grain *en route*.

In the synagogue was a man with a withered hand, and the Jews wishing to find ground for an accusation against the Lord before the congregation, the latter was asked the question whether or not it would be lawful to heal on the Sabbath day. Since our Lord's healing was not done by manual labor, but merely by the word of his mouth, the captiousness of his adversaries is most evident. Their hearts were wicked, even while they were apparently arguing for a more strict observance of the divine law Let us learn from this that the heavenly Father is not pleased to see us even defend what we believe to be right in a captious and unjust attitude of mind. Mercy, goodness, love, are the elements of character which he desires to see in the spiritual Israelites, and without which we cannot long continue to be his children.

Our Lord soon answered the query and showed the weakness of his opponents. They knew well enough that nothing in the

Mosaic law could be construed by them to interfere with pulling an ox or an ass out of a pit on the Sabbath, even though it might require considerable exercise,—a good deal of labor for several persons. How foolish then for them to find fault with our Lord, who by one word could rebuke the disease and help one of their brethren of the seed of Abraham. After thus rebuking them and explaining that it was lawful to do good on the Sabbath day, our Lord healed the cripple.

We have no space here to enter into a discussion of present-day Sabbath observance—to point out the distinction between the seventh-day Sabbath, which was given by the Lord to the Jewish nation and to it only, and the Christian privilege which we enjoy at the present time, of worshipping and praising the Lord and studying his Word and being free from business cares and responsibilities on the first day of the week. This subject, however, is treated quite at length in MILLENNIAL DAWN, Vol VI., which we trust will soon be in the hands of all the interested readers of this journal.

WHO ARE REAL CHRISTIANS?

MATT. 7:21-29.—FEB. 28.

GOLDEN TEXT:—"*Be ye doers of the Word, and not hearers only.*"—James 1:22.

Following our Lord's course, we reach in this lesson a more particular stage in his work. After the example of Peter, Andrew, James and John, others became disciples or followers of the Lord, until we may presume that his company was of considerable numbers. It was about this time that, after prayer in solitude in the mountain, our Lord made choice of the twelve who should be his special representatives or apostles; and whether it was before or after this selection from amongst the other disciples or followers that he gave the sermon on the mount, we may not be too positive, but evidently the two events occurred about the same time.

Our lesson is really a portion of the sermon on the mount—a conclusion to it. Supplementing Matthew's statement with that of Luke 6:43-49, we find that our Lord gave several illustrations of true discipleship at this time: (1) The strait gate and narrow way by which any might become his disciples; (2) the fruit-bearing test of being his disciples; (3) the difference between words and deeds in the Lord's estimation; (4) the vital results as illustrated by the two buildings, the one on the sand and the other on the rock.

THESE TESTS IGNORED BY CHURCHIANITY

In our day, when the public teachings of the ministry of nearly all denominations is so different from the teaching of the Scriptures, we believe that the degeneracy of faith and practice would be much more rapid than it is were it not that very many feel it a duty to read a portion of the Scriptures daily, even though they think little about their meaning. In such reading lessons like the one we are now considering occasionally present themselves; and the lines of true discipleship are here so distinctly drawn, that the mere nominal professor is made to shudder while the true Christian is profited in proportion as he determines by the grace of God he will seek to so conform his life that he may become more and more a copy of God's dear Son.

The general thought of today in the pulpits and in private conversation and at funerals seems to be that in civilized lands everybody is a Christian and sure to go to heaven eventually, except such persons as are moral reprobates—such as are to be found in penitentiaries and prisons—and even for them hope is entertained that ere they die they may express some regret for their misdeeds. Such regrets are seized upon by their friends as evidence that they have become Christians, and gone to heaven, too.

FALSE DOCTRINE IS CHARGEABLE FOR THIS

While condemning the foregoing as wholly wrong, we nevertheless sympathize with those whose confusion of thought is thus manifested. Their unscriptural views of what constitutes a Christian is the result of two things: (1) Teachings of the dark ages handed down through the creeds of Christendom from the "mother of harlots" to her "daughters"—creeds inspired by the teachings of those who, in centuries gone by, persecuted one another to the death for differences of opinions on doctrinal subjects—tortured one another with rack and sword and fagot. (2) To this bad foundation of error there has come within recent years a larger spirit of enlightenment and generosity in which we rejoice. But the two qualities—the errors of the past and the generosity of the present—produce a very bad combination of doctrine for modern churchianity—a doctrine which seeks to be reasonable with itself, and which, in so doing, runs counter to a great many teachings of Scripture. The present lesson is an illustration of this.

From the standpoint of orthodox churchianity and its teaching of eternal torture for all except those who become Christian, our Lord's words in this lesson seem very unreasonable, very unsatisfactory, very heart-rending. From their standpoint a strict application of this lesson would mean not only that the heathen world is without hope in the future, but also the civilized world and the vast majority of those called Christians have nothing to expect in the future except tribulation—eternal torment, because rejected of the Lord and not recognized as Christians, not recognized as members of his kingdom, his body, of his church.

THE TRUTH ALONE IS CONSISTENT

It is only when we get rid of the smoke and darkness and confusion of Babylon and the dark ages and their creeds, and get back to the pure, unadulterated words of the Lord and apostles and prophets, and by the grace of God are granted some opening of the eyes of our understanding, only then can we see these matters in their true light. Our Lord's discourses continually reiterated that he was seeking for some who should be counted worthy to constitute his kingdom, to sit with him in his throne, to be his joint-heirs, to rule and to judge Israel and all the nations of the world. Not until we learn to differentiate between the church, his bride, the members of his body, the kingdom class, and the world that is to be judged or ruled by this kingdom class in due time, can we get a clear conception of the divine purposes progressing throughout this Gospel age.

From this standpoint we can see most clearly why none can be of the kingdom class unless they shall develop faith and character above and beyond that of the world in general. We can see why these should be called upon to bear the good fruits; we can see why they must walk the narrow way of self-denial, self-sacrifice and character development in order to be fitted and prepared for the great work the Lord has for them to do for the world in the coming age—in the Millennium. It seems to be peculiarly difficult for the majority of people long blinded by false doctrines to see that the heavenly Father has

SPECIAL TIMES AND SEASONS FOR THE VARIOUS DEVELOPMENTS OF HIS WORK

The world is getting a certain kind of experience in the present time which will be valuable to it in the future—when God's due time shall come for blessing all the families of the earth with a trial for life or death everlasting. Meantime, with those present experiences come the disciplines of the laws of nature—under which poverty, sickness and mental and moral derangements follow excesses of evil doing as pain follows contact with fire. And it is not an unreasonable hope that with the lessons of the present time before them, the world during the Millennial age will act more wisely than at present; that under the favorable conditions prevailing then many will not only rejoice in the great plan of salvation, but will avail themselves of it—many who are now careless in such matters, partly because they cannot see or walk by faith.

It is when we realize that the present time is one for schooling, discipline, chastening, proving the characters of those who hear and accept the divine invitation, that we see the reasonableness of all the restrictions and requirements attaching to such special discipleship. No longer do we wonder that our dear Redeemer said, "Strait is the gate and narrow is the way that leadeth unto life, *and few there be that find it*;" no longer do we wonder that it is recorded that he spake in parables and dark sayings to the intent that the majority should not understand his message—to the intent that only Israelites indeed might appreciate and accept his call. No longer do we wonder that he declared that only those who would forsake all could become his disciples; no longer do we wonder that discipleship means self-sacrifice even unto death. Now we see that our heavenly Father could make no easier terms than these in connection with the peculiar high calling to joint-heirship with his Son in the kingdom to which he is now calling a little flock.

"NOT EVERY ONE THAT SA H UNTO ME, LORD, LORD, SHALL ENTER INTO THE INGDOM OF HEAVEN"

The point of this lesson is especially for those who have named the name of Christ, and who are professing to be his disciples. It is not enough that we profess discipleship; unless the matter goes deeper than this we will be rejected. Our professions of discipleship must be sincere, and the Lord knoweth the heart and will. Although he will judge us leniently so far as unwilling and unintentional weaknesses and imperfections are concerned, he will judge us most strictly in respect to our purposes, the intentions of our hearts. Our Lord is not here referring to the church in her present condition as the embryo kingdom: he refers to the glorified, actual kingdom to be established at his second advent. His faithful will enter

into that kingdom by the resurrection change—by participation in the first resurrection, which is to include only the blessed and holy.—Rev. 20:5, 6.

While the Lord's people of the present age are not to be judged by their works but by their faith, as the Apostle Paul distinctly points out, saying, "By the deeds of the law shall no flesh be justified in God's sight," but we are justified by faith, nevertheless works will be required. By our works we must demonstrate to him the loyalty of our intentions, our wills. Hence the Apostle James says, "I will show thee my faith by my works," and to this all the scriptures agree. If our works demonstrate to the Lord the sincerity of our faith, that faith will be acceptable to him and we will be counted perfect and be granted a share in the kingdom, great and precious things which the Lord has in reservation for those who love him—not merely in word but also in deeds—for those who strive by the deeds of life to show forth, to demonstrate, their love.

The Lord carries this illustration to a considerable length, showing that he does not merely refer to people who are nominally called Christians *en masse*. From the Lord's standpoint the great majority of these would be merely classed as Gentiles; because they have never entered into any covenant relationship with God. The reference in this passage is evidently to those who have outwardly made a consecration of themselves to the Lord—to those who have outwardly professed a change of heart and vital relationship to the Lord. More than this, he includes not only a few, but "many," who in their outward course of life have in some measure acknowledged the Lord publicly and as here expressed.

"IN THY NAME HAVE CAST OUT DEVILS, DONE MANY AND WONDERFUL WORKS"

This represents a class claiming relationship to the Lord and public ministry in his name—far above the ordinary masses of churchianity. Our Lord declares that unless our consecration shall lead us to more than miracle-working and calling ourselves Christian, and preaching to others in the Lord's name, it shall profit us nothing. In order to have his approval "in that day" it will be necessary that we shall develop characters in conformity with the Fathers will—in conformity to the Lord's Word. Nothing but character will stand the final tests.

All about us in so-called Christian lands we see and hear many in public prayer and hymns of praise call repeatedly, "Lord, Lord," yet whose conduct, so far as we can see, bears no good fruit, but rather evil fruitage. Many of them are like the thorns and briars to which the Lord likened them. They reach out with helping hands to lift man up, to bless and to ennoble, but the thorns and briars tear and do injury. We live in a day when little of this injury is done physically, because the laws of civilization would take cognizance of such evil deeds and punish the evil doers. Nevertheless, the thorny and briary people find abundant opportunity for injuring others with their lips, with their tongues. Slandering, backbiting, malice, hatred, envy, strife, proceed from them because this is their nature. These bramble and thorn bushes may indeed tie on clusters of grapes and figs to deceive, but the thorny and brambly character will be sure to manifest itself to those who come near them in the contact of daily life.

No wonder that our Lord determines that such are unfit for a share with him in his kingdom and its great work of judging and blessing the world of mankind. How could busybodies and backbiters and slanderers be fit for the kingdom of God's dear Son? Saying, Lord, Lord, or performing some miracle in his name, does not warrant them in expecting the great blessings which the Lord has in reservation for those who love him and who in turn are controlled by the spirit of love toward him and toward all the household of faith.

OUR FAITH STRUCTURE MUST HAVE PROPER FOUNDATIONS

We are aware that in our day the confused and confusing doctrines handed down from the dark ages have become so obnoxious to reasoning people that they are inclined to say, "Away with doctrines! it matters not what a man believes; it matters everything what he does." We sympathize with those who hold this sentiment, although we cannot at all agree with it. We hold to the contrary that doctrine is all important both to faith and works. If it were not so the Lord would not have given his doctrines so important a place in his teachings and in his parables as in the one now under consideration. No man can build a proper life unless he have some foundation, some doctrine, some faith. A man with no faith, no hope, is sure to be correspondingly lacking in character. We believe that the important thing is that we should have a proper foundation, a proper faith, a proper doctrine upon which to build character and good works.

Our Lord's illustration shows the possibility of building upon two kinds of foundation—a worthy and unworthy sort. But let us notice before we go further that this parable does not represent the heathen in any sense of the word, nor does it represent any who, living in civilized lands, have the eyes of their understanding so beclouded by ignorance and superstition, and their ears so dulled by the god of this world, that they do not hear distinctly the Lord's message. The parable is addressed to him "that heareth these sayings of mine"—who understands my teaching. The heathens have no place under this designation, neither have the great majority of those who profess churchianity.

The parable then most clearly finds its two classes in those who have heard the good tidings and who have received them who outwardly have made consecration to the Lord, and who outwardly are building their hopes upon his promises. The hopes built upon the Lord's promises and unaccompanied by works are hopes built upon the sand. It is only a question of time until the great testing time shall come, and such hopes will be shown to be worse than useless. They will be shown to have deceived their possessor, who thought himself safe in his assurances of a share in the kingdom. Such hopes, such faith, as fail to obediently strive to do the Lord's will, such faith and hopes as consider that obedience is not essential to a place in the kingdom, are falsely founded; their overthrow will come with great disaster.

On the contrary, those who build with obedience, their hearts as well as their tongues confessing and honoring the Lord, their deeds corroborating their faith, and their fruits bearing testimony of their vital relationship with the Lord—these shall pass through all the storms of life and shall never be moved, never be shaken, because they are on the foundation. No wonder that his hearers thought that our Lord's teachings were different from those of the scribes and Pharisees. There was a positiveness in his teaching not to be found elsewhere. And so it is today: the Word of the Lord is reasonable, logical and satisfying in a manner and to a degree that nothing else is.

"SAVED SO AS BY FIRE"

The Apostle Paul (1 Cor. 3:10-15) uses this same illustration in a slightly different manner. His illustration shows only those who are built upon the rock, Christ Jesus, but shows that two classes are building upon the rock and that while all such builders will be eventually saved, gain everlasting life, there will be nevertheless two classes of them—some saved abundantly in the kingdom and others "saved so as by fire"—by passing through great tribulation. The Apostle's explanation is equally possible, whether we apply the gold, silver, and precious stones of the proper building to true doctrines, in contrast with the wood, hay and stubble of false doctrines or whether we apply these symbols of gold, silver and precious stones as signifying character development, the results of sound doctrine, and the wood, hay and stubble the deficiency of character development.

The general tenor of all these lessons is that all those who think worth while to be on the Lord's side at all in this present age will do wisely if, after counting the cost, they completely lay aside not only their besetting sins but their ambition and their hope and every desire of an earthly kind—that their entire interests may be devoted to the Lord, to knowing his will, to serving him. These are they who really love the Lord more than they love houses or lands or father or mother or children or self; these are the Lord's jewels, who shall be joint-heirs with him in the kingdom and in the great work of blessing all the families of the earth in due time. "They shall be mine, saith the Lord, in that day when I make up my jewels."

"FILLING UP THAT WHICH IS BEHIND"

Question.—(1) What significance should we attach to the Apostle's words, that the heavenly things are cleansed by "better sacrifices" than those offered by the Jewish priesthood for the cleansing or atonement in the typical system? (2) When did those better sacrifices begin and when did they end? (3) What will follow the completion of those better sacrifices?—that is, what will be the outward manifestation or blessing that will follow their completion?

Answer.—The better sacrifices are the antitypical ones begun by our Lord Jesus, and participated in by his faithful footstep-followers, who are invited by the Lord, through the Apostle, to present their bodies living sacrifices, holy, acceptable unto God, and their reasonable service (Rom. 12:1); and assured that in so doing they are filling up that which is behind of the afflictions of Christ for his body's sake, which is the church (Col. 1:24), those antitypical sufferings occupying

the entire Gospel age. They began when our Lord consecrated himself to death at baptism. They reached a large degree of accomplishment when he finished the sacrifice at Calvary. The finished sacrifice represented in value all that Justice did, or could, demand as the ransom price for Adam and his entire race. Consequently our Lord, when he ascended up on high, was fully prepared to present his sacrifice to divine Justice as in full offset for the sins of the whole world.

But the divine plan contemplated an Anointed One composed of many members, under the headship of Jesus; and in harmony with this arrangement those who would be invited to be members of the anointed body were granted the opportunity of participating with the head in his sacrifice, that they might also in due time be participators with him in the divine nature and the glorious work of the kingdom, the restitution work. For this reason alone, and not because of any lack of sufficiency in our Redeemer's sacrifice, his work before the Father when he ascended up on high was merely applied for the household of faith and not for the world.

True, certain passages of Scripture speak of our Lord's work as "a propitiation for our sins [the church's sins] and not for ours only, but also for the sins of the whole world." This, however, according to the clear showing of the type, is an accommodated expression, referring to all the work which will ultimately be accomplished by our Lord as the result of his atonement sacrifice. Nothing is more clearly taught in the Scriptures than that atonement has not yet been accomplished on behalf of the world, but as yet only on behalf of believers.

All this is most beautifully typified in the day of atonement sacrifices.* These are shown to be one, in the sense that they are all performed by the high priest and in the one day, and as parts of the one great atonement; but they are distinctly divided into two as respects the sacrifices: (a) the bullock, which represented our Lord sacrificed, and its blood applied specifically for the priest's members, and his house, typical of the body of Christ and the household of faith; (b) following this came the sacrifice of the goat, not for the same class—not for the members and household of the priest—but "for all the people." The blessing of God resulting from the sacrifice of the bullock was merely upon the priestly tribe, representing the church, and the household of faith of this Gospel age. Only by reason of our Lord's sacrifice would any of us have any standing whatever before the Lord, or any privilege whatever in the way of sacrifice. Not until the sacrifice of the goat had been complete, and its blood had been sprinkled upon the Mercy Seat, was there a passing over or remission of the sins of the people. And so, in the antitype, the blessing of the Lord has come to the household of faith during this Gospel age, granting us the great privilege of becoming joint-heirs with the Lord, while the foretold blessing of the world, "all the families of the earth," waits—waits until the sacrifice of the goat shall have been finished—waits until the High Priest shall thus, by the sacrifice of his body-members, make atonement for the sins of mankind in general. As soon as that work shall have been accomplished we may be sure that the blessing of the Lord, the manifestation of his forgiveness, etc., will be made known to the whole world of mankind, and the curse still resting upon the race as a whole will then be lifted from every creature, and instead the light of the knowledge of the glory of God shall flood the earth.

* See "Tabernacle Shadows of Better Sacrifices."

"Ye see your calling, brethren"—your invitation to the priesthood—the Melchisedec priesthood. We see our Lord Jesus as the great High Priest, and his faithful ones of this Gospel age, as a royal priesthood, under his headship. We thus consider the High Priest of our profession, order, Christ Jesus. Only the High Priest could offer the blood of these atonement sacrifices at the Mercy Seat. He offered first himself, and during this age has been working in his members to will and to do, enabling them thus to sacrifice, and giving merit and character to their sacrifices, making them acceptable as a part of his own. He will shortly finish the work and present the whole before the Father, and this will signalize the closing of this Gospel age of sacrifice; for there will be no opportunity of participating in this sacrifice after the elect members shall have filled up the measure assigned to them by their Lord.

When we think of our priesthood, let us call to mind the statement of the Apostle, that every priest must have somewhat to offer. (Heb. 8:3) Our Lord had himself, the Perfect One, to offer—a sacrifice well pleasing to the Father. No other soul in all the world could have presented this sacrifice, for no other was worthy, and any addition to it would have been not only a superfluity, but an insult to him who arranged the plan. But the redemption having been guaranteed in our Lord's death, Justice could make no objection, and did make no objection to his appropriating a portion of this merit to those who, believing in him and being justified by faith in his blood, and thus accounted righteous, should desire to follow in his steps of sacrifice, and be counted in with him, and have their sacrifices counted in as a part of his sacrifice on behalf of the sins of the whole world. In order to be members of this royal priesthood, then, it was necessary that we offer something, and we offer ourselves. We offer ourselves, not *as* ourselves, but as those justified through our Redeemer's merit, and desirous of being counted in as members of his body, and having whatever sacrifice we may perform counted in as a part of the general sacrifice of our Lord. The heavenly Father is pleased to accept the matter in this way; more than this, he planned it and foreshadowed it in the typical sacrifices of ancient times.

This is in full agreement with the Apostle's statement, "By man came death, and by man came also the resurrection of the dead." The first man, who brought death, was Adam; the second man, who brought life, is our Lord; but our Lord has accepted a little flock as members of his body—"one new man." This is in harmony with the statement, also, that "there is one mediator between God and man, the man Christ Jesus, who gave himself a ransom for *all*, to be testified in due time." It was for all in the most absolute sense—because without that sacrifice all could not have received the intended blessing, and because all are to receive the blessing as a result of that sacrifice, in God's due time. The fact that the church is associated with the Lord as his members during this Gospel age alters the matter not one whit. It is still of him and by him and through him, and not of us nor by us nor through us, that the blessings are to come to mankind.

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VIEWS FROM THE WATCH TOWER

SELFISHNESS RULES BOTH SIDES

We hear much about the selfishness and tyranny of capital, and how it at time is unjust, unless restrained by law. We even hear claims made that the laws favor the rich. We could expect nothing else under the present course of this world, under the law of selfishness. We have often wondered that our laws are so just, so equitable toward all classes as they are.

But while longing for the reign of love, let us not look for it in any other than the one direction: let us not look to man, but to God, and wait and pray, "Thy Kingdom come, Thy will be done on earth as it is in heaven." Some are inclined to look for the reign of equity and love under Socialism. They are sadly deceived. The poor, if they had the power, would be no more equitable than the rich, no more generous, no more loving or gentle. As an illustration, take the following account of the operation of Socialism in Australia, where it has achieved great influence, but is not yet in absolute control of the government, courts, etc. Judged, by its fruits there, it would be a long time in bringing "peace on earth, good will to men." We quote:—

The Philadelphia *Public Ledger* publishes some correspondence from Sydney that throws additional light on the Australian labor situation, as reviewed the other day in the editorial columns of *The Journal*. The article says that New South Wales appears destined to lose much of its shipping trade because of the exactions of labor unions. A case in point is cited.

The American ship Andromeda arrived at Fort Jackson loaded with lumber. The vessel had a union crew and proceeded to discharge its cargo, when the captain was informed he must employ only members of the Sydney Wharf Laborers' union, and that his donkey engine must also be run by members of the Sydney Donkey Enginemen's union. The captain, finding it impossible to unload otherwise, finally consented to employing the Sydney laborers, although his own sailors were union men and were being paid to do the work. However, he refused to employ the Sydney donkeymen, and the result was that he was taken into court and fined in all $350, the money to go to the members of the Sydney Wharf Laborers' union.

WHAT THE U. S. COMMISSIONER OF LABOR THINKS

Speaking recently before the Society of Ethical Culture, Col. Carroll D. Wright said:—

"The wages system will pass away. In its stead, I believe, there will come a system which will be composed of the profit-sharing and the co-operation ideas. The great labor question means the struggle of humanity for a higher standard of life.

The employer must consider his employe, as well as the stockholder, as an investor."

Of scarcely less interest than his prediction of a new labor system was Col. Wright's approval of a plan to insure labor against incapacity resulting from accident, illness or advancing age. The German idea was quoted, under which the employer pays one fourth the cost of a sick and death benefit policy, the employe one-fourth and the government one-half. "England," said Col. Wright, "has taken up this question, and we of the United States are steadily approaching it."

Continuing, Col. Wright said: "Capital charges to the consumer the depreciation of property and machinery. Why should not the depreciation of labor's machinery, its hands, its brains, its body, be included in the final cost? We see in every progressive community that the demand of the workingman is no longer for a wage sufficient to enable him to keep body and soul together.

"Labor has been taught to feel that it is a social as well as an economic power in the community, and this educating process has gone on until the demand of labor is for a reasonable margin beyond that fixed by the iron law of wages.

"The wages system will pass away. It has, as has been shown, unsatisfactory conditions in many of its applications. It depends too largely for its equities upon the generosity and greatmindedness of employers. That there are many such who would scorn to influence the votes or actions of their employes and who would be incapable of taking petty advantage of their workmen is happily true. That there are others that will make use of these opportunities proves the weakness of the system and argues for a greater measure of independence for those who labor.

"The system that will take the place of that under which mere wages are paid probably will be composed of the profit-sharing and co-operation plans. The work people will then acquire the interest of investors, the more capable will rise to their opportunities and the less worthy will find their level."

* * *

The Commissioner is a fore-seer. He reasons out from observation what God's people know from the Scriptures. We see, however, what Col. Wright does not see, viz.: that the change of program is not coming about peacefully, but by a great time of trouble such as was not since there was a nation, which will introduce the Golden Rule of Immanuel's Kingdom.

FIND A HELL AND PREACH IT

We clip the following from a daily:—

"We must find a hell and preach it," declared Rev. Dr. Burt, of Nottingham, presiding at the monthly meeting of Methodist ministers at the Y. M. C. A. building Monday morning.

"I was never reminded of this so strongly as this morning," he said, "when I read of the devilishness of a man who could calmly write to a friend of his intentions, then go home, greet his wife lovingly, rise up in the night, murder her, murder his three children, lie down beside his wife's body and kill himself.

"Such a man ought to be damned; he must be damned. If such a murderer's punishment is not swift and awful there is no just God. It would be a good text for all of us—to preach of this terrible crime and the justice of God."

Dr. Burt's remarks came in a discussion of a paper on revivals read by Rev. Dr. Warner and discussed by Revs. Mitchell, Moore, Cory and others. The paper regretted the tendency to preach less of an actual hell than of subjects more pleasing to the congregations. Dr. Warner believed churchgoers thought more of good worldly appearance than of salvation and said many a church was dying for need of a spiritual revival.

* * *

Poor blind guide! The abundance of his ignorance betrayeth him. He wants a man damned and tortured who already is suffering from the damnation, curse or sentence pronounced upon father Adam! Does this "Doctor" of Divinity not know what ails our poor race? Does he not know that "By one man's disobedience sin entered into the world and *death* as a result of sin,—and thus *death* has passed upon all men"? Does he not know that this murderer's ailment is that he was mentally, morally and physically more than nine-tenths dead when he committed the crime,—else he would not have committed it?

What the man needed was a release from the curse he was under. He needed to have the Good Physician take him in charge mentally, physically and morally. He needed the very thorough, drastic treatment which the Lord tells us he proposes to give during the Millenium to all of our race who do not in the present age hear his voice and voluntarily enter his school.

Had this Doctor of Divinity and others done their duty, this poor man might have been released from some measure of his malady. They should have informed him respecting the teachings of God's Word. Those who look to them for bread should not be given stones! The unscriptural traditions of the dark ages respecting eternal torment are no longer believed by the people any more than by the clergy. Consequently, those lacking in moral stamina or in intellectual balance no longer have anything to restrain them. Such conclude that—as "orthodoxy" includes them when computing the *Christians* of the world, and teaches that all Christians are bound for bliss the next moment after death—they will exercise *faith* in God and go sooner than some of their neighbors.

Who is to blame for these misconceptions? We answer, The Doctors of Divinity, who promulgate such false teachings. How differently this poor man would have felt on the subject of death had he been Scripturally taught, that death is the extinction of life, that life itself is most precious, and that in proportion as it is wisely used in harmony with the divine regulations; that an eternity of life and joy unspeakable has been made possible for all through the great sacrifice at Calvary; that it is attainable only through the acceptance of the Savior and obedience to his instructions. Who can say that the *truth*, thus presented to this weak mind might not have sobered it and steadied it; or, as the Apostle expresses the matter, it might have given this man the spirit of a sound mind.

This poor murderer and suicide was merely deliriously intoxicated with false doctrine, and we have no suspicion that the Great Judge will feel toward his as Dr. Burt expressed himself. The case is analogous to that of the saloon-keeper who kicked out the poor drunkard after he had taken his money for the vile stuff that robbed him of his senses. In our opinion the Great Judge will most severely arraign those who for the sake of money and popularity have dealt out the intoxicating errors. (Rev. 18: 3) He will have greater compassion upon their dupes, we are sure. "Ye know not what spirit ye are of: the Son of Man came not to destroy men's lives but to save them." (Luke 9: 55, 56) Thank God for the coming kingdom and its righteous judgments and assistances to all who are now blinded by the god of this world. (2 Cor. 4: 4) "Thy kingdom come! Thy will be done on earth, even as it is done in heaven."

"CAN THE ETHIOPIAN CHANGE HIS SKIN?"

We answer, No. But all will admit that what the Ethiopian cannot do for himself God could readily do for him. The difference between the races of men and the differences between their languages have long been arguments against the solidarity of the human family. The doctrine of restitution has also raised the question. How could all men be brought to perfection and which color of skin was the original? The answer is now provided. God can change the Ethiopian's skin in his own due time.

Prof. H. A. Edwards, Supt. of Schools in Slater, Mo., has written for the public press an elaborate description of how Julius Jackson, of New Frankfort, Mo., a negro boy of nine years, began to grow white in September, 1901, and is now fully nine-tenths white. He assures us that this is no whitish skin disease; but that the new white skin is as healthy as that of any white boy, and that the changed boy has never been sick and never has taken medicines. Realizing that his story would be doubted, he interested Dr. F. A. Howard, chief division surgeon of the Chicago and Alton Ry., who corroborates the statement in the following published extract from a letter:

"I am obliged to you for an opportunity of seeing and examining the negro child, Julius Jackson.

"I found his heart action, respiration and temperature perfectly normal and his mental faculties seem acute for one of his age.

"The white skin now covering at least 90 per cent. of his body is, so far as I am able to judge, in full possession of all its organs and those organs seem to be performing their natural functions—no roughness, chalky, or ashen appearance is present.

"It seems to me that the conditions warrant your opinion—the change is certainly caused by chemical conditions of the blood. Very truly, "F. A. HOWARD."

NEW ENGLISH LAW PLEASES CATHOLICS

The common schools of England are under religious control, and henceforth the dominant sect in each district will largely have control. Referring to this an exchange notes the following:—

"The Pope received an English pilgrimage, which, with the British residents of Rome, including the Duchess of Newcastle, numbered over three hundred persons.

"They were introduced by the Most Rev. Francis Bourne, archbishop of Westminster, and presented an offering of

'Peter's Pence,' besides an address containing the following passage:

" 'Next year a great measure in support of the freedom of religious teaching in education comes into force in England, Catholic children and teachers being gradually put on an equality with the most favored children and teachers of the nation. Your Holiness will welcome for us such a great act of justice, since it shows that among the English the last shadow of bigotry is dying out.'

"The Pope thanked and encouraged the pilgrims for their faith and loyalty to Rome and imparted the apostolic benediction."

SUNDAY DISCOURSE IN PITTSBURGH GAZETTE

Friends write that they can get people to read these published discourses who would not read the same from the WATCH TOWER or a tract. One brother tells that his friend who would not agree to read the debates, did finally agree to read Dr. Eaton's side only. But after reading that, he wanted to read our side, and did so. Since then he reads the *Gazette* reports regularly, and wants more and more—TOWERS, DAWNS, etc.

It is to permit a general use of these reports that we have arranged for quantities of them at the low rates quoted in our recent issue, which for the convenience of all we here repeat. We can supply you the *Pittsburgh Gazette* daily (except Sunday) for:

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"BEHOLD THE GOODNESS AND SEVERITY OF GOD"

"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived."—1 Cor. 6:9, 10.

God's severity consists in his insistence upon absolute righteousness—his refusal to approve sin in any sense or degree. The very first statement of the divine law is that death, destruction, must be the wage or penalty for transgression against his righteous regulations. For six thousand years the Lord has maintained this original position—has refused to sanction sin or permit sinners to live. Such an unchangeable attitude at first seems severe, especially when we consider that we were born in sin and shapen in iniquity, infested by weaknesses and surrounded by evil influences. It seems severe on God's part to insist upon perfection, when all of our experiences teach us that it is impossible for fallen humanity to attain absolute righteousness in word and deed and thought. Indeed the Scriptures confirm our experiences, declaring, "There is none righteous, no, not one."—Rom. 3:10.

The goodness of God is not seen in the severity, but, wholly separated, it stands side by side with it. God's goodness, his generosity, his mercy, kindness, love, which are not manifested in the sentence and in the execution of its penalties, are manifested in the great gift of his love—the Lord Jesus and the Redeemer provided in him—a redemption coextensive with the fall and with the condemnation. The Apostle expresses the matter pointedly in the words, "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him." (1 John 4:9) God's love was not previously manifested: for over four thousand years only the severity, the justice of the divine character was manifested, though a hint was given to Abraham and subsequently through the prophets, that God had kind sentiments toward the fallen and tainted race, which in due time would bring blessings to all the families of the earth.

THE GOSPEL AGE A PARENTHESIS

The period between the first advent of our Lord and his second advent is in some respects a parenthesis in the divine plan, during which the church is specially dealt with, as we shall see later. The redemption of the world and its reconciliation with God, based upon divine goodness expressed in the death of the Redeemer, wait for its further expression to the world until the end of the Gospel age and the opening of the Millennial age—"the world to come." When the morning of that new day shall dawn, the goodness of God will be seen more distinctly than ever by mankind. Indeed it may be said that the world as yet has seen nothing of the goodness of God; it has merely seen his severity, his justice, executed against the entire human family for the last six thousand years. A comparatively small proportion of humanity has ever heard of the grace of God in Christ, the "only name under heaven given among men, whereby we must be saved." And even those who have heard to some extent have been measurably deceived by the great adversary in respect to the nature of the penalty for sin and the fullness and wideness of the mercy extended to men in the person of the Redeemer.

In that new dispensation the facts will all be made clear. The blessings then coming to the world—peace, righteous government, helpful influences, the restraint of evil, the knowledge of the Lord and understanding of his gracious arrangements and purposes—these will all be most convincing proofs to mankind of God's sympathy and mercy in Christ. The adversary who now deceives mankind will then be bound, that he should not deceive the nations any more until the thousand years be finished, and the Word of God, which is in general now a sealed book to the world, will then be opened, and as a result the knowledge of the Lord shall fill the whole earth as the waters cover the great deep.

Nevertheless, we are not to understand that this triumph of God's mercy and goodness then displayed will in any wise imply a change of his character or of his attitude towards sin. God never changes; "He is the same yesterday, today and forever." (Heb. 13:8) When we come to understand the matter thoroughly, this unchangeableness on God's part is a guarantee that the blessings to be bestowed under his arrangements will be everlasting, unending blessings.

The goodness and severity of God will be displayed side by side throughout the Millennial age to every creature. All must learn the lesson that God is kind, generous and full of blessings to all those who are in harmony with him and his principles of righteousness, but that he is and always will be like a consuming fire to all who are not in accord with righteousness.

REDEMPTION ONLY THE FIRST STEP TOWARD SALVATION

The redemption of the world by the sacrifice of our Lord merely entitled humanity to a reawakening from the sleep of death, to be granted an opportunity of full reconciliation to the Father. Not a reconciliation in sin, however, but a reconciliation in righteousness. It is manifest that no change takes place in the character of any during the sleep of death: the awakening must be to the same conditions of heart and mind that went down into death. The awakened ones will, therefore, find themselves at first in the same attitude of rebellion against God and the principles of righteousness that they were in when they went into death. But there will be this difference—that when awakened under the kingdom conditions they will find their surroundings totally different from those of the present life: themselves the same, all things surrounding them will be changed. The powers of evil to tempt their fallen tendencies will be absent; temptations to selfishness, covetousness, etc., seen in the dominion of the prince of this world, shall find no part in the dominion of the prince of light, in the world to come—in the new dispensation. Indeed the awakened ones will find love and righteousness and kindness the laws in general force throughout the world.

And if their fallen tendencies shall still grasp after the selfish things as before, they will steadily learn the lesson that under the changed arrangements selfishness will not be advantageous to them but disadvantageous, bringing to them shame and contempt. Gradually they will learn the rules of the kingdom, the laws of righteousness based upon justice and love. Gradually they may come into accord with these if they learn the lessons of experience during that golden age under the great Teacher, the Christ, head and body, under the immediate supervision of the earthly ones appointed to be their instructors and helpers in the good way and their correctors in respect to their fall. Instead of the rule which now prevails in the church, namely, that "whosoever will live godly will suffer persecution," etc., they will find, instead, that whoever will live godly shall prosper and have increasing evidences of divine favor. In that day the ungodly shall suffer "stripes," "corrections in righteousness," "judgments," a prompt and just recompense of reward for every good and every evil deed.

THE FATHER HATH COMMITTED ALL JUDGMENT TO THE SON

The world then will be entirely in the hands of Christ, in whom the Father has centered all his mercy and all his provisions of grace. Only those who will then come into accord with the Son, the glorified Christ, and continue in accord with the laws of the Millennial kingdom—and none others—will be prepared by the close of the Millenial age to be delivered over directly to the heavenly Father and the operations of his absolute law of justice without mercy This is the period spoken of by the Apostle in 1 Cor. 15: 24-28, when Immanuel shall have put down all sin, all unrighteousness, all insubordination to God; when he shall have raised up as many of the redeemed human family as would hear his voice, as would obey him—raised them up, up, up, to the very top notch of human perfection—to all that was lost in Adam, with, additionally, the large stores of knowledge gained through the fall, the redemption and the uplifting processes.

Nor need we fear the fact that the world will then be turned over to the Father's judgment and law of justice without mercy, because having reached perfection they will need no mercy. God's laws are not impossible to the perfect, but only to the imperfect, and by that time all the imperfections of all the willing and obedient will have been removed—all the blights and marks of sin in mind and in body will have been "blotted out."—Acts 3:9.

The angels who kept their first estate in obedience and perfection needed not an exercise of clemency toward them, needed no mercy, because they were not transgressors of the divine law. The law of the Lord is just and perfect and good, and every way desirable to and for those who are perfect. The difficulty of mankind under that perfect law, and their need for a mediator and for clemency, all rest on the fact that as an entire race we are sold under sin through disobedience, and that we are all imperfect and prone to sin because of imperfection.

Thus seen God's law and exhortation to mankind in due time will be, "He that doeth righteousness is righteous; he who committeth sin is of the devil," the adversary, and opposed to the divine Being by being opposed to the divine regulations and arrangements of righteousness. God's attitude toward all wilful sinners during the Millennial age and at its close will be in full accord with the same severity which has always marked his attitude toward sin—a destructive severity—not a torturing severity, delighting in the anguish of the victim, but a just severity which has decreed, and will never alter the decree, that only those who love righteousness and hate iniquity shall have everlasting life on any plane.

THE OPERATION OF GOD'S GOODNESS AND SEVERITY TOWARD THE CHURCH DURING THIS GOSPEL AGE

Having traced the operation of God's plan toward the world, as he instructs us it will be carried out during the Millennial age, we now return to the still more important matter respecting the operation of God's goodness and severity toward ourselves—toward the church during the present time. Why the Lord should make a difference between his dealings with the church in this Gospel age and the world during the Millennial age can only be appreciated by those who accept the Scriptural declaration that during the present time God is making special selection of a special class possessed of special characteristics and for a special service both now and hereafter. It is because of all these special features that the church has a different experience from that which the world will have by and by.

All agree that the reasonable, fair test that could justly be applied to mankind is the one which will be applied during the Millennial age to all the human family—a test under fair conditions, as favorable to righteousness as to sin, and more so, a test as to loyalty to principles of righteousness. But in the present time God makes a test which might be considered a severer one than would be fair, and hence this testing is not a general or world-wide test, but is confined to a limited number, who are assured in the Scriptures that in being granted this extra severe testing God is showing them a great favor. The favor belongs mainly to the future, and hence, as the Lord and the apostles everywhere pointed out, the inspiring incentive presented to this favored and specially called class is a hope, a future hope of glory, honor and immortality, joint-heirship with our Lord in the kingdom privileges and blessings of the Millennial age and subsequently to all eternity.

"THINK IT NOT STRANGE CONCERNING THE FIERY TRIALS WHICH SHALL TRY YOU"

To this class are given fiery trials, temptations, etc., more than justice, equity, would call for. It is required of this class in its call that they not only love righteousness and hate iniquity, but that they shall do so at the cost of the sacrifice not only of the pleasures of sin but also at the cost of many reasonable pleasures, comforts, joys, etc., which are not of themselves unrighteous. This class are called to be sacrificers, and are distinctly told that if they would come up to the requirements of their call they must be prepared not only to resist sin and weaknesses of their own flesh and temptations from others, but additionally to suffer for their well-doing, to suffer for godliness, for righteousness—to be evil-spoken of falsely for the Lord's cause' sake. They are even informed that unless they suffer chastisements, trials, persecution, oppositions of some kind in the present time, they lack the evidences of adoption into God's family as new creatures: "For what son is he whom the Father chasteneth not? If ye be without chastisement then are ye bastards and not sons"—not new creatures. Heb. 12 : 8.

It is with this class that our text especially deals; for while the whole world is blind to the precious things of the Word of God, nevertheless, when the new dispensation shall have been fully ushered in and the Sun of Righteousness shall have shed forth his beams and scattered all the night of darkness, evidently the Lord's Word, which is now our lamp, will not be the only instructor and guide of the world—having been supplanted by the full light. That which is perfect having come, that which is in part will be esteemed only as a precious friend, whose testimony will be in full accord with all the gracious manifestations of divine love, wisdom and power then resulting.

The Apostle is addressing the church when he speaks of the goodness and severity of God, and it is highly important that we apply his words correctly. The church has perceived the severity of divine justice, and has also been granted the opening of the eyes of understanding to discern the goodness of God in the provision of the Savior and the blessings which flow to us through him. The church has tasted of the good Word of God and been made partaker of his holy Spirit, has come to some knowledge of the powers of the age to come and the blessings then to be actually conferred. Now she rejoices in all these things by faith—faith in God, faith in Christ, faith in the grand outcome as delineated in the Scriptures. The words of our text are specially applicable to this very class in this very time, as we have just seen. They will also be applicable to the world in its trial-time in the coming age.

Now, the Lord speaks to the new creation, saying, "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived." At first we are inclined to stand amazed and say, God has made no provision for our attaining actual perfection, all the provisions for such restitution belonging to the next age! How then can he require righteousness of us, who still have the blemished bodies, imperfect judgments, etc., resulting from the fall? After telling us that there is none righteous, no, not one, how shall we understand the declaration that the unrighteous shall not inherit the kingdom of God—not be joint-heirs with Christ in the kingdom—not inherit the glorious things which we have hoped for by the Lord's grace? The answer is that God has made special provision for the church of this Gospel age. Instead of making us perfect in the flesh, and then requiring absolute perfection in word, deed and thought, as will be required of the world at the close of the next age, the Lord deals with us in an *imputed* manner. To those who exercise the requisite faith he imputes righteousness, which offsets the unrighteousness or natural blemishes of their flesh. But only to those who exercise the faith is there such an imputation of Christ's righteousness; those who cannot exercise the faith are still in their sins, aliens from God until the coming of the new dispensation, when the blotting out of sins will begin in an actual way. But to those who do believe and to whom the righteousness of Christ is imputed because of faith, there is still a testing of the heart.

It would be useless for the Lord to offer the prize of joint-heirship in the kingdom to anyone perfect in the flesh when there are none such—our Lord Jesus being the only one, and he because he was not of the Adamic stock. God's provision, therefore, is that the justified by faith shall be counted perfect, counted righteous so long as their hearts, their wills, their best endeavors, are for righteousness. How simple and yet how sublime this arrangement, how it adapts itself to all the circumstances and conditions of the Lord's people! It is respecting this justification *by faith*, this "righteousness of God by faith," that the Apostle says, "Being justified by faith, we have peace with God through our Lord Jesus Christ"—being justified freely from all things.—Rom. 5:1.

SEE THAT YE RECEIVE NOT THE GRACE OF GOD IN VAIN

There is danger, however, here: some are disposed to take advantage of God's grace and kindness and mercy, and while

willingly, knowingly indulging in sin, to hope for justification *in* sin instead of *from* sin. The Apostle is bringing this matter to our attention, and implies that there is great need of care. He says, "Be not deceived." God knoweth the heart: we might deceive ourselves but we cannot deceive the Lord. It behooves us, therefore, to be on our guard respecting righteousness, justice, to see that the sentiments of our hearts are continually in opposition to unrighteousness, to sin, to all in-equity. The Apostle proceeds to point out that faith in Christ, and the acceptance of the divine law as our regulation principle in life, mean more than faith in the Lord Jesus. They mean our very best endeavors to speak and act and think in accord with the divine will—namely, in accord with righteousness.

THE "MARK" MUST BE ATTAINED, ELSE THE PRIZE WILL NOT BE OURS

There is no standstill for the new creature. He must go on and reach a certain standard of perfection, else he cannot be counted in as one of the kingdom class. The Apostle does indeed speak of the new creatures as at first being babes in Christ, but the kingdom will not be made up of babes in Christ, but of overcomers, and the overcoming is not, as we know, a matter of age or physical stature, but a matter of spiritual development, of growth in grace and knowledge and love. We are to grow in love, and love is the principal thing, but before we can make much development in the cultivation of love, we must learn to be just, right, righteous. It is a proper presentation of the matter that is given in the proverb, that a man should be just before he is generous.

It behooves the Lord's people, therefore, the new creation, that they study this subject of justice continually, and daily put into practice the lessons inculcated in the divine Word. All of the saints must be the foes of sin. Wherever sin is they must wage a warfare against it, and see to it that in their hearts at least they are free from sin, that in their hearts they do not countenance sin but oppose it, that sin finds no harboring place or sympathizing weakness in their hearts. This will make them radical as respects the words of their mouths, the conduct of life and the meditations of their hearts, that all of these shall be in absolute accord with the divine Word and its spirit of righteousness, holiness, truth, etc. Such as get this proper foundation of character before they begin to build love will find that they are making progress properly. All love that is founded upon injustice or wrong ideas of righteousness is delusive, is not the love which the Lord will require as the test of discipleship.

"BE NOT DECEIVED"

The Apostle's words in our text, "Be not deceived," imply just what we see all about us: that many profess to be the Lord's people, profess to love him, profess the golden rule as their guide in life, and yet are blind to justice (righteousness) in many of the affairs of life. They exercise too much mercy in dealing with their own shortcomings and too little when examining the faults and weaknesses of others.

The Apostle proceeds to specify some of the unrighteous, unjust things to which the Lord's people should find themselves opposed. As these are examined individually they are all found to contain a weakness in favor of self at the expense of others; they all imply an injustice to others for the pleasure or advantage of self. Some of these unrighteous things specified are very gross, and one might suppose would be recognized as unrighteous even by worldly people; yet the Apostle intimates that some who profess to be the Lord's people have such lax ideas of justice that they do not perceive how abominable these unrighteous matters are—fornication, adultery, thievery, drunkenness, etc. Those who find themselves in any degree of sympathy with these evil qualities, these unrighteous acts, are deceived if they think themselves to be the Lord's people. "God is not mocked: he that doeth righteousness is righteous." —Gal. 6:7.

In other words, it is vain that we profess to be the Lord's people, profess to be the servants of righteousness and truth, and love these principles, if our conduct clearly demonstrates that we love unrighteousness. For such persons to profess to be the Lord's people is to mock God by assuming that he cannot read the heart, and that what may be hidden to some extent from earthly beings is equally hidden from the Almighty with whom we have to do. He that doeth righteousness is not necessarily he only who is perfect, but rather he that doeth righteousness to the extent of his best ability and who is trusting in the Redeemer's merit to compensate unintentional shortcomings—he is righteous in God's sight—he is approved.

VARYING MANIFESTATIONS OF SELFISHNESS, SIN

The Apostle proceeds to specify other unrighteous conduct, not so gross as the sins already enumerated, but nevertheless wholly inconsistent with membership in the kingdom class. These are specified as covetousness, revilings, extortioners, etc. Those who have made any advancement in the Christian way, we may surely trust, are far from having sympathy with the gross evils; and they may therefore have special need to examine themselves carefully in regard to these other more subtle evil qualities, deleterious to their interests as prospective heirs with Christ in the kingdom. What is covetousness but selfishness—the desire to have, possess, enjoy something at the expense of another? What is idolatry but selfishness, the idolizing of money or fame or influence or child or self or some other creature, exalted to and receiving the honor due to the Almighty?

What is reviling but an exhibition of selfishness again, which takes this method of doing injury to the feelings or to the reputation of another?—evil speaking is classed by the Apostle in another place as one of the works of the flesh and of the devil. It is wholly out of harmony with justice and the golden rule,—for who would like to be reviled or evil spoken of?—it is therefore injustice, unrighteousness, and cannot be the disposition of those who are in any degree begotten of the Spirit and growing in grace. What is extortion but selfishness, injustice, unrighteous dealings with others?—accepting from them, either because of ignorance or stress of circumstances, such money or valuables as are not fully, justly, righteously due.

SOWING AND REAPING—TO THE FLESH OR TO THE SPIRIT

The Apostle in another epistle repeats these words, "Be not deceived;" and adds, "Whatsoever a man soweth that shall he also reap; for he that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the spirit reap life everlasting." (Gal. 6:7, 8) He is not addressing the world; it is the new creation that is either sowing to the flesh or sowing to the spirit, and that either will reap of the flesh or reap of the spirit. We sow to the flesh every time we allow the fleshly, selfish, unjust unrighteous desires of the flesh to have sway in our hearts and lives, and each sowing makes easier the additional sowing and makes more sure the end of that way which is death—second death. On the contrary each sowing to the Spirit, each resistance to the desires of the flesh toward selfishness, etc., and each exercise of the new mind, of the new will, in spiritual directions toward the things that are pure, the things that are noble, the things that are good, the things that are true, is a sowing of the spirit, which will bring forth additional fruits of the spirit, graces of the spirit, and which, persevered in, will ultimately bring us in accord with the Lord's gracious promises and arrangements—everlasting life and the kingdom.

"LET NO MAN DECEIVE YOU"

The Apostle John has a word to say also about the danger of being deceived after we have become new creatures in Christ. His words are, "Let no man deceive you; he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the son of God was manifested, that he might destroy the works of the devil." (1 John 3:7, 8) The Apostle is not speaking here of some one whose heart is loyal to the Lord and who is momentarily overtaken in a fault, for he declares respecting such that there is forgiveness for them because of the weakness or the ignorance which permitted them to be ensnared. He is, however, speaking most distinctly of a willingness of the heart to sin, to do unrighteousness. He indicates a great truth when he suggests that there are but two sides to the question,—that Satan is on the side of sin, and that all who love and with willingness practise sin are on his side. On the other side of the question are the Father and the Lord Jesus Christ, who gave himself as the Redeemer of mankind, that he might destroy Satan and all who sympathize with Satan in their opposition to God and his righteous arrangements.

"LET US EXAMINE OURSELVES"

The Apostle continues, "Whosoever is born [begotten] of God doth not commit sin; for his seed remaineth in him; and he cannot sin because he is born [begotten] of God." The thought is that those begotten of the good seed of truth, begotten of the holy Spirit, cannot, so long as that seed of truth and the spirit of the Lord is alive in them, wilfully, deliberately turn to sin to practise it. If such should turn to sin wilfully and deliberately it would be conclusive evidence that the seed, the holy Spirit with which they had been begotten as children of God, had perished.

The Apostle adds, "In this the children of God are manifest from the children of the devil: whosoever doeth not righteousness is not of God—neither he who loveth not his brother." Here again the question is sharply drawn as between the

children of God and the children of the devil. All who are on the side of righteousness are on God's side. These will love justice and oppose selfishness, and sin which is related to selfishness, in every sense and in every degree compatible with their opportunities and commission. But this is not enough: they must do more than love to do what is right; they must have such a love for the truth as would even lead them to sacrifice their rights on behalf of the Lord or any of his "brethren." If we have tasted that the Lord is gracious, is good, we have tasted also that he is just, and in that sense of the word, severe. Let us then, while rejoicing in divine favor, see to it that we walk circumspectly, and that our walk in life is not after the flesh, which leads more or less directly to death, but after the Spirit, after righteousness, after truth, all of which lead, under the Lord's blessing and guidance, to everlasting life and the kingdom honors and glories with our dear Redeemer.

"HE MAKETH THE STORM A CALM"—PSA. 107:29

MARK 4:35-41.—MARCH 6.

Our Lord's ministry is supposed to have covered two years at the time of the miracle of the calming of the sea, recorded in this lesson. After the selection of the twelve apostles and the sermon on the mount, etc., our Lord returned to Capernaum and soon after began his second tour of Galilee. It was during this interim that he awakened from the sleep of death the son of the widow of Nain—the first recorded instance of its kind in our Lord's ministry. Then came teachings by parables, and in the afternoon of a busy day of teaching—after three o'clock, while still sitting in one of the boats as on a former occasion, having concluded his teachings—he directed that the boat be taken to the opposite side of the lake. The multitude, after being informed that the discourses were ended, were dismissed, and without delay the boat was started. From the various accounts we judge that all the twelve disciples were with him, and apparently other "men"—seamen, as Matthew's account implies.

Travelers tell us that the Sea of Galilee is quite subject to wind storms. Dr. Thompson, describing his own experiences on this little sea, says: "The sun had scarcely set when the wind began to rush down toward the lake; and it continued all night long with constantly increasing violence, so that when we reached the shore the next morning the face of the lake was like a huge cauldron. The wind hurled down every wady from the north-east and east with such fury that no efforts of rowers could have brought a boat to shore at any point along that coast. To understand the causes of these sudden tempests, we must remember that the lake lies low, 600 feet lower than the ocean; that the vast and naked plateaus of the Jaulan rise to a great height, spreading backward to the wilds of Hauran, and upward to snowy Mt. Hermon; that the watercourses have cut out profound ravines and wide gorges, converging to the head of the lake, and that these act like gigantic funnels to draw down the cold winds from the mountains."

"WE ARE NOT IGNORANT OF HIS DEVICES"

Our own opinion is that "the prince of the power of the air" (Eph. 2:2) had something to do in the development of this storm—that it had more than natural causes, although the latter might have assisted or even been sufficient. We remember that the adversary had already endeavored to induce our Lord to leap from the pinnacle of the Temple, but had not succeeded. Apparently now he would drown him in the sea. But the Lord, who declares himself able to make the wrath of man to praise him, caused the wrath of Satan or the wildness of the elements, whichever it was that induced the storm, to praise him—to show forth his mighty power.

During the storm our Lord lay asleep in the hinder part of the vessel on a cushion. Evidently he was thoroughly exhausted from the labors of his journey and ministry. Meantime, as the storm increased, the boat with its precious load began to fill with water more rapidly than it could be bailed out. No wonder the disciples, fishermen and experts at sea though they were, were alarmed. We cannot avoid the thought that in some manner the Lord's providence had something to do with his prolonged sleep under such circumstances, and that the intention was to put the faith of the disciples to the test. They had seen his mighty works, his healing of the sick, and his awakening of the dead, and they had heard his teachings and had taken a miraculous catch of fish under his direction where they had failed before, and by this time they should have had considerable faith in his power everyway. The fact that they approached him at all indicates that they did have faith to some degree, though not implicit faith.

The slightly different accounts of the event given by Matthew, Mark and Luke, some one has paraphrased as follows.—Matthew: "Save, Lord, we perish"; Mark: "Teacher, carest thou not that we perish?" Luke: "Master, Master, we perish." All three accounts are correct—one disciple cried out in one way and others in different words. Some one puts it thus: "Little Faith prayed, 'Save us'; Much Fear cried, 'We perish'; Distrust urged, 'Carest thou not?' More Faith said, 'Lord,'; Discipleship cried out, 'Teacher'; Faint Hope cried, 'Master, thou with authority.'" Jesus arose (awoke) and commanded peace and quiet, which immediately followed. The record mentions the cessation of the wind and additionally the calming of the sea. Some one might claim that a storm which came up suddenly might happen to stop with equal suddenness, but this would not account for the calming of the sea. Waters thus lashed to a fury could not be calmed thus quickly except by superhuman power. This, indeed, we may assume to be a prominent feature of the miracle.

It is rather peculiar that the Greek word used for "Be still" in this text is the same word used by our Lord to the demon. (Mark 1:25) This rather corroborates the suggestion foregoing respecting the storm being the work of the adversary. In any event this miracle shows clearly that storms should not be accredited, as they frequently are, to divine malevolence; for if the Father had caused the storm the Son would not have interfered with it. We do not wish to intimate, either, that every storm is of Satanic origin; we do not dispute that many of them arise from natural causes; but we do hold that some of them are supernatural and of the adversary, and as a Scriptural evidence along this line we cite the whirlwind raised up by Satan, which smote the house in which Job's children were feasting.—Job. 1:13, 19.

That our Lord intended this experience to be a lesson to the disciples, along the line of faith in him, seems to be borne out by verses 40, 41. He said unto them, "Why are ye fearful? Have ye not yet faith?" Has your faith not yet developed to such a degree that you can trust me, and realize the Father's favor and power ever with me for my protection, and that while with me no harm could possibly overtake you—nothing that is not wholly under my control? No wonder the apostles gained additional reverence for the Lord as a result of this miracle. Apparently it came just in the right time and order to be their appropriate lesson. In fact we may conclude that every item of their experience and every item of our Lord's conduct, teaching and mighty works was especially for the instruction of these twelve, who were to be his witnesses to us and to the nations of the earth respecting that ministry.

SPIRITUAL LESSONS FOR THE SPIRITUAL HOUSEHOLD

There is a precious lesson in this miracle for all of the Lord's followers outside of the apostleship, too. We also have need of faith and need of tests to our faith. Our daily experiences since we became the Lord's followers have been guided and guarded apparently by the power unseen, to the intent that as pupils in the school of Christ, we may all be taught of him and develop more and more of the graces of the spirit, and particularly more and more faith. How important this item of faith is we probably cannot fully appreciate now. It seems to be one thing that the Lord specially seeks for in those now called to be followers. "Without faith it is impossible to please God." "With faith all things are possible." Proper faith is understood, of course, not credulity, not reliance upon the words of men, but implicit faith in the Lord for all that he has promised. "According to thy faith be it unto thee."

So important a grace must of necessity require many lessons for its proper development, and it does not surprise us that in our individual experiences as Christians we find those which correspond to the experiences of the apostles noted in this lesson. How suddenly the adversary may at times bring against us a whirlwind of temptation or of opposition or of persecution. How at such times our sky seems overcast, dark, foreboding; how the waves of adversity or affliction have almost overwhelmed us, and how the Lord seemed asleep and heedless of our distress and indifferent to our necessities! Such experiences are tests of our faith, as this one was a test to the faith of the apostles. If our faith be strong enough under such circumstances, we would keep on with our proper endeavors to adjust matters corresponding to the bailing of the boat and the working of the oars; but meantime, with an implicit faith in the Lord's promise that "all things shall work together for our good," we would be able to sing as did the Apostle Paul and Silas after being beaten while in the stocks for their faithfulness to the Lord. They rejoiced that they were accounted

worthy to suffer for the name of Christ. So according to our faith will we be able to rejoice even in tribulation. We cannot enjoy the sufferings; we can enjoy the thought which faith attaches to them, namely, that these are but light afflictions working our for us a far more exceeding and eternal weight of glory.

Each experience of this kind should be helpful to us. If at first we were fearful and cried aloud, by and by we received the succor,. with perhaps the reprimand, "Oh thou of little faith!" But as lesson after lesson has come to us, the Master will expect—and we should expect of ourselves—greater faith, greater trust, greater peace, greater joy in the Lord, greater confidence in his presence with us and his care over us, and in his power to deliver us from the adversary and from every evil thing, and to bring us eventually in safety to the port we seek—the heavenly kingdom.

THE CHURCH'S EXPERIENCES PREFIGURED

Some one has suggested, apparently on reasonable grounds, that this experience of Jesus and the Apostles in the boat during the night pictured the experiences of the church during this Gospel age. The Lord assured his people, saying, "Lo, I am with you alway, even to the end of the age," and "I will come again and receive you unto myself, that where I am there ye may be also," and "nothing shall by any means hurt you," etc. The Lord's faithful people all through this age have realized with more or less distinctness the certainty of these precious promises; they have felt that the Lord indeed is with his church; yet it has seemed at times as though he were asleep, inattentive to the prayers of his faithful, and inattentive to their cries and groans. For eighteen centuries his dear ones have been tempest-tossed by the adversary, persecuted, afflicted, buffeted—all through this dark night, in which the only light available has been "thy Word a light to my feet." The experiences of others in the past are our experiences in the present.

We of today represent the Lord's cause in the midst of the raging elements of human passions, oppositions, etc.; and as the Apostle declares of his day, so it is still true that "we wrestle not with flesh and blood, but with principalities and powers and spiritual wickedness in high positions." The storms may seem to come from the world, but really beyond the world is the adversary. "We are not ignorant of his devices"; our hearts would be at times dismayed except as faith is able to see the Lord with us in the ship, and able to grasp the thought of his mighty power in his own time and way to speak peace to the world.

Soon the time will come for him who careth for us to exert his great power on our behalf, to deliver his people, to say to the raging elements, Peace, be still. Then will follow the great calm, the great rest from the evil one for a thousand years, for he shall be bound that he shall deceive the nations no more. Then will come the eternal rest of the heart to all who are now in the boat with the Lord, and then will come the opportunity for all these to be co-laborers with him in the great and glorious work of blessing the world. It must not surprise us, however, if a dark hour is before us—if the time will come when the stormy winds will be so fierce that many will cry out in fear and trembling. Let us learn well the precious experiences of the present time, so that then our faith shall not fail us—so that in the darkest hour we shall be able to sing and to rejoice in him who loved us and bought us with his own precious blood, and to sing the song of Moses and the Lamb.

BARGAINS THAT WERE COSTLY

MATT. 14:1-12.—MARCH 13.

GOLDEN TEXT:—"*Be thou faithful unto death, and I will give thee a crown of life.*"—Rev. 2:10.

John the Baptist had been imprisoned about a year when he was beheaded, as narrated in this lesson. He had preached only about a year, but in that time evidently made a profound impression throughout Palestine — an impression, however, which signally failed to accomplish the purpose intended by him—failed to prepare the hearts of the people, through repentance and contrition for sin, to receive Jesus as the Messiah. Josephus supposes that he was confined in a dungeon connected with the castle Macherus. Geike gives us his opinion of the kind of dungeon in these words: "Perhaps a cage of iron bars like one I saw at Gaza, to which friends of the prisoner could come with food or for gossip, but with no conveniences or provision of any kind for living or sleeping, and only a bare stone floor." This would account for John's ability to send his disciples to Jesus, inquiring, "Art thou he that should come, or look we for another?" We cannot wonder that his experiences were in some respects disappointing to him, though from our standpoint we can see that he did the work which the Father intended. This may serve as a lesson to us. We, too, should do our parts faithfully as unto the Lord and leave all the results in his hands, assured of his wisdom and power to overrule all things to the final accomplishment of his gracious purposes. The words of the poet are appropriate to John and to many other faithful souls,—

"We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial. He most lives
Who thinks most, feels the noblest, acts the best.
That life is long which answers life's great end."

As there is a striking resemblance between John and Elijah, his type, so there is a strong resemblance between the experiences of John and those of the faithful church,—the great antitype of Elijah. While Elijah fled from Ahab, his real persecutor was Jezebel, who sought his life. So John the Baptist was apprehended and finally executed by Herod, but his real opponent was Herod's wife, Herodias. Similarly the greater Elijah, the faithful body of Christ in the flesh, has suffered and will yet suffer further at the hands of civil power, yet the real persecutor behind the civil power has been the antitypical Jezebel mentioned in Revelation 2:20—the antitypical Herodias—the nominal church adulterously allied to the kingdoms of this world while nominally espoused to Christ. All Bible students will recognize the various pictures of this apostasy in Revelation, whether they understand the resemblance distinctly or not.

HEROD, HERODIAS AND SALOME

Herod the Great left several sons ambitious to be his successor. Herodias married the eldest of these, anticipating that thus she would become the queen. The Roman Emperor decided otherwise and chose Antipas, the Herod of this lesson. Thereupon Herodias, still strong-willed and ambitious to be a queen, brought her captivating influences to bear upon Antipas, induced him to repudiate his former wife, and to accept her as queen instead. John the Baptist, preaching against sin, had evidently declared in public against this unlawful union—declared that Herod and his wife were living in adultery—the king separated from his own wife and improperly associated with his brother Philip's wife. We cannot wonder that such haughty, ambitious, and lawlessly disposed persons as Herod and Herodias must have been should feel resentment against any preacher who would dare to call in question the conduct of the regal pair. The result was the imprisonment of John. Evidently this course was instigated by Herodias, who had everything to fear from John's preaching. If Herod should feel conscience-stricken, or if the people should become aroused to such an extent as to influence his course aside from his conscience, the results would surely be disastrous to her interests. She would not only lose the high social position she had sacrificed her life to attain, but she would lose everything and become a homeless wretch. Evidently she strove to incite her husband to put John to death at the time he was imprisoned; but her influence was offset by Herod's fear of the effect of such a course upon the people, who esteemed John to be a prophet.

The queen, still plotting, determined to take advantage of the king's birthday festival. She knew the king's disposition, and that on such occasions it was customary to have great hilarity and to use intoxicating beverages with more than usual freedom. It was the custom of the time for such gatherings of men to be entertained by dancing girls in more or less transparent garments, executing voluptuous dances; and the queen arranged that the king's party, as a special honor, on this occasion should be served by her daughter by her former marriage, Salome. Her scheme was extremely successful; the king and his courtiers were charmed, and instead of the paltry gift usual on such occasions, the king, under the heat of wine and his admiration for his adopted daughter, told her to ask whatever she desired—even to the half of his kingdom (Mark says).

THE KING'S BAD BARGAIN

Only a judgment unbalanced by excitement and alcohol could have made so rash a promise, and bound it with several oaths, as the original indicates. Here is one of the advantages possessed by the Lord's people. They are not only protected from such excesses and the distortions of natural judgment caused thereby, but additionally, as the Apostle intimates, they receive the "spirit of a sound mind." (2 Tim. 1:7) The mind of Christ, the disposition of Christ, lifts the heart from such follies and places it upon more reasonable things. It gives us

a truer estimation of values. Whereas the spirit of the world, the spirit of pride, the spirit of ambition no less than the spirit of envy, tends to pervert the judgment, to give false conceptions of value.

Along this line we call to mind various bad bargains: Amongst others that of Esau, who for a mess of pottage sold his birthright as the first-born of Isaac, the natural heir of the Abrahamic promise. We call to mind Judas' bad bargain, by which he received thirty pieces of silver, sold his Lord, and lost everything. Herod's was one of these bad or costly bargains. He lost his peace of mind as the lesson records—"The king was sorry." We may be sure that his mind was frequently disturbed with the thought of his injustice, and the further thought that quite probably his crime was against one of the Lord's special favorites—against a prophet. The popularity of Jesus did not evidenly become so general until after John's death. Herod, hearing of the matter about that time, was perplexed, and wondered whether or not there might be some truth in the Grecian theories that the dead were not dead, but had power to communicate through other living persons, after the manner of spirits through mediums in the present day. His mind was troubled, yet he was not penitent.

Similar conditions prevail today: people do those things which they recognize to be wrong, they violate their consciences, they feel sorry; yet this is not the godly sorrow, for, as the Apostle explains, a godly sorrow—a sorrow of the kind which God recognizes and appreciates—leads to repentance. Every other sorrow is apt to have an injurious effect merely, but a godly sorrow is profitable. It leads to repentance, to reformation, to reconciliation with God through his appointed provision in Jesus. Let us as the Lord's people seek to be filled with the Lord's spirit, and proportionately emptied of the worldly spirit, the spirit of intoxication and the spirit of self-will, and have the spirit of a new mind, of a sound mind. Yet if any find himself in sin through yielding to the desires of the flesh, let him remember that each step in the downward way is a step to be retraced if ever any good shall result, or is to be attained in the future. Let such make haste at any cost to seek the Lord, and to be purged, washed, cleansed, in the merit of the precious blood, and henceforth more than ever to be on their guard against sin.

DID JOHN ACT IMPRUDENTLY?

It is not for us to sit in judgment upon the course of John the Baptist, to determine whether or not he exceeded his duty in his criticism of the king and queen. We are inclined, however, to think that he did exceed his duty. So far as we may be able to judge, there were many officials at the time against whom serious charge might have been brought by Jesus and the apostles, yet we have no evidence that any of these ever took the course which John took. Jesus was before Pilate, and, later on, was before this very Herod, yet we have no record that he ever said a word on the subject concerning which John felt free to speak; Paul was personally before Agrippa and Felix and others prominent in that time, some of whom, according to history, were disreputable men, yet he made no personal attack upon them, and his only appeal was to Agrippa, "I would that thou wert altogether as I am, except these bonds," and this was in reply to Agrippa's remark, "Almost thou persuadest me to be a Christian."

In our understanding of the teachings of the Scriptures it is not the duty of the Lord's people to go through the world rebuking sin, but preaching the Gospel. It is the Gospel which we preach by our words and by our lives, that is the "power of God unto salvation to every one that believeth." We emphasize this, because it is our observation that some of the Lord's people feel it their duty to copy John's course in such matters rather than to copy the Lord Jesus and the apostles, and we believe that herein they err. The Gospel is not sent to break men's hearts but to bind up the broken-hearted—to heal those whose hearts are already broken. Sin and its natural penalties are the sledgehammers which are breaking men's hearts. The great time of trouble which is approaching is God's method apparently for the breaking of the hearts of the whole world—to prepare them for the balm of Gilead and the general blessings of the Millennial age which shall follow it. He who uses the Gospel as a hammer has mistaken his commission, which for the whole Christ reads, "The Spirit of the Lord God is upon me, because he hath anointed me to preach good tidings to the meek, to bind up the broken-hearted," etc. —Isa. 61:1.

A PARENT'S INFLUENCE, FOR GOOD OR EVIL

The power of Herodias over Herod is illustrated by her power over her daughter Salome. The king's generous offer must have carried weight in the mind of a young girl. Riches, splendors, apparel, palaces, apparently flitted before her mind; but as her previous course had been under her mother's direction, she now sought the mother's advice, "What shall I ask?" (Mark 6:24) Here we have an illustration of parental influence. Evil woman as she was, Herodias evidently had retained the affection of her daughter and her absolute confidence and obedience. It was hers to direct the young mind into good or evil channels. To some extent this is true of every parent, particularly of every mother. How great, then, is the responsibility of fathers and mothers for the course of their children! The spirit of a sound mind in the Lord's people will certainly prompt them to use this mighty influence, which is theirs by natural relationship and opportunity, so as to guide those under their direction into right paths.

Alas, how some, even Christian mothers, fail to seize such opportunities and to direct their children in the heavenly ways. They seem to have so much of the worldly spirit themselves that, even while desiring to sacrifice their own earthly interests for the cause of the Lord and to lay up treasure in heaven, they shrink from having their children participate, failing to realize that wisdom's ways are ways of pleasantness and that all other paths lead to present and future trouble. They fail to appreciate the Apostle's words, "Present your bodies living sacrifices, holy, acceptable to God, which is your reasonable service." Every other course is unreasonable, irrational, unwise.

Someone has put these words into the mother's mouth in answer to the daughter's desires for the great things proffered her by the king: "Little fool, you know not what you ask: what would all these things be to you and me unqueened and outcast, as we may be any day if John the Baptist live?" The mother's thought evidently was that with the prophet out of the way all other advantages were accessible to herself and her daughter. She bade her daughter ask for the head of the prophet and that at once, here, now, on a charger (one of the large platters used at the feast). Haste was deemed necessary lest the king's ardor should cool and his better judgment take control—while the flush of excitement and liquor was upon him, and while his counselors were present who had heard the oath, and before whom any indecision in respect to a prisoner would stultify himself. The king yielded, yet Herodias was not saved from the fate she dreaded; for history records that within ten years her ambition prompted Herod, against his better judgment, to solicit at Rome an additional dignity. The request was refused, and Herod was deprived of his dominion and banished to Lyons in Gaul, where he died.

POSSIBILITIES OF THE FUTURE TO US

We have already referred to the fact that John the Baptist was an antitype to Elijah, and to the fact that the Gospel church, head and body, the Christ in the flesh, is still the higher and grander antitype. For eighteen centuries or more this grander Elijah has been preaching righteousness in the world and calling for repentance, etc., announcing the coming of the Christ, the glorified church, as the kingdom of God to judge and to bless the world. As Elijah only found a few loyal to God in Israel, so Elijah the second found only a few ready to meet Jesus in the flesh, and similarly the great antitypical Elijah (the church in the flesh) has found only a few, a little flock, to heed and to properly prepare for the kingdom. Nevertheless it is the work designed, and, as foretold by the Prophet Malachi, the failure to accomplish larger results means that the kingdom will be introduced not peaceably but forcefully; that in order to the establishment of the King of Glory as the prince of the earth it will be necessary to smite the nations with the rod of iron, to break them in pieces as a potter's vessel, that all the Gentiles may seek unto the Lord, and that the knowledge of the Lord may fill the whole earth, that his kingdom may come, and his will be done on earth as in heaven.

Another point here: The first Jezebel persecuted the first Elijah so that he fled into the wilderness, and even after his coming again and performing a great miracle and turning the hearts of some to the Lord, he was a second time obliged to flee from Jezebel, who sought his life. In the case of the second Elijah, John the Baptist, the experiences were somewhat similar, and the Herodias Jezebel succeeded eventually in accomplishing the destruction of the prophet. In the case of the third Elijah (the church in the flesh) the woman Jezebel is mentioned by name (Rev. 2:20); and her pernicious work, the flight of the church into the wilderness (Rev. 12:6), and her return from the wilderness condition since Reformation times are all known. Now we are to anticipate a second attack upon the true church (not upon the nominal system); and this may mean, as in the case of John the Baptist, a second and a seemingly complete victory of the Babylonish woman and her paramour, the world, over the faithful members of the body of Christ in the flesh. We shall certainly not be surprised if the matter so results; but this and all things must work together

for good to those who love the Lord. We must all die to win our heavenly prizes beyond the veil. The Elijah class this side the veil must and will be vanquished, but the apparent defeat only hastens the kingdom glories, powers and blessings promised. "Be thou faithful unto death and I will give thee a crown of life."

GO TELL IT TO JESUS

The disciples of John knew where to go with the message —where to find sympathy and consolation in respect to their loss. There is a lesson for us in this. To whom shall we go with trials, difficulties, sorrows, troubles, disappointments? The Lord invites us to come to him with everything which is too heavy for ourselves, with every care. He cares for us and will grant the blessing to trusting souls. Doubtless those who went to Jesus became his disciples, and thus their trials in connection with their leader and teacher brought them into closer knowledge and fellowship with the great Teacher. And so it will be doubtless with those who are the friends of the Lord's people at the present time: the vengeance of the antitypical Jezebel upon the antitypical Elijah will move their friends and associates to still greater love and interest, and will be the means of attracting more closely to the Lord the great company.

OUR GOLDEN TEXT

Those who prepared the lesson evidently did not see that John the Baptist belongs to a separate class of the saved from those addressed in the text. No promise was made to John of a crown of life. That promise belongs to us, the Gospel church—called chosen, and faithful. John, however, will have a great blessing, for we mark again our Lord's words, "There hath not arisen a greater prophet than John the Baptist—and yet I say unto you that the least in the kingdom is greater than he."

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VIEWS FROM THE WATCH TOWER

"WARS AND RUMORS OF WARS"

In using the above words (Matt. 24:6) our Lord indicated by their connection that the mere fact of war should prove nothing to his people respecting the consummation of the age. They were to be otherwise guided in their discernment of the signs of the times. Whatever therefore we have to say respecting wars is based on some knowledge of the divine plan, aside from these frequently occurring disturbances.

Our expectations respecting a war have been realized. We based that expectation not on any private information, nor on prophecy, but upon the thought that unless war intervened to prolong the commercial prosperity of Christendom a great financial depression would be sure to come speedily; and because we could not see time enough for such a depression and a recovery from it and a subsequent depression, all before October, 1914, when prophecy teaches us to expect the great climax of earth's troubles. We have in the Scriptures what we think is clear testimony respecting that date, but no particulars or dates for the intervening time. It is not our intention to enter upon the role of prophet to any degree, but merely to give below what seems to us rather likely to be the trend of events —giving also the reasons for our expectations.

The present outlook is that the success of the Japanese over the Russians thus early in their war will prolong the conflict and quite probably draw into it many other civilized nations. The Russian character is badly damaged by the fall, and, as a result, haughtiness, pride and contempt for others, are among the unenviable characteristics of their ruling classes,—and the peace-loving Czar is under their control. This will make it doubly difficult for Russia, as a great nation, to accept defeat at the hands of a small nation like Japan, which they have scarcely been willing to acknowledge as civilized, or in any degree a factor in the world's affairs. It would, we believe, be wisdom on Russia's part to propose terms for peace; but remembering the proverb, "Pride goeth before destruction and a haughty spirit before a fall," we incline to think that Russia will blunder into a prolonged war, disastrous to her prestige, finances, etc.

Meantime Great Britain is seemingly disposed to use the opportunity of Russia's distraction to add Thibet-China to her empire, either directly or as a suzerainty. Thibet is a rich country, adjoins India on the east, and its people are peaceable —unskilled in modern warfare and could easily be subjugated if no European nation interfered—and Russia alone could or would interfere. The present, therefore, is England's auspicious moment for satisfying her "land-hunger"—for opening up a new market for the products of civilization.

Turkey will be restless, too, when she sees her chief opponent, Russia, busy afar off.

France, Russia's ally, will feel keenly for Russia, and were it not for the alliance between Great Britain and Japan she most surely would back her ally and send her powerful fleet against the Japanese. She well knows, however, that this would bring England to the assistance of Japan, and that the British fleet is the most powerful in the world. Still, pride and "honor" are powerful factors with the French, who are a very excitable people, and there is no knowing when she may conclude that "French honor" demands her participation in the war.

The German Emperor, we may be sure, could scarcely remain quiet at such an auspicious moment as the present one for "cutting a dash" that would bring himself and Germany into prominence before the world. He will probably seek to befriend Russia, his powerful neighbor on the east, to secure her friendship and also to, if possible, break the tie now uniting France and Russia. Thus Germany and France may yet vie with each other for Russia's friendship and may both be led into the war.

Even the United States may become involved, improbable as that may at present appear. If the Great Powers of Europe become involved, as above suggested, it would be very difficult for this nation to remain neutral. The seed for trouble is already planted in the "Note" sent by the American Secretary of State to the Great Powers, proposing that the war be limited so as not to involve the independence of China. The "Note" is simple enough and well intentioned, and beneficent, and has been generally assented to, but it may not be lived up to by all, and the United States may yet feel "honor-bound" to insist on the terms of that agreement, and this may mean participation in war.

We do not say that the foregoing *will* take place, nor that it is *likely* to occur: we are merely outlining bare *possibilities*. Nevertheless, there is something behind it worth considering; because the Scriptures seem to imply some sort of a general war preceding or connected with the great time of trouble—anarchy—with which this age will close and usher in the Millennial period. For instance, Joel (3:9-16) calls on all the nations to prepare for war; to beat plowshares and pruning-hooks into swords and spears, to cause pursuits of agriculture to give place to pursuits of war, and for even the weak among the nations to feign strength. The connection shows this to be at about the present time, and mentions that the "harvest" is ripe (also Rev. 14:15-20) and the Lord's holy ones as about to "come down." This may be fulfilled in the anarchy in which "every man's hand shall be against his neighbor," but we incline to expect its fulfilment in a general and worldwide call to arms.

Another reason why we incline to expect a general war is, that at present the nations are so strong that a successful anarchous uprising against them would be little short of a miracle. But such a general war would increase taxation and breed general discontent alarmingly and quickly, causing the seeds of Socialist propaganda to shoot up and blossom and bring forth red-handed anarchy speedily. The credit of the nations would be weakened also by their increased debts; money would become proportionately scarce and interest rates proportionately higher, with corresponding effects influencing the general welfare and prosperity of Christendom.

ANOTHER FACTOR—RELIGIOUS AMBITIONS

It may appear strange to consider religious ambitions a factor provocative of war; but it is true, nevertheless, that misguided emotions, supposedly religious, have been potent factors in many wars. Just now the apathy of the public of Christendom on religious subjects is noted as a result of the love of money and the cares of business. All the more those of religious proclivities are looking for another issue more popular than personal repentance, faith in the precious blood and consecration to divine service. They have been seeking it in "social uplift" schemes which have been more or less successful; and now the "civilization" of the uttermost parts of the earth is the popular scheme amongst them. They tell us that the conversion of the world is merely a question of dollars and cents, but do not explain to us why it is that the lands of dollars and cents are the lands of discontent and murder and suicide, etc., more than others. As an evidence of this spirit of aggression "for Christ's sake," note the following:

EXTRACT FROM (METHODIST) BISHOP FOWLER'S "GREAT MISSIONARY SERMON," GIVING HIS VIEW OF THE POWER WHICH WILL WIN THE WORLD FOR CHRIST

"If the storm breaks upon the world too suddenly, and all the other Powers stand back and leave the contest to the English-speaking peoples, we even then can defend our rights, save the world from Russian absolutism and meet the high obligation thrust upon us by a friendly Providence; provided that the strife is like the old Talke-knife strife of the Swedes, where the contestants were bound together by a rope around their waists and, each armed with a stout knife, fought the mortal combat to the finish; provided that we understand its decisive character and have but one argument, and that war to the bitter end; that we have but one plan, and that victory or death, and that we have but one purpose, the absolute control of the Pacific, cost what it may. With such convictions and purposes we can help Liberty to her last and final triumph, and secure civil and religious freedom for mankind forever. . . . A wise and sleepless Providence has cared for us, even before our cradles were made, and furnished defenses for our use.

"So God has made ready his channels, and can easily cut the leashes of storm and tempest about the centers of English-speaking peoples, these homes of liberty and Christianity. It is for us merely to use the defenses offered us."

The Bishop then proceeded to say to the assembled mission-workers that "the great Methodist Church is only playing at saving the world;" that if an earnest effort were made to straighten the traces, the M. E. Church alone, instead of struggling to raise one million and a half could raise more than three hundred million dollars a year for missions. "But even with one-third of that amount of holy, consecrated money what could we not accomplish?" exclaims the Bishop, and adds: "The world's salvation is reduced to a question of dollars and cents! We have the blood of the atonement; we have the resurrection of the Son of God; we have the Gospel; we have the experience of saving grace; we have the theology and a host of scholarly believers; we have the material agencies, Bibles, presses, steamboats, railroads and an open world—everything ready and waiting—all we lack is money." And yet he concludes, "This generation of believers will see the salvation of this generation of sinners, and the kingdoms of this world will become the kingdoms of our God and of his Christ."

TEN THOUSAND IN ISRAEL WHO HAVE NOT BOWED THE KNEE TO BAAL

Quite a furor of excitement has been aroused in Presbyterian circles in Canada by the action of the congregation known as "Cooke's Presbyterian Church." This church, in company with others, has been in the habit of taking up yearly collections to assist in maintaining Knox College, Toronto. At the usual time for voting the money this last year, the pastor called attention to the fact that if the money were donated as usual, it would be in effect the rendering of assistance to the enemies of God's Word. He set forth that the teachings of the college were along the lines of higher criticism, especially arraigning Professor McFayden. He pointed out that higher criticism was really the worst form of infidelity that had yet attacked the Lord's people, and recommended that the donation be not made until the congregation had some assurance from the college authorities that such donations would not hereafter be used against the Word of God, but for the reverent expounding of it.

We are glad to note this evidence that some are still on the side of the Lord and of his Word. The majority are rapidly falling away into unbelief, and day by day the cleavage, the separation between these two classes, believers and unbelievers, in all the churches of Christendom is becoming wider and wider.

Professor McFayden is unquestionably a full-fledged higher critic, otherwise an agnostic. But he is one of the wise ones who, instead of attacking the Bible, has written recently what might properly be termed AN APOLOGY FOR HIGHER CRITICISM. His book, while avoiding higher criticism most explicitly, is written to show that higher criticism is honest, is candid, is truthful, is necessary, that it will do no harm, that ultimately it will do much good, and, to use his own expression, "while removing the old landmarks, it will not remove the land." These subtle leaders and teachers are the most injurious of all. They pretend a reverence for the holy things and a disinclination to mar them, but assume superiority of wisdom and of honesty which compels them to take the stand they do in opposition to their own preferences. We have no right to question the honesty of Professor McFayden, and other college and seminary professors and ministers, any more than we have a right to question the honesty of Voltaire, Thomas Paine or Robert Ingersoll. We assume that these men were all honest, but they were none the less enemies of the Lord's Word, adversaries in the most absolute sense, as the Lord used that word concerning Peter when the latter opposed the truth. The difficulty with all of these professors and free-thinkers is that they are natural men and not new creatures—that they were never begotten of the holy Spirit, and hence cannot see and understand spiritual things. Besides, their position in society and professionally has made them arrogant and self-conceited. From their standpoint the words of the Book have become to them foolishness. As the Scriptures declare, the world by wisdom knows not God. The Word of God is to be understood from its internal testimony. "If any man will do my Father's will, he shall know of the doctrine." To us who believe, the Gospel of Christ, as expressed by Jesus and the apostles, and their reference to and corroboration of the prophecies, is the power of God and the wisdom of God. But these are evidences only to those who can see them, and none can see them except the eyes of his understanding be opened that he "may be able to comprehend with all *saints* the lengths and breadths and heights and depths, and to know the love of God which passeth all understanding." (Eph. 3:18) As our Lord said on the same line to his faithful followers, "To you it is given to know of the mysteries of the kingdom of God, but to them who are without all these things are done in parables and dark sayings, that hearing they might hear and not understand." Again he said, "I thank thee, Father, Lord of heaven and earth, because thou hast hidden these things from the wise and prudent and revealed them unto babes: Even so, Father, for so it seemed good in thy sight."—Luke 8:10; 10:21.

We wondered to what extent the action of "Cooke's Presbyterian Church" would meet with the approval of other Presbyterians, and a Toronto journal, dated January 23, before us, gives us the desired information. A reporter for this paper called upon the other Presbyterian ministers of Toronto to ascertain how the question appealed to them, and their replies are given. So far as we observe, every one of the seventeen ministers either avowed their sympathies with higher criticism, or dodged the question, and thus implied that they were to some extent at least ashamed of the Lord and of his Word One of the ministers, Rev. T. R. Robinson, said that he was amused at the course of Cooke's Presbyterian Church, and did not think it would likely have many imitators. He added that he thought the chief danger to Knox College was not so much the loss of financial support as a possibility that Professor McFayden might become weary of the treatment he was receiving from his opponents, and leave.

How clear are the evidences that the falling away from the faith is upon us, and that, as the prophet foretold, a thousand shall fall to one who stands. (Psa. 91:7) How necessary that we should have well in mind the words of the Apostle, "Take unto you the whole armor of God, that ye may be able to stand in the evil day, and having done all, to stand."—Eph. 6:13.

JUSTICE WOODWARD ON THE REPUBLIC'S PERILS

Speaking at a secular gathering in Plymouth Church, Brooklyn, N. Y., recently, Justice Woodward said in part:—

"Ours is a democratic government founded on ideas of equality and simplicity, but nowhere is there more of ostentation or of enervating luxury. Fundamentally, also, we are opposed to war and to the entangling diplomatic complications, yet we have forsaken the policy of the Fathers and have chosen a road whose end no man can see.

"In no country is the church so strong as in America, yet in no civilized country is there so much of robbery and of murder. No other land has so excellent a school system, so free a press, and so just and equitable a law, yet no modern nation has suffered so much from the violence of the mob.

"We all recognize also the absolute perfidy of the citizen who, chosen to public office, proceeds to plunder the community that has invested him with the seal of its confidence; yet of such malfeasance in office we hear almost every day.

"Every true patriot—that is, every man who has the future of his country at heart—must, during the last year, have been brought to an intense realization of the fact that we are face to face with a crisis—a crisis whose results no man knows, and which it is our supreme duty to meet like men.

"We are not now confronted with an alien foe; neither are we menaced by rebellion. But the dangers that threaten us today are no less to be feared. Far more insidious, they threaten the very life of the Republic. How shall we stem the money madness of the time? How shall we combat the growing canker of official dishonor? How shall we overcome the menace of the mob? These are the evils that suck the very life-blood of our liberties, these are the sins that tarnish our national honor with deep stain. . . .

"We have enlarged the sphere of our influence in Europe, in Asia, and on the seas—until today we are hailed as the

foe of tyrants and the friend of the oppressed. We stand ready, if need be, to conquer the wide world—but alas, like the great Alexander, we have failed to conquer ourselves."

A PEOPLE'S PALACE

The New York Tribune says:—

"The largest Congregational church of New Jersey has begun the erection of a people's palace, in which there will be rooms for dancing and card games, as well as for church meetings and Sunday school. The cornerstone of the structure was laid yesterday on Jersey City Heights.

"In the words of the pastor, the Rev. John L. Scudder, 'the People's Palace' will sanctify all legitimate amusements, and not let the devil have a monopoly of them. It will keep boys off the streets, young men out of saloons and young women out of the dance halls." Accordingly, beneath the roof of this building there will be bowling alleys, pool and billiard tables, rifle ranges, a theatre, a ballroom, an armory, a gymnasium, together with acommodations for many more amusements, and on the roof there will be a garden for summer recreations.

"Above the auditorium, on the fourth and top floors, will be situated the gymnasium, which is also to be used on certain occasions as an armory. Among other innovations, Mr. Scudder has established a cadet corps, composed of 175 boys, and in this room they will be drilled in the use of weapons of war. A large adjacent room is to be devoted to the quartermaster's department, and will be fitted up with gun racks, drums, cannon and other military paraphernalia. The armory floor will be of hard maple and the walls will be lined with maple sheathing.

"The entire basement will be devoted to popular amusements. It will contain six regulation bowling alleys, and individual and club lockers will be furnished those who prefer private tenpin balls and a place to keep their bowling slippers. Other space will be devoted to shuffleboards, pool and billiard tables and table tennis. Separated from these amusements by a heavy brick wall there will be a rifle range with an adjustable counter to increase or diminish the shooting distance. Near by there will be a smoking room, which may, by means of folding doors, be connected with a restaurant, and thus furnish a large hall for diners or smokers. From an elevated platform spectators will be able to watch the games."

* * *

Evidently the old idea that a change of heart—a full consecration of the life to the Lord—is a prime necessity for the production of a true Christian, is rapidly giving way to the thought that a Christian is just the same as others, except that he avoids grossness and offensiveness. Morality is now the standard and not, as previously, faith and morality. We are in the "harvest" time and both the "tares" and "wheat" are ripening, and daily it becomes easier to distinguish the one from the other. Now is the time to thrust in the sickle of present truth and gather the wheat to fellowship with the present Lord.

BIBLES PRINTED AND SOLD BUT NOT READ

Dr. N. M. Butler, president of Columbia University, discussing the subject of Religious Education recently, said, as reported in the New York *Journal*:—

"One of the most pathetic sights in America is the ordinary Sunday school, taught by untrained persons not properly co-ordinate; text books the poorest; ideals the most vague; yet to that we are supposed to trust the rising generations for their systematic religious teaching."

"Public opinion in the United States is overwhelmingly in favor of secular education," he declared, "for men will agree on the history of everything of the past or the present except religion."

Dr. Butler said that the place for the religious education was in the family and in the church, but that " the trouble with the church is that it preaches too much and does not teach enough." He then spoke of the teaching in the Sunday school, and said that there was next to no religious teaching in the home. He said that every time he had said that, he was told that the Bible Society had sold many more Bibles this year than the year before. "I don't care how many Bibles are sold," said the Doctor; "I want to know what becomes of them. I am pretty sure they are not read."

* * *

We fear that Dr. Butler's opinion is too true—that church-going, Sunday-school attendance, Bible-owning, and participation in the exercises of Epworth Leagues, etc., are forms of godliness which to the majority are without the power of the holy Spirit—the power of consecration.

A NEW DOGMA: THE "ASSUMPTION" OF VIRGIN MARY

It is nearly fifty years since Pope Pius IX. decreed the dogma of the Immaculate Conception of our Lord's mother. The present pope, Pius X., it is said, purposes soon to decree that it shall be the faith of Romanism that the Virgin's flesh did not corrupt in death—that she was received direct into heaven. It is conceded that the place and time of her death are not certainly known. On the strength of this lack of knowledge the pope assumes that she experienced "Assumption."

The dogma of the Virgin's immaculate conception is not only contrary to the Word of God—that condemnation passed upon *all* of Adam's posterity—but it reflects against the divine character and plan thus: If God *could* justly and properly so arrange that one of Adam's race should be born sinless he might have done the same for us all. And if our birth in sin is God's fault, to that extent he is responsible for all the deformity, mental and physical, with which we are born. In that event Christ's death as the *ransom-price* for Adamic sin was unnecessary. Let God be true—let his Word stand, though it make every creed and dogma of men appear foolish.

Similarly the dogma of the Assumption is unscriptural. Ascension to glory is to come by resurrection. Our Lord himself was the first-born from the dead, and no member of his church was to be received into glory with him until he would "come again and receive us unto himself."

SAMSON'S BEE-STORY PARALLELED

The account of Samson's slaying a lion by tearing it open, and of his subsequently finding honey in its carcase, has been very widely discredited; because bees are particular and generally seek very different storehouses for their honey. However, the workmen in the J. W. Goodwin lumber camp in Ovid Township, Branch County, Michigan, have recently come across a parallel instance. On cutting down a black ash tree recently they found it hollow, and in the cavity the carcase of a large raccoon full of wild-bee honey and apparently preserved by the sweets, though some of the hair of the hide had fallen off. The curiosity was sent to the Smithsonian Institute, Washington, D. C.

CONSOLIDATIONS SAVING $5,000,000 A YEAR CAUSE HARDSHIP TO MANY

Following its announced policy of centralization, the International Harvester Company has decided to lay off 7,500 of its 19,000 employes, and thus save $5,000,000 a year. Already 1,500 employes of the Deering division have been informed that their services were no longer required, and as many more are to be laid off. In the McCormick division 1,500 employes are slated for dismissal. The other 3,000 workers to lose positions are employed in the mills in Milwaukee, Springfield, Ohio, and Plano.

"DO ALL IN THE NAME OF THE LORD JESUS"

"Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus."—Col. 3:17.

Whether he realizes it or not, each one who professes to be a Christian speaks and acts *in the name* of the Lord Jesus. The thought of our text therefore must be that we should endeavor to keep this fact continually before our minds, to the intent that our actions and words may properly represent our Lord and honor the name which he has permitted us to bear. Imagine a maiden from the lower strata of society married to a prince of royal blood. We can imagine a true wife under such circumstances extremely careful of her every word and action, seeking to have these as nearly as possible comport with her new station in life—her new relationship. We can well imagine that from the moment of her espousal the thought of her husband's high position and of her responsibility as his helpmate and family representative, would lead her to guard particularly her every action and word. From the time that she assumes his name, or acknowledges that she is espoused to him, whatever she does or says must of necessity be either to the credit or the discredit of his name. Elsewhere the Apostle would, even as I am not of this world," says our Master, Jesus. virgin espoused to one husband, which is Christ;" hence this picture very accurately represents our present responsibilities to the great name which our heavenly Bridegroom has granted us permission to use as his espoused. What an honor to be his representatives in the world! and what a responsibility to bear his name!

Another scriptural illustration well represents the manner in which our words and conduct—good or bad—are all done in the name of the Lord Jesus from the time we formally confess him. The Apostle's words are, we are "ambassadors for Christ," "who also hath made us able ministers of the New

Covenant." (2 Cor. 3:6; 5:20) The United States appoints ambassadors or ministers of state to foreign countries. These are all supposed to be persons of good, reputable character before they are chosen, but we can well suppose that the most honorable and discreet amongst them, after realizing the dignity of such an appointment, would feel doubly impressed with the responsibility of his position. Previously he acted in his own name, and because of his own self-respect and personal love of justice, truth, honor, etc., he was careful of his words and conduct; but now he has not only the same personal responsibility but, additionally, an appreciation of the fact that the nation he represents will be either honored or dishonored by his course. If he were careful about his language and conduct before, his carefulness would be increased many fold. And then, because of his official position as the representative of a great nation, his words and actions would be more critically weighed than previously by those who know him to be the American ambassador; and we may be sure that morning, noon and night a realization of his position as representative of a great nation would be with him, prompting him to prudence. He would realize as never before that, whatsoever he said or did, all would be either to the credit or discredit of the nation whose general character and policy he represents—in whose name he speaks and acts.

If it is an honorable matter to represent one great civilized nation of earth before another, how much more honorable it is to represent the heavenly kingdom and its King of kings and Lord of lords before the "children of this world." If we as Christians could keep this thought always prominent before our minds what a dignity it would add to our character; what a transforming power it would be! what an assistance to the new nature in its battle with the low and groveling tendencies of the old nature now disowned by us and reckoned dead! "Our citizenship is in heaven," says the Apostle. "Ye are not of this world, even as I am not of this world," says our Master, Jesus. While still living in the world we are not of it, but have transferred our allegiance and citizenship to the heavenly kingdom, set free through the merits of "him who loved us and bought us with his precious blood." And now as the appointees of our kingdom, while still living in the world amongst aliens and strangers, we as representatives and ambassadors should feel both the dignity and the honor of the position and the weighty responsibilities, and ever keep in memory the Apostle's words, "Whatsoever ye do in word or deed do all in the name of the Lord Jesus."

Another scriptural figure represents us as the "members of the body of Christ" under our Lord Jesus as our head. "As he was so are we in this world." When Jesus was here in the flesh he suffered, the just for the unjust, that he might bring men to God. Since his exaltation according to the divine plan such of the redeemed ones as now enjoy the hearing ear and understanding heart, and as are in full sympathy with the Lord's great plan, are called to be joint-heirs with him in his kingdom—to be changed from human nature to spirit nature in a resurrection like that which highly exalted our great Head. But all such are called upon to demonstrate their loyalty to the Lord by walking in his footsteps. Because of their ignorance, superinduced by the great adversary, the world hated our Master, opposed him, said all manner of evil against him falsely; and he requires that those whom he shall ultimately recognize as members of the glorious kingdom class shall now attest their loyalty by being so faithful to him, and to the principles of righteousness for which he suffered, that they will draw upon themselves more or less of the same opposition of the world which he endured.

As his was a most honorable position as the ambassador and representative of the Father, so ours is the same, for he counts us as members of his body, his flesh and his bones. But he forewarns us not to expect worldly appreciation of the high standards of his teaching, but contrariwise, in proportion as we are faithful unto him and the heavenly kingdom of light—in proportion as we let our light so shine that men may see our good works and glorify our Father in heaven—we will, nevertheless, draw against ourselves the opposing forces of darkness. Our Lord explains this, saying, that the darkness and those who are of the darkness hate the light, and therefore oppose all who are children of the light in proportion as they are faithful representatives of it.

We see, then, that when the prophets spoke "beforehand of the sufferings of Christ and the glory that should follow," those sufferings included not only the tribulations upon the head, Christ Jesus, but those also to be endured by all the members of his body before the ushering in of the kingdom glories—before the change of all the members of the body to the spiritual nature—before their shining forth as the sun in the Millennial kingdom glory, for the blessing of all the families of the earth with the true light and opportunity for return to harmony with God.

As ambassadors, therefore—as representatives of the Lord Jesus, members of his body, bearers of his name—we are not to expect under present conditions that our embassage will be highly esteemed among men; rather we should "marvel not if the world hate us, for we know that it hated him before it hated us." (John 15:18; 1 John 3:13) But we are also to remember that an ambassador of a hated government is more critically and unsympathetically watched than under other circumstances, and that such ambassadors would endeavor to be all the more careful as respects their every word and action.

This subject may be viewed from still another standpoint. With some the tendency is that, whatsoever they do, whether in word or deed, they shall do all in their own name—for their own credit, for their own glory. This is a spirit and disposition contrary to those which the Lord is seeking, and he who maintains such a disposition will surely not be accounted worthy of any place in the kingdom, whatever may be his ultimate end. The class which the Lord is seeking will be composed of those only who have such an appreciation of the Lord and his grace, manifested in their redemption and forgiveness of sins and call to fellowship with him in his suffering and subsequent glory, that they will take delight in crediting all the honor, all the praise, to him. Not only their honor and praise for salvation, but additionally their credit for any kind deeds or benevolences or services they may be able to render to any. They will be glad to be able to do something in his name—to the glory of him who did so much for them. Their sentiment of heart is well expressed in the Apostle's words: "We thus judge, that since one died for all, all were dead, and that we who live should not henceforth live unto ourselves but unto him who died for us"—"doing all things in the name of the Lord Jesus."

Another erroneous custom amongst those who have named the name of Christ is that of ignoring his name in favor of some sectarian name. Such as are thus misled consecrate themselves, devote their lives, talents, etc., and spend these talents and opportunities in seeking to glorify the names of human institutions. One does all *in the name* of Methodism; another *in the name* of Presbyterianism; another *in the name* of Lutheranism; another *in the name* of Roman Catholicism, etc. This is all a mistake. None of these names were ever authorized by the Lord; and who can confidently depend upon it that even the best of works done in these names and for the upbuilding of these institutions which the Lord and his apostles neither instituted nor authorized, will be accounted of the Lord as just the same as though his admonition through the Apostle had been heeded—"Do all things in the name of the Lord Jesus."

Another view of the subject is this: many are unauthorizedly using the name of the Lord Jesus in combination with the name of some earthly institution. Mark the words: "Unto the wicked God saith, What hast thou to do to take my name into thy mouth, seeing thou hatest instruction and casteth my words behind thee?" The wicked here are not the worldly wicked, but those who have a form of godliness and deny the power thereof—those who draw nigh unto the Lord with their lips while their hearts are far from him. These covenant-breakers are the wicked of this text. These the Lord reproves, telling them that they have no right to take his name—to attempt to speak in his name and call themselves Christians, to advertise themselves before the world as his representatives and ambassadors, when as a matter of fact he disowns them.

If a sharply dividing line were drawn in the church, which would place on the one side the sincere believers in the precious blood, begotten of the holy Spirit, and thus recognized of God as his ambassadors,—and on the other side of the line all those who are merely nominal Christians and without either ability or authority to act as representatives of the heavenly kingdom, what a small number it would leave on the Lord's side amenable to the Apostle's words in our text and ready to be influenced by the presentation of them we are here making! There are some who are anxious to get the worldly to sing the song of Zion, to get the worldly to name the name of Christ in religious profession: but we are not of these. We are anxious to recognize as brethren in the Lord all who hold "the faith once delivered to the saints"—faith in the Lord and in the salvation which he is yet to bring to us at his revelation—and who on the strength of such faith have presented their bodies living sacrifices to God, and are therefore commissioned of the Lord to be his representatives and to bear his name; but we would be glad indeed to see all others than these discard the precious name which they misrepresent.

Would it seem like a great falling away? We answer that it would affect only the "tare" class, and that all the true

"wheat" would be much better off separate from the "tares." It is only the holy class the Lord recognizes as his, anyway. The great mass of professors have neither part nor lot in his present grace. The sooner we learn that at the present time the Lord is choosing out of the world a peculiar people, zealous for *his name* and delighting to do his will, and that the hope of all others lies in the Millennial kingdom, with its chastisements and corrections of righteousness and uplifting influences, the greater will be the benefit to ourselves who are seeking to make our calling and election sure to a place in that kingdom.

One of the ten commandments given to the Jews forbade their taking the name of the Lord *in vain;* and although this commandment was not given to spiritual Israel we can readily see how the spirit of it comes to us. The spirit of that commandment applied to us would not relate to profane swearing, cursing, etc., but rather to a misappropriation of the Lord's name. We have taken the name of Christ as our name. We are counted as members of the body of Christ. The holy name of the Head belongs to all the members of the body. The honored name of the Bridegroom belongs to his espoused. What carefulness the thought of this should give us, and how appropriately we should say to ourselves:—"I must see to it that I have not taken the Lord's name in *vain*,—that I appreciate the honor, dignity and responsibility of my position as his representative and ambassador in the world. I will walk circumspectly, seeking as far as possible to bring no dishonor to that name, but contrariwise to honor it in every thought and word and deed."

Nothing in this should be understood to mean that our Lord expects from us absolute perfection. He merely expects us to do *all in our power* to glorify him "in our bodies and our spirits which are his." Nor are we to consider the Apostle to mean that whatsoever things we do, in word or in deed, are all to be done in the name of the Lord Jesus—with the hope that by thus doing things well we shall obtain salvation. The thought is really the reverse of this. Those whom the Apostle is addressing are the "saints at Colosse," and the words are applicable today only to a similar class—"saints." Only the "saints" are authorized to take the Lord's name and act as his ambassadors and representatives. And this honorable position came to them because their sins had already been forgiven by the grace of God—through faith in the precious blood; and because on the strength of this forgiveness of sins they had been called to membership in the body of Christ which is the church; —and because they had accepted this invitation and presented their bodies living sacrifices to the Lord.

Having thus properly, legally, officially taken the name of Jesus upon us, and having been acknowledged by having had his spirit shed abroad in our hearts, and having been promised in addition the completion of this work of grace at the close of this age, we seek to speak and to act to his name and to his glory, not in hope of obtaining forgiveness of sins, but because we have obtained divine favor and because we appreciate the same and love him who first loved us. This loving devotion to him whose name we bear must with all "saints" be the power of God, working in us to will and do his good pleasure; —to honor his name and to serve his cause to the best of our ability. And the best of our ability, thank God! is accepted in the Beloved as perfection. How gracious are the divine providences! The more we realize these things the more careful and circumspect they will make us,—that whatsoever we do, in word or deed, it shall all be done in the name of Jesus and to his glory.

DAWN, VOL. VI, IS READY!

This long-delayed volume has at length reached our friends who have waited so patiently for it. We can fill all orders for it now promptly—in cloth and leather bindings. There will be no paper-bound edition.

"UNDER HIS WINGS"

"He shall cover thee with his feathers, and under his wings shalt thou find shelter."—Psa. 91:4.—Leeser.

In the midst of the "perilous times" of this "evil day," and of the warning voices of prophets and apostles pointing out snares and pestilences and subtle dangers on every hand—and in the midst, too, of a realizing sense of the actual existence of such evil besetments and perils—how precious to the saints are the assurances of divine protection and care and personal love!

We call to mind the gracious promises of our Lord—"The Father himself loveth you"; "Fear not, little flock; it is your Father's good pleasure to give you the kingdom"; and "He that loveth me shall be loved of my Father, and I will love him and will manifest myself to him; . . . and my Father will love him, and we will come unto him and make our abode with him. . . . Peace I leave with you, my peace I give unto you. Let not your heart be troubled, neither let it be afraid."—John 16:27; 14:21, 23, 27; Luke 12:32.

But warning voices and wholesome counsel are also necessary; and he is not wise who turns a deaf ear to them, and takes cognizance alone of the comforting assurances which are designed only for those who faithfully "watch and pray lest they enter into temptation." Every soldier of the cross needs to heed the Apostle's warnings—"Take unto you the whole armor of God, *that ye may be able to withstand* in the evil day, and having done all, to stand:" and again, "Let us *fear* lest, a promise being left us of entering into his rest, any of you should seem to come short of it;" and fear also "lest, as the serpent [Satan] *beguiled* Eve, through his subtlety, so your minds should be corrupted from the simplicity that is in Christ;" "for *grievous wolves* shall enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things to draw away disciples after them." "Behold," said our Lord, "I send you forth as sheep *in the midst of wolves:* be ye therefore wise as serpents and harmless as doves."—Eph. 6:13; Heb. 4:1; 2 Cor. 11:3; Acts 20:29, 30; Matt. 10:16.

It is necessary for the discipline, trial and final proving of the church of God that they should be subjected to these adverse influences; for to him that *overcometh* them is the promise of the great reward. If we would reign with Christ, we must prove our worthiness to reign by the same tests of loyalty to God, of faith in his Word, of zeal for the truth, of patient endurance of reproach and persecution, even unto death, and of unwavering trust in the power and purpose of God to deliver and exalt his church in due time. To such faithful ones are the blessed consolations of Psa. 91. Hearken:

Verse 1. "He who abideth in the secret place of the Most High [typified by the Most Holy or Sanctuary] shall rest under the shadow of the Almighty." We thus place ourselves under the divine protection when, having come to a knowledge of God's willingness to accept us as his children, we gratefully accept the invitation and approach in his appointed way, through Christ our Redeemer, and consecrate ourselves fully to his service. Such may sweetly rest in the precious promises of God, all of which are "yea and amen in Christ Jesus." (2 Cor. 1:20) The world does not see the overshadowing wings of divine protection, but the faithful have a blessed secret realization of it. Praise the Lord!

Verse 2. "I [Christ Jesus, whom David here, as elsewhere, personifies, and who thus addresses his body, his church] will say of Jehovah, who is my refuge and my stronghold, my God in whom I ever trust" (John 20:17)—

Verse 3. "That he will surely deliver thee from the snare of the fowler, [from the deceptions of Satan, in which all those not protected shall stumble; for our Lord said that so subtle and deceptive will they be that, if it were possible, they would deceive the very elect. But this is not possible, for those who are making their calling and election sure abide under the protection of the Almighty] and from the pestilence of destruction." [Not from the destructive pestilences of physical disease, but from the moral and spiritual pestilences of destruction—from the sinful propensities of the old nature, which, in unguarded moments, are liable to assert their mastery and overwhelm the souls of those who are not *abiding* under the secret protection of the Most High; and from the spiritual pestilences of false doctrine which, with subtle sophistry, destroy the faith of the unwatchful. Such pestilences are already abroad in the shape of so-called Christian Science Spiritualism and the various no-ransom theories which take the name of The Larger Hope, and which bid fair, both from present prospects and from the prophetic outlook, ere long to become epidemic. From all these pestilences the Lord's elect shall be protected, resting sweetly under the shadow of the Almighty.]

Verse 4. "He shall cover thee with his feathers, and under his wings shalt thou find shelter. [So close to his heart does Jehovah gather his loyal and faithful children that they feel the warmth of his love, and the responsive language of their hearts is, "I will abide in thy tabernacle"—under thy protection—"forever: I will trust in the covert of thy wings; for thou hast been a shelter for me and a strong tower from the enemy; for thou hast heard my vows"—my consecration—

"thou hast given me the heritage of those that fear thy name." —Psa. 61:4, 3, 5] His truth shall be thy shield and buckler" thy protection. Yes, his truth—that grand system of truth comprised in the divine plan of the ages—is an ample shield and buckler to all who in simplicity of heart receive it and prove faithful to it. It is the armor of God which the Apostle urges all the faithful to put on—to appropriate, to meditate upon and to store up the truth in mind and heart—that they may be able, by its use, to withstand error and evil in every form presented to them in this evil day.

Verse 5. "Thou shalt not be afraid of the terror of the night [the dark night of which the Prophet Isaiah and also the Lord spoke, saying, "The morning"—the Millennial morning—"cometh, and also the night"—the great time of trouble which shall immediately precede it, the night "wherein no man can labor" for the dissemination of divine truth: so great will be "the terror," the tumult and trouble and persecution of that night.—Isa. 21:12; John 9:4]; nor for the arrow ["even bitter words" of the opponents of the Truth—Psa. 64:3] that flieth by day" [at the present time, which, in comparison with the dark night that is coming, is called day].

Verse 6. "Nor for the pestilence [moral and spiritual] that walketh in darkness [that spreads and makes its victims among those who are ignorant of the truth, or who are unfaithful to it and hence unworthy of it, and who therefore lack the divine protection and are subject to the "strong delusions" of error—2 Thes. 2:11]; nor for the destruction [caused by these pestilences] that wasteth at noon-day" [that subverts the faith and hope of many, just when the light of divine truth is shining clearest upon the faithful, as it is shining upon us today].

Verse. 7. "A thousand shall fall at thy side, and ten thousand at thy right hand [so great will be the falling away from the truth, even among those who, like ourselves, received it once with joy and who did for a time run well]; but it shall not come nigh thee."—Because of thy loyalty and uncompromising faithfulness and because of the ample armor of truth and righteousness, thou shalt stand and not fall.

Verse 8. "Only with thine eyes shalt thou behold and see the recompense of the wrongdoers"—who reject the truth or who prove unfaithful to it.

Verses 9, 10. "Because thou hast said, 'The Lord is my protection;' because the Most High thou hast made thy refuge, no evil shall befall thee" [no evils of the kinds above referred to; and any other seeming evils shall, under divine providence, work together for your good—Rom. 8:28].

Verse 11. "For he shall give his angels [messengers] a charge concerning thee, to guard thee in all thy ways. [That is, God will raise up some faithful pastors and teachers who will "watch for your souls as they that must give an account." True, there shall arise false teachers, perverting the Word of the Lord and seeking by cunning sophistries to subvert your souls; but if in simplicity of heart God's children require a "Thus saith the Lord" for every element of their faith, and carefully prove all things by the Word, they will be able to distinguish readily the true from the false. And having done so, the Apostle Paul (Heb. 13:17) counsels us to have confidence. The Lord, our Shepherd, will care for the true sheep].

Verse 12. "They shall bear thee [all the members of the body of Christ, individually and collectively] up in their hands [using their strength], lest thou dash thy foot against a stone"—any stumbling-stone of false doctrine, and especially that great fundamental rock-doctrine of the redemption through the precious blood of Christ;—that "rock of offense and stone of stumbling" to both the houses of nominal Israel (fleshly and spiritual). (Isa. 8:14) The "feet" of the body are its last members; the saints now living are members of the "*feet* of him" (Christ), the ones who are now in danger of being stumbled, as the feet of the Jewish house of servants were in danger in the end or harvest of the Jewish age.

How do such messengers of the Lord bear up the feet of Christ? By helping them to a clear understanding of the Truth, and teaching and encouraging them by word and example how to be faithful to the Truth, and how to run so as to attain to the mark for the prize of our high calling.

Verse 13. "Thou shalt tread upon the lion and adder; the young lion and the dragon shalt thou trample under feet."—Thus borne up in the hands of the Lord's faithful messengers and guarded by their vigilant watchfulness, and under the constant protection of the Most High, God's trusting, faithful children shall triumph over every device of Satan either to overpower or beguile them—whether he boisterously goes about as a roaring lion, or whether, serpent-like, he stealthily lurks about to insert his venomous poison.

Verse 14. "Because he hath set his love upon me [saith Jehovah], therefore will I deliver him [from the pestilence, etc.]: I will set him on high [exalt him to joint-heirship with Christ, make him a member of the "royal priesthood," and a "partaker of the divine nature"], because he hath known [appreciated] my name."

Verses 15, 16. "He shall call upon me and I will answer him; I will be with him in trouble; I will deliver him and honor him. With long life [eternal life—John 10:28, 29; Rom. 2:1] will I satisfy him, and show him my salvation"—make him understand my plan.

Praise the Lord for such assurances of his loving care! "Bless the Lord, O my soul; and all that is within me, bless his holy name!"

"GIVE YE THEM TO EAT"

MATT. 14:13-23.—MARCH 20.

GOLDEN TEXT:—"*Jesus said unto them, I am the Bread of Life.*"—John 6:35.

On hearing of the death of John the Baptist, Jesus crossed the Lake of Galilee,—out of the dominion of Herod. Possibly his thought was that his ministry was not yet concluded, and that Herod, having shown such boldness against John, might seek to interfere with his labors and the completion of his ministry. Or possibly he feared that a rebellious spirit might be aroused amongst the people—and his teachings would seem to foster this. An intimation of the kind is given in the fact that after the miracle the people sought to make Jesus king. To have encouraged any such matter would be to have opposed what he recognized to be the divine arrangement.

Possibly, as some of the epistles seem to intimate, Jesus sought privacy with his apostles that he might contemplate the character of the work he was to do. Evidence of his growing popularity at this time is given in the fact that so large a multitude went afoot for many miles around the shore of the lake that they might be with him and hear his precious words of life—parables, etc., respecting the kingdom which he proposed to establish, and in which all his apostles and all his faithful were to share.

INSTANT IN SEASON AND OUT OF SEASON

When Jesus saw the multitude his heart was filled with compassion, and he could not withhold himself from them. In season and out of season, so far as his convenience was concerned, he must work the works of God, lay down his life inch by inch, hour by hour. We read that "he had compassion on the multitude," for they were as sheep without a shepherd. They had a heart-hunger, although they knew not what it was really, for they longed for higher, better, nobler conditions than surrounded them, and this great Teacher seemed to have words such as none other had for them—words of hope, of reconciliation with God, of divine providence and care. Those who sat in Moses' seat (scribes and Pharisees, Matt. 23:2) were so filled with a misconception of their proper attitude toward God, misled so, that they merely banded themselves together to enjoy the divine promises and to appropriate them to themselves, and give up the remainder of their nation as publicans and sinners, considering them too lacking in piety to have divine favor or any part or lot in the Kingdom privileges. Jesus, however, passed by these self-righteous ones who rejected him and the only way of approach to God, and showed his special favor to the humbler poor, who heard his message gladly and wondered at the "gracious words that proceeded out of his mouth"—words telling them that God despises not the imperfect and weak if they are sincere and consecrated to him.

It was after three o'clock in the afternoon, in the early evening, that the disciples suggested that it was time for the multitude to be dismissed that they might find food and lodging in the surrounding villages. John and Mark record a dialogue on the subject between Jesus and Philip, the home of the latter being in the adjoining town of Bethsaida, and who was therefore acquainted with the region, its resources, etc. Jesus inquired of Philip, "Whence shall we buy bread that these may eat?" Philip replied that it would require two hundred pennyworth of bread to give each of them a little. This would mean about two hundred dollars' worth of bread according to our present day reckoning. All of the apostles then seemed to join in with the suggestion that the multitude be sent away that they might buy their own provisions as well as secure lodging—though as a matter of fact the people of the East make little ado about lodgings. They will camp almost anywhere, and, wrapping their cloaks about them, lie down in the fields or by the roadsides to sleep—in any place not supposed to be dangerous.

SEEKING FIRST A NATURAL SUPPLY

It was then Jesus said to his disciples, "Give ye them to eat." Mark says that they inquired, "Shall we go and buy them 200 pennyworth of bread and give them to eat?" Jesus asked, "How many loaves have ye? Go and see." It was the Apostle Andrew who returned with the word that a lad of the company had five loaves and two small fishes which he had put at their disposal. Jesus accepted the situation and instructed that the multitude be directed to be seated in companies. It is supposed that they arranged themselves in groups of fifty, and that there were 100 groups, making in all 5,000. Apparently they adopted the form of a three-sided square, after the shape of a Roman reclining-table, the disciples who served them passing in at the open side and thus being able to reach the entire company. We are not informed how the five barley loaves and two small fishes were increased so as to be sufficient for the five thousand people with a remainder of twelve baskets full. Quite probably the increase was while being broken in the Lord's hands, though possibly also the increasing continued at the hands of the apostles as they in turn distributed the food to the people.

If such a story were told us respecting an ordinary person we could not believe it. Indeed it would be not faith but credulity on our part to believe it. So it is with those who deny the heavenly origin of our Lord Jesus: they do not believe that he could or did do such works as are recorded in the Scriptures. Neither could we believe the matter from their standpoint. It is because we believe that Jesus was the only begotten of the Father, who came into the world to be our Redeemer—because we believe that the Father poured upon him the divine spirit or power that we can also believe that he had power to still the tempest or thus increase the food by his blessing.

EVERYDAY MIRACLES OVERLOOKED

But, after all, the greatest skeptics in the world do believe in miracles: they see them all about us, in all the affairs of life. They well know that the same amount of barley that composed those five loaves, if planted, might have brought forth a harvest sufficient for the five thousand; they also know that the two fishes in the ordinary course of nature in a short time might have brought forth a sufficient supply of fish for the five thousand. It is easy to be seen that he who arranged the provisions of nature had full control of the situation, and could as easily supply the needed food in the way he did as by some other method. Who will deny that it is a miracle from man's standpoint to have the grain grow and the fishes produce their kind? These miracles of nature are going on about us every day, and hence they are common to us and we forget that they are miracles. It is a fact, nevertheless, that while we can analyze the fish and determine exactly its component elements, and could bring these same elements together in a dish and could form them into shapes of fish, we could not give life to the fish or cause them to bring forth of their kind. That to us would be a miracle.

It is also true that we can analyze the barley and determine definitely its component elements and could bring them together in the same proportions and shapes, yet it is beyond our power to cause the products to germinate or to increase. Let these standing miracles that surround us every day convince all those who trust in the omnipotent God that he is able to do all that he is recorded to have done through his Anointed One. And let us remember that these things which Jesus did, as the Apostle declared, "manifested forth his coming glory"—illustrated and exemplified the coming power and glory of the great King of the world, who is to bless and feed and uplift the race of Adam and give life everlasting to as many as will receive it upon his terms.

If we could not accept these Scriptural testimonies respecting the power of Jesus over natural things, neither could we accept the declarations of the prophets and apostles respecting his coming power in the kingdom. If we can accept the Scriptural declaration respecting him as the great Restorer of all things, God's representative, Immanuel, who in the future shall bless the whole world of mankind, then with equal propriety and with the same kind of faith we can recognize him as the one in whom the Father's power operated in a small way in connection with the miracles under consideration and others at the first advent.

CAREFUL USE OF DIVINE BOUNTIES

The whole lesson was intensified by the Lord's direction that the disciples should gather up the fragments; and, besides, another lesson was given, namely, that however great and bountiful are God's provisions for people, none of them are to be wasted. We cannot see wastefulness in any of the Lord's consecrated people without feeling that, however great progress they have made in understanding the mind of the Lord in some respects, they are still deficient in this particular. An appreciation of the gift and respect for the Giver implies a carefulness and a stewardship in respect to all that comes to us from our heavenly Father—things temporal and things spiritual. According to our Lord's parables he is measuring our love and zeal in a considerable degree by our use or abuse of the talents, opportunities, blessings, temporal and spiritual, now bestowed upon us.

We may be sure that in this miracle as in the others our Lord intended to inculcate some important lesson of faith or practice—not so much for the public as for his special followers, his disciples. We may presume, therefore, that he had a twofold purpose in sending them away by ship while he remained and dismissed the multitude, telling them that his discourses and miracles were at an end. One of these purposes doubtless was private fellowship and communion with the Father in the mountain—apart from the multitude—apart even from his beloved twelve apostles. There are times when we love to join our hearts and voices with others at the throne of heavenly grace, and come as a company of the Lord's people into fellowship and communion with him, and there are other times when we seem to need individual, personal, private communion with God, as our Lord seemed to have required on this occasion.

Our Lord's second object was, doubtless, to give his disciples opportunity for thinking over the miracle and talking it over by themselves in his absence. They might thus speak more freely one with the other, and get more benefit than if he had been with them, and they would have been under a certain degree of restraint in his presence. The Lord wished this great lesson to be thoroughly impressed upon their minds: it would be helpful to them in future years to remember how he had power to increase their temporal food without human interference and independent of human conditions. It would be a lesson also respecting the spiritual food, that they should not despise the day of small things; that if sent by him to break the bread of life to the people, they should not be fearful and hindered by reason of unpropitious conditions prevailing, but should have full confidence in him that he had the power to overrule in all the affairs of life, that all his gracious purposes might be accomplished.

WE MAY DISPENSE THE BREAD FROM HEAVEN

There is a lesson for us of he present day, too, in this matter, as there has been a lesson for the church all the way down throughout this Gospel age. We may feel that the multitude is large and that the means at our disposal for reaching them with the bread of life are limited. We may be inclined to say here, we have such and such things, but "what are they among so many?" Let us hearken to the Lord's Word, "Give ye them to eat." It should be sufficient for us to know that any one is present who is hungering and thirsting after righteousness. "He that hath an ear to hear, let him hear." Tell him the good tidings, no matter in what form they must be presented, no matter how intolerable the conditions. The important thing is that here are some who are hungry for the truth, and that if we will the Lord will bless us in ministering it to them.

We have been reminded of this parable sometimes as we made out our annual reports of the work done by the WATCH TOWER BIBLE & TRACT SOCIETY—and endeavored to realize the immense amount of spiritual food borne to the people all over the civilized world, and our privileges connected with its dissemination. We have marveled how the Lord blessed the comparatively small amount of money so that it reached so far;—it seemed to multiply under the Lord's blessing. The matter is with us as it was with the apostles. The Lord himself raises the question of how much it will require. We look about us and see how few are hungering and thirsting for the truth, how many grasping after multitudinous errors, false gospels, new lights, etc., and we hear the Lord's word, "Give ye them to eat." It requires faith to go forth and to hope to accomplish the great harvest work under present limited conditions, but so surely as the Lord is the Chief Reaper, his blessing upon what he has given us to dispense will make it *sufficient*, so that all who are really hungry may be fed.

Let the lesson sink deeply into our hearts; let us have the more confidence in him who not only provided the temporal food centuries ago, but who now according to his promise has come forth a second time and is dispensing again spiritual food, meat in due season, things new and old from the treasury of his Word. Let us be swift to appropriate these promises to our hearts, seeing to it that we are still hungering and thirsting after clearer views of the divine character and plan. Let us be on the alert to give to all who are hungering and thirsting the blessed food which has so greatly refreshed and

strengthened us. If they do not get it they will faint by the way as they go looking for other provisions. We have the very thing which all of the household of faith need; without it they *cannot maintain their standing, they cannot press on,* they shall surely become discouraged. A thousand shall fall at our side and ten thousand at our right hand without this needed nourishment. Let us be alert.

THE USE OF MEANS—THEN AND NOW

The lad who had the loaves and fishes and who put them at the disposal of the Lord, we may be sure was greatly blessed, although we hear nothing further of him than is here mentioned. It was a case of opportunity, and we may be sure that the boy thus willing to put his all at our Lord's disposal, instead of attempting to sell it to the hungry at famine prices, received a corresponding blessing. The lesson for all is that whatever we may have of financial means for sending forth the bread of life to others, or whatever we may have of knowledge of the truth, is neither to be selfishly hoarded nor selfishly partaken of by ourselves. *It is to be consecrated to the Lord,* and out of that consecration the Lord will bring blessing to others and increased blessings upon our own heads and hearts.

The Golden Text of our lesson may be said to be the very heart of it in some respects. It was after Jesus had spent the night in prayer and toward morning came to his disciples still on the lake in the boat—stormstayed—and after they had come to the landing safely, that some of those who had been with him and who had partaken of the miraculous bread and fish had returned to the vicinity of Capernaum and sought Jesus again, that he upbraided them and accused them of seeking him more for the loaves and fishes than on account of the truths which he proclaimed; and using this as a text, proceeded to tell them of himself as the Bread of Eternal Life that had come down from heaven, of which if a man eat he would never die—the bread of life everlasting.

Blessed are our ears for we have heard! blessed are the eyes of our understanding for we have seen him! blessed are we for we have tasted of this Bread of Life! Blessed are we if we are still hungering and thirsting after righteousness, and day after day being more and more filled according to the promise.

A FAMINE FOR THE WORD OF GOD—AMOS. 8:11

We live in very stirring times, in times when there is a greater hungering for knowledge, for wealth, for influence, for power, for everything, than there ever was before. Everybody seems to be hungry. Yet our day is so full of philosophies, inventions, sciences (true and false), money-making schemes, financial schemes, theological schemes, etc., etc., that the whole world is absorbed in attempts to satisfy these various hungerings of the soul. Yet these things do not *satisfy* even the worldly;—they still hunger and thirst; and nothing will ever satisfy them but the living bread—the Truth. Now is the time for us who have become "new creatures in Christ Jesus" to see to it that we dispense to others the true bread and water of life; and that our own earthly hunger for earthly things shall not be prospered or gratified at the expense of our spiritual hunger for spiritual things, but that the latter shall have our special attention and care and provision.

The more people are satisfied with earthly things the less inclination they will have for the heavenly things, and the more we are satisfied with the heavenly things the less of appetite will we have for the earthly things. The new nature flourishes at the expense of the old nature, and the new ambitions, hopes and desires at the expense of the old. Likewise when the old nature flourishes, it is at the expense of the new in all of life's affairs. Let us then, realizing the difference between the food that perisheth and the food that brings divine blessing—eternal life—let us choose the latter, let us feed more and more upon the Lord and upon his Word and thus grow strong in the Lord and in the power of his might, and be more and more weaned from the world, its spirit, its hopes, its ambitions. We seek a heavenly country, a heavenly kingdom, a heavenly nature, and heavenly qualities, fitted and prepared for that heavenly nature. We have found the great Life-giver, the one who can and does supply this bread from heaven. It is our great privilege to be the dispensers of this bread. "Give ye them to eat." "He that hath an ear let him hear."

QUARTERLY REVIEW—MARCH 27

GOLDEN TEXT:—*"Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner of sickness."*—Matt. 4:23.

The Sunday lessons for this quarter have given us numerous profitable pictures and studies in the life of Christ. Beginning with his birth we have traced his life from boyhood to manhood, and there noted his consecration even unto death and his consequent begettal of the holy Spirit as the beginning of the new creature of God—the head of the church. We have followed him through the various steps of his ministry, noted many of his wonderful miracles on the sea and on the land, and in every particular have seen him faithful to his mission, "Wist ye not that I must be about my Father's business?" his expression as a boy, seemed to be with him through all the affairs of life.

We are to remember that while Palestine at the present time has a population of about 600,000, it had about ten times as many in our Lord's day. Galilee, where most of his miracles were performed, as recorded in this quarter's lessons, is supposed to have had over 100 towns of 15,000 population, or a total population of over 3,000,000. The people of Galilee were evidently thrifty, prosperous work people. The aristocracy centered more about Jerusalem, and the explanation is given that Jesus could no more walk in Jewry because the Jews sought to kill him. Hence, as we have seen, much of his time was spent in Galilee, and evidently with the people best prepared to receive his teachings. We remember that he was called the "Galilean," and his disciples were "men of Galilee."

The essence of this quarter's lessons to the Lord's consecrated people should be specially that of discipleship—following the footsteps of this great Teacher and Savior. He has called us also to be fishers of men, and we have responded to his call and left all to follow him, to be his disciples, to share his experiences and whatever ignominy may come as the result of faithfulness to him and the truths which he proclaimed. To us also he has displayed his powers, permitting us to see and know things which are kept secret from those without. To us he has given the good tidings of the kingdom to encourage us, to inspire our hearts with love and loyalty. Blessed were those disciples of old, and blessed are the disciples of today! The blessing then was largely dependent upon the nearness of the disciples to the Lord, and the nearness was marked largely by the degree of zeal and devotion; and thus we must expect it to be today. It was Peter, James and John, who were the most zealous of the apostles, that had the special favors when such were to be given. And so it is today; those who most cheerfully, most zealously forget self and earthly ambitions, aims and projects, and who most fully give themselves to the Lord and to his service, these may walk nearest to the Lord at all times; these may go with him to the mount; these may be special witnesses of his powers, and these in special times may be close to the Lord. Some, like John, may not only sit at meat with him, but sit next to him—in his bosom. In proportion as our lives are copies of the Lord's all the time and influence at our disposal, outside of necessary obligations for things needful to ourselves and families, will be spent as he spent his time—in doing good unto all men, especially unto the household of faith.

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VIEWS FROM THE WATCH TOWER

THE ERA OF RELIGIOUS TOLERATION

Dr. Alexander McKenzie, pastor of the oldest Trinitarian Congregational Church in Cambridge, and Dr. DeNormandie, pastor of the ancient Unitarian Church of Roxbury, exchanged pulpits recently; and the next Sunday the Rev. Dr. George A. Gordon of the Old South (Third) Church and the Rev. James Eells of the First Church (Unitarian) exchanged pulpits, and, later in the day, Drs. Gordon and Eells officiated together at the communion service in the First Church, to which Dr. Gordon invited his people.

These facts have much significance when locally appraised, but they are only part of a movement by no means sectional or denominational. The pastor and pastor emeritus of the leading Trinitarian Congregational Church in the State of Iowa have just refused, on conscientious grounds, to belong to the Ministerial Association of Des Moines, "so long as fellowship

is denied to Jews, Catholics and Unitarians," and this because, "in their opinion, the action of the association in withholding fellowship from the ministers of these churches does not represent the Christian sentiment of the churches; does not measure up to Western standards of hospitality, and finds no justification in the ideals of modern civilization." Notwithstanding the Rev. B. Fay Mills still affirms that he is a Unitarian in theology, he is being welcomed to the pulpits of more than one Orthodox Congregational church in Wisconsin, and is being accepted as a teacher of social Christianity. So that this new mood of fellowship between two long-alienated wings of the one denomination is not confined to Massachusetts or to Connecticut—as the recent State conference's action with respect to the church in Plymouth proved—but has extended to the interior, hitherto deemed unreservedly conservative."—*Boston Transcript.*

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PILATE AND HEROD MADE FRIENDS

The very occasion of our Lord's rejection and crucifixion was the same in which Pilate and Herod were reconciled. Similarly, as the foregoing shows, we have now reached the time when the wide extremes of Trinitarism and Unitarianism are reconciled; but in this the very moment when both should be harmonized by the truth, both unite against it. It seems a trifling thing that Unitarians, who utterly repudiate our Lord's pre-existent state and his leaving the glory of the Father and that he was our Redeemer, should be fellowshipped by those who go to the opposite extreme and claim that Jesus was one in *person*, in substance, with the Father and his equal in power and glory.

Why, under the circumstances, should the view which harmonized all the Scriptures on the subject — that shows our Lord's pre-existence next to the Father and above all others, which shows him while on earth to have been "the man Christ Jesus," "holy, harmless, undefiled, separate from sinners"; and which Scripturally presents him as now "highly exalted, far above angels, principalities and powers—be opposed in every way imaginable?

The secret reason is that all these ministers have become higher critics and evolutionists;—in plainer terms agnostics or infidels. That Trinitarians no longer believe in the trinity and have repudiated the Bible as a divine light. They are fulfilling prophecy, unwittingly, and fancy that they are making a great advance. (Isaiah 29:14) Truly they are ridding themselves of unscriptural traditions received from the dark ages, but at what a cost! They are discarding cardinal truths which their errors obscured and which alone kept them at all in touch with the Lord. We want none of their union in unbelief: but the "One Lord, one faith, one baptism," and one God and Father of our Lord Jesus, who is *above all.*

Now is the time for true soldiers of the cross who have put on the "whole armor of God" to wisely, to carefully, loyally help the dear "brethren" who are still loyal to the Lord and confused by present-day developments. Let us not hesitate to "lay down our lives for the brethren"—our time, talent, influence—doing all as unto the Lord, the Captain of our salvation.

VIEWS OF A PROMINENT CLEVELAND D.D.

Evidently some ministers realize their true situation. Note the following plain statements, clipped from the Cleveland *Plain Dealer*:

"In speaking yesterday of his recent utterances regarding the surprisingly small number of persons who joined Cleveland churches last year, Dr. Wood said:

" 'The arithmetical phase of the church problem today, I believe, can be explained in no other way than by the expression, "Old things have passed away, all things have become new."

" 'The old systems of thought and expression, and the corresponding action, are working today, and there is abroad in the world a deep-seated conviction that something better is needed—a crying out of the soul for something that the church has not yet been able to supply, but is earnestly reaching after. The apparent decay of, and lack of interest in, the present religious life, instead of being discouraging and disheartening, ought to be considered in the light of truest optimism.

" 'There is a marked transition. Yet I believe that out of all the debris of the present will come a new way of thinking, which will be more in accord with the divine plan for the uplifting of the race.

" 'Preachers today are conscious that the message they bring to the people is not a message which supplies the heart's demands, and many of us, I believe, would be glad to become prophets of the Higher Truth were it not for the fear of losing our positions as safe leaders among them. But the time is near at hand when, if the voice of the Christian ministry is to be heard, clergymen must take their stand for those things which are true, as against those things which they have been trying to make themselves and the world believe are true.' "

RUSSIA AND THE WAR

Russia in Manchuria is thus described by Senator Beveridge, who has recently visited there:

"Although the Russians are slothful, their course in Manchuria has been wonderfully modern. By the side of every filthy, reeking Chinese town has arisen a clean, orderly Russian town, with wide streets, often paved, handsome residences, public buildings, amusement halls, churches, parks with bandstands, drives—in every respect like the modern small cities of our Middle West. Thus is the Chinese population of Manchuria being taught, not by precept but by example.

"One of the great services Russia has rendered Manchuria and all the countries of the globe which sought to trade with that province was the destruction of the thriving bands of brigands who infested the country, and whose power had so grown that they captured every shipment of goods across the country not previously protected by insurance in an office established by the bandits for that purpose. The Russians, it seems, in a short war on these marauders, slew over two thousand, and hunted the remainder to the far corners of the empire."

Senator Beveridge finds the Russian to "have more understanding of the Oriental temperament and Oriental conditions than is possessed by any other European people, and scarcely less than the Japanese themselves have. Because of this fact Russia has succeeded so well in eastern Asia. It is feared and hated in war, but liked in peace. The Russian never retreats from ground once occupied, and when he makes war he is terrible. He never parleys. In peace he is quiet, orderly, just. He minds his own business, and is kind, untiringly patient and conciliatory. But when he makes war he makes it so thoroughly that he never needs do the same job over again. This is the keynote, as sounded by Skobeleff, the hero of all Russians: 'My system is this—to strike hard, and keep on hitting until resistance is completely over; then at once to form ranks, cease slaughter, and be kind and humane to the prostrate enemy.'. . . . .

"Holy Russia looks to the regeneration of the world as one of her great, if, indeed, not her greatest historic mission. Of course, even the most fanatical Russian churchman does not consider this a thing of the present day or the present decade or the present century. Indeed the centuries, to the thought of the Russian churchman (or, for that matter, the Russian statesman), are small matters. 'All in God's own time' is the motto of the Russian peasant. If 'the mills of the gods grind slowly' to us, they do not grind slowly to the Russian. He sees no particular reason for hurry. Let the processes of evil and good work out their distinct results naturally. Let the world's age-old battle between darkness and light not be waged in the flash of a spark struck from the meeting of swords of single combatants in some portion of the universal field. It is a gigantic struggle, in which the decades are but moments and the centuries but hours. In the end light will conquer darkness, thinks the Russian; and, to his mind, the Christian faith is the all-conquering light and the Greek Orthodox Church the only true bearer of that sacred torch."

The *New York Press* contains the following interesting item on the war:

"A United States naval officer of high military reputation gave *The Press* his opinion at the outbreak of the war that the Russian war-ships, guns and torpedoes would be of no value to the Czar, because his 'people do not know how to use their tools.' Since the Russians have so abundantly confirmed his judgment of their navy—blowing up their own ships on their own mines, firing into their own lines and generally doing more harm to themselves than to the enemy—it will be of interest to see if his views are also well founded as to the Russian army. This officer believes that the Russian army will be proved far interior to its efficiency of thirty years ago, for the reason that the Russian in the ranks is not a thinking man or capable of independent action. In the old manner of fighting in mass one man was as good as another so long as he had a strong stomach for combat, since he could be directed and controlled by the officer standing near him, even flogged (literally with whips) into quick and soldierly action.

"In the fighting line of today, however, the men of the ranks, strung out at great distances, in 'open formation,' taking ranges where the enemy cannot even be seen, and in return being fired at by those they cannot see and whose position they cannot locate (thanks to smokeless powder) without intelligent deduction, must all be capable of independent action and thoughtful action or they will fail to perform any useful function in a battle. A subaltern cannot be near all his men. He cannot give them commands except for general formation and maneuver unless by signal. If a soldier does not find the right range,

there is no one to give it to him, if he is firing to the right when his enemy is to the left of him, no one will discover the fact for him. On the firing line today every man who carries a rifle, to be an efficient soldier, must be capable of self-command, his own sub-lieutenant, lieutenant and captain when necessary. And he must know something of the science of war, of which, the American officer declares, the Russian in the ranks, having an extremely low intelligence and absolutely no education (ninety-six per cent of the Russians cannot read), is totally and densely ignorant.

"However brave the Russian is, therefore—and the American officer concedes him the greatest amount of sheer animal courage—he is not expected by military men of the modern school of war to make much better use of his fighting tools on land than on sea. If this opinion should prove to be a fact in the land campaign which is now following the brilliant performances of the Japanese afloat, the Czar, with his hope of military ascendancy utterly crushed, will begin to think, no doubt, of educating his millions on millions of subjects who have never been permitted even to see a printed letter; and in such event the Russian war, terrific defeat though it should be, would come to be a blessing to the Russian people gaining this boon, and to the world."

RUSSIA'S AWAKENING

"Russia's behavior since war with Japan was declared, and especially in the interval since the Port Arthur engagement and the sinking of two Russian war-ships at Chemulpo, is suggestive of anything but a power flushed with confidence. The studied and insistent appeals to Christendom that are proceeding from St. Petersburg, setting forth the respects in which Japan has violated, or seems to Russia to have violated, the law of nations since the beginning of hostilities may be warranted or not, in the judgment of competent international lawyers. But at any rate it is apparent that Russia has been surprised, and that she is beginning to realize poignantly the difficulties by which she is confronted. Her complaints are a plain confession of physical weakness. It would be no marvel if Russia should succeed, by the diplomacy which has for many decades been her chief reliance, in so enlisting the sympathies of France and Germany as to complicate affairs in the gravest manner."—*Pittsburgh Press.*

NOAH'S ARK WELL PROPORTIONED

The *New York Tribune* credits to the *Syren and Shipping* the following comparison of the ark with modern vessels:

"Within the last ten years the general dimensions of the ark have been closely followed by cargo steamship builders for deep sea and the American Great Lakes service. According to the Bible, the ark was 480 feet long, 80 feet wide and 48 feet deep. Her tonnage was 11,413, and she had plenty of room for pairs of all the distinct species of animals that are classed by Buffon—244—and she could have accommodated a thousand persons, and then have had plenty of room for the storage of supplies. In the seventeenth century Peter Jansen, a Hollander, built a vessel of the exact proportions of the ark, and she was successful, as the records of the time show, in making money for her owners. Noah, 'the Father of Naval Architecture,' is held in profound respect by naval architects of today, who know how immeasurably the Phoenicians, Greeks and Romans and all other shipbuilders fell short of the excellence of the type of the ark as a commodious, safe and economical vessel."

MENTAL TOXIN AND ANTI-TOXIN

That thoughts may poison is a well-proven fact. Depressing thoughts interfere with the cerebral circulation, impairing the nutrition of the cells and nerve centers. The result is that the organs and tissues manifest lost or impaired function—loss of general nutrition follows—and a break-down is inevitable. Fear, worry, anger, envy, jealousy, and other negative thoughts reflect themselves most disastrously in the human system. Fear has paralyzed nerve-centers and turned hair white over night. A mother's milk has been poisoned by a fit of anger. Fear and hate—father and son—have produced insanity, idiocy, paralysis, cholerina, jaundice, sudden decay of teeth, fatal anaemia, skin diseases, erysipelas and eczema. Epidemics owe their rapid spread and heavy death rate to fear and ignorance. Epidemics may kill their dozens—fear kills its thousands. All the brood of negative, fearful, selfish, hateful thoughts manifest themselves in physical conditions. Stigmata or marks upon the body, caused by fear or desire, are quite common in the annals of medical science and psychology.

Professor Gates, of the Smithsonian Institution of Washington, D. C., in his investigations of the effect of mental states upon the body, found that irascible, malevolent and depressing emotions generated in the system injurious compounds, some of which were extremely poisonous; he also found that agreeable, happy emotions generated chemical compounds of nutritious value, which stimulated the cells to manufacture energy. He says:

"Bad and unpleasant feelings create harmful chemical products in the body, which are physically injurious. Good, pleasant, benevolent feelings create beneficial chemical products which are physically healthful. These products may be detected by chemical analysis in the perspiration and secretions of the individual. More than forty of the good, and as many of the bad, have been detected. Suppose half a dozen men in a room. One feels depressed, another remorseful, another ill-tempered, another jealous, another cheerful, another benevolent. Samples of their perspiration are placed in the hands of the psycho-physicist. Under his examination they reveal all these emotional conditions distinctly and unmistakably."

Remember this it not "the airy fancy of some enthusiastic mental scientist," but is the testimony of a leading scientific investigator in the laboratories of the Smithsonian Institution, one of the best known scientific institutions of the world. "Chemical analysis," mind you—not "transcendental imaginings."

Now I have said enough about the toxin and a little about the anti-toxin of the mind. I might go on for hours, stating example after example, illustration after illustration; but the tale would be just the same. Now, what are you going to do about it? Are you going to keep on poisoning yourself and those about you with vile, malignant thoughts reeking with the miasmatic effluvia of hate—emitting the noxious exhalation of fear and worry? Or will you cease being a psychic pest-house, and begin to fumigate and disinfect your mind? And after getting rid of all the microbes of fear and worry and the bacilli of hate, jealousy and envy, open wide the windows of the mind and admit the bright sunshine of love, and the bracing air of confidence and fearlessness.

Come, friends, let us get out of this habit of poisoning the air with fear, worry and hate thought. Let us join the ranks of the Don't Worry company—the fearless brigade, the invincible, conquering army of Love. Let us be bright, cheerful and happy—the other things are not worth while. Let us be confident, expectant, hopeful and cheerful—these things are winners. Let us be filled with love for all men and God, and we will find that life is one sweet song. Love, faith and fearlessness are the ingredients of life's great anti-toxin. Try it and be blessed.—*Selected.*

"HIS WAY IS PERFECT"

"As for God, his way is perfect: the Word of the Lord is tried; he is a buckler to all those that trust in him. For who is God, save the Lord? or who is a Rock, save our God?"—Psa. 18:30, 31.

God's way is his plan or purpose, that which he purposes to accomplish and which he is steadily working out according to the counsel of his own will. Men also have various plans and purposes of their own which they try to work out as nearly as possible. Some men purpose to amass a fortune; some to acquire a liberal education and vastly to increase their mental capacity and power; others to gain fame and popular applause, or social or political preferment, etc., etc. But to most men the way they choose proves unsatisfactory after a brief trial, and they turn restlessly from one way to another; and even when they pursue one way to the end they realize that it has been an unprofitable way—that the end was not worthy of the strife necessary to gain it.

Then again men have their various ways or theories as to how God will or ought to accomplish the world's salvation. Some claim that it will be accomplished by a process of evolution, and that it is due to the race by right. Some of these blasphemously claim that the present degradation of the world is directly chargeable to God, who, they say, is the real author of all the sin and wickedness we see in the world—that he made men so, and is therefore bound IN JUSTICE to bring them up to a better condition. There are others who claim that God has predestinated the vast majority of mankind to eternal torment without any will or choice of their own, their doom having been unalterably sealed before they were born, while a small minority were likewise unalterably elected to eternal salvation and happiness.

But these and various other incongruous theories are only the ways of men, and have no foundation in the Word of God, except as men pervert that Word. It is a serious matter for any of God's children to accept or entertain such views of his character and plan when they are so clearly stated in his in-

spired Word; and any one who can hear our heavenly Father's character thus traduced without feeling or expressing his righteous indignation is disloyal to God and unworthy to bear the name of Christ. If we have so much regard for the friendship of those who advocate such views of God's character that we cannot reprove their course, we also rank ourselves with the enemies of the Lord, and he will surely so regard us. Such indifference to God and his truth shows clearly that there is something wrong at heart; and sooner or later such will drift into the outer darkness unless they promptly repent and resolutely determine to make no compromises with error, and to cultivate no friendships with the enemies of the Lord.

But, "As for God, his way is perfect," and his Word clearly sets forth his way to all the simple-minded ones who take him at his word and who have no fine-spun theories of their own to establish. In coming to God's Word it is always important to remember that our attitude should be that of the disciple and not of the teacher. Such an attitude is itself a long step in the direction of a knowledge of the truth; for it is written that God resisteth the proud, but giveth grace to the humble. (James 4:6) If we come to his Word as reverent students, expecting to find therein the delineation of the pure and righteous character and plan of our God, that plan and character will be revealed to us; but if we come to it in a captious spirit and with impure and unholy thoughts and ambitions, we have just the kind of poor, imperfect brains that can warp and twist the Scriptures to suit our own ideas. If we put on the colored glasses of prejudice we can read God's Word as seen through them only.

And this is what the Psalmist implied when he said, "With the merciful thou wilt show thyself merciful; with an upright man thou wilt show thyself upright; with the pure thou wilt show thyself pure; and with the froward thou wilt show thyself froward. For thou wilt save the humble people, but wilt bring down high looks." (Psa. 18:25-27) And again we read, "A scorner seeketh wisdom and findeth it not, but knowledge is easy unto him that understandeth;" and, "There is a way which seemeth right unto a man, but the end thereof are the ways of death."—Prov. 14:6-12.

Oh, how we need to beware of "high looks" and of the pride that goeth before destruction and of the haughty spirit that precedeth a fall! (Prov. 16:18) For if in pride we go about to establish our own ways, and do not fully submit ourselves to the right ways of the Lord, we will surely deceive ourselves and be led away by the error of the wicked, so that God's way or plan, as viewed through the colored glasses of our ambitions and prejudices, will seem to our obscured vision as the Psalmist describes—unmerciful, impure and perverse, instead of what it really is—merciful and holy and righteous altogether. There is nothing more dangerous than pride, whether it be manifested in a love of display or in ambitions to be great or to be thought well of by others. If we are ambitious to be more generous than God, and go about to establish the idea of the absolute certainty of the everlasting salvation of every individual, when God plainly speaks to the contrary; or if we ignore God's appointed means of salvation, which is by faith in the precious blood of Christ shed for the remission of sins, and endeavor to climb up to life by some other way, and to teach others to make the same effort; or if we repudiate the doctrine of the original perfection of man, who was created in the image of God, and also that of his own free will he fell into sin and thereby incurred its just penalty—DEATH, and not eternal torment; or if we seek out any other human invention contrary to the Word of God, and go about to establish it, it is pride that is asserting itself; and if it be not promptly humbled it will surely and shortly end in complete alienation from God.

Dearly beloved, let us fear lest a promise being left us of entering into God's rest—into the rest of abiding faith in his way, his glorious plan—any of us should come short of it, and instead of calmly and confidently resting in God's way and in the blessed hope of its glorious outcome, we be left in confu sion and doubt upon the whole subject.

But if you have thus far stood firmly in the faith of God's way we are persuaded better things of you; and if, with the Psalmist, you can say, "My heart is fixed, O God, my heart is fixed" (Psa. 57:7); if your heart is established in love and reverence and faith in the sure Word of God, then you may also say, "For thou wilt light my candle: the Lord my God will enlighten my darkness." (Psa. 18:28) Yea, has it not been even so? Surely hitherto the Lord hath led us. The language of the prophet applies to all those humble and faithful ones whom the Lord has been leading—"For by thee I have run through a troop [of opposing enemies]; and by my God have I leaped over a wall" [of bondage, into the glorious liberty of a son of God].—Psa. 18:29.

Beloved, have you been thus overcoming? have you been following the Lord's leading? have you found, and are you still abiding in the sweet rest of faith in his plan, in his way, and not your own? "As for God, his way is perfect": it is just and merciful and benevolent and wise and practicable, and sure of a glorious termination. "The Word of the Lord is tried": when fully understood it will stand the test of every argument that could be formed against it as to its justice, its wisdom, or its benevolence. Of this we are fully assured by our Lord, who prophetically declared that the testimony of those who come to a full knowledge of God's plan will be—"Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."—Rev. 15:3.

"The Lord is a buckler [a defense] to all those that trust in him; for who is God [is mighty] save the Lord? or who is a rock [a safe anchorage to our souls] save our God?" There is no other one to whom we may anchor our faith and hope; but securely anchored to him we may trust and not be afraid, and may sweetly rest under the shadow of his wing. "The Lord liveth; and blessed be our rock; and let the Lord of our salvation be exalted."—Psa. 18:46.

"CHRIST BROUGHT LIFE AND IMMORTALITY TO LIGHT THROUGH THE GOSPEL"

MARK 7:24-37.—APRIL 3.

GOLDEN TEXT:—*"Without faith it is impossible to please him."*—Heb. 11:6.

With this lesson we start a new quarter in studies of the earthly life of Christ. Since it falls on what is generally observed as Easter Sunday, those who have arranged the lessons suggest, without breaking the narrative of Christ's ministry, that this lesson be treated from the resurrection standpoint. The thought is a good one, especially for those whose eyes of understanding have been opened to some realization of the glorious things of the Millennial kingdom, for which the whole creation is groaning and waiting. These and not others can properly get a connection between our Lord's miracle and the resurrection life of the Millennial age.

LIFE-RIGHTS FOR THE WORLD SECURED BY THE PRECIOUS BLOOD

From this standpoint we perceive that while our Lord Jesus came into the world to die on man's behalf, to redeem Adam and his race from the sentence of sin—namely, death—he did, additionally, two other important works. The redemptive work was the principal one, without which there could be no future life of any kind. The laying down of life daily until the sacrifice was finished at Calvary may, therefore, be designated the principal or foundation work accomplished by our Lord. Without that nothing else could have been of any avail, but on that foundation the other two works could proceed. The Apostle declares that the Lord brought life and immortality to light through the Gospel. This means that no clear and definite hope respecting eternal life had ever previously been given to any one—even to the Jews. While other nations were without God, having no hope, the Jews did have a sufficiency of divine revelation to inspire a hope in the resurrection; though they philosophy of it—how God could be just and yet release those whom he had justly sentenced to death—they could not see, because it was not time, and therefore was not yet revealed.

Christ brought LIFE to light by explaining to those who had ears to hear that he had come into the world to "give his life a ransom for many." (Mark 10:45) He explained further that the time would come when all in their graves should hear his voice in kingly authority, and awaken from the sleep of death—come forth from the prison house of the tomb. The people even then might have wondered what advantage there would be in such a release from the tomb if they would still be subject to the pains and aches and demon oppositions of the present time. Our Lord fortified the testimonies of the prophets respecting the Millennial age, which they declared would be a period of universal blessing, with nothing to hurt or destroy in all the holy kingdom. He showed how this could be by the various miracles which he performed: for he not only preached the kingdom of God, taught his disciples to look forward to it and to pray for its coming and blessing and power, but in the various miracles which he performed he illustrated that its powers would prevail amongst men for their blessing.

He healed all manner of diseases and cast out demons, and thus gave evidence that in God's due time, as the great Physi-

cian, he will be armed with the abundant power which will completely restrain Satan and all the fallen angels from all work of evil in respect to the human family, and when he will lift up the poor, the lame, the deaf, the blind, the dumb, out of their present tribulation. And moreover, this temporary release which he brought to those who by faith accepted his favor, illustrated still higher blessings, labors and privileges—the opening of the eyes of the understanding, the curing of the leprosy of sin, the returning of the withered powers, as well as the awakening of the dead—that all might see and hear and know of the righteousness which God approves and of the life everlasting which will be its reward, and that all might be helped out of the present bondage to sin and imperfection, etc., into the full liberty of the sons of God. Thus the Lord brought life—everlasting life—to the view, to the knowledge, of those who hear his message of the Kingdom and the blessings to flow from it.

IMMORTALITY OR DIVINE NATURE ONLY FOR THE ELECT

He brought IMMORTALITY to light also. In addition to everlasting life for the world, he opened up a way by which a special class of footstep-followers might share with himself the glory, honor and immortality of the divine nature. The world in general was not expected to understand or appreciate this. On the contrary, the natural eye hath not seen nor ear heard, neither hath it entered into the heart of man the things which God hath in reservation for them who love him—for the new creatures—for those who are begotten of the holy Spirit, and that make their calling and election sure to joint-heirship with him in the kingdom.

Our Lord's ministry and teachings can only be rightly appreciated when viewed from these three standpoints:—(1) His own sacrifice as the redemption price for Adam and his race—laying down his life day by day until he cried, "It is finished." (2) His general teachings—which in due time will be applicable to the whole world—respecting the outcome of the redemptive work, the reconciliation of the world to God, the complete forgiveness of the world's sins, the great trial or judgment or opportunity then to come to the world through the kingdom which the Redeemer, as the mediator between God and man, will establish for the deliverance of mankind from the adverse conditions within and without, and for the assistance of all who desire to return to harmony with the Creator. (3) The call to special discipleship, to walking in the narrow way, to be baptized with the baptism of death that he was baptized with—and thus by divine grace through this arrangement to be fitted and prepared for a share in the heavenly kingdom—to sit with Christ in his throne, and participate in the dispensing of all the wonderful blessings of the Millennium to all the families of the earth.

It is with this thought that we follow the lesson before us. Jesus and his disciples, after the feeding of the five thousand and the stormy night upon the sea of Galilee, spent some time in Capernaum. There the Lord gave the sermon which illustrated that his hearers should think less about the loaves and fishes which he had given them, and should appreciate more the higher things. They should recognize him as the Bread of Life that came down from heaven; they should feed upon his words and thus gain life everlasting. The time had not yet come, however, for the general dispensing of this life everlasting—that work belongs to the Millennial age. He therefore was seeking specially for such as were particularly hungering and thirsting after righteousness. Of this class were the apostles, whom he was now training for the future work which he would accomplish through them after the new dispensation, to begin at Pentecost.

GOD'S FAVORS FOR HIS CONSECRATED PEOPLE

With his disciples our Lord traveled north-westward to the borders of the country called Tyre and Sidon, so named because of the prominent cities by these names which were there situated. He did not announce himself publicly to the people there, but his presence soon became known, showing that the fame of his miracles and teachings had spread throughout the whole of Palestine. A Canaanitish woman living as a Greek was amongst the first to hear of his presence, and coming before him she cried or wailed for assistance for her daughter. Our Lord on this occasion acted very differently from his custom, and doubtless for the purpose of imparting a lesson. Although usually so prompt to hear and to sympathize and to heal, on this occasion he paid no attention to the woman, according to Matthew's account, who tells us that the disciples came to the Lord and urged him to send her away—either grant her request and send her away or refuse her request and authorize her expulsion.

The poor woman's importunities were not for herself, but for her daughter, who was possessed of a demon, an unclean spirit; and, so far as we have any knowledge, most of these fallen spirits, demons, are unclean, depraved, and their influence upon those possessed by them is an unclean, injurious one. Sometimes they do indeed simulate purity, and on numerous occasions we have heard of their attempts to personate holy ones—even the Lord; nevertheless the whole tendency of these evil spirits seems to be toward impurity of thought and conduct on the part of those possessed and through them upon others.

Finally, in answer to the woman's cries and to the expostulations of the disciples, our Lord did speak, but very differently from his usual message. He merely intimated to the woman that his miracles and services were not intended for the world in general but for God's covenanted people, the Jews. He followed the Jewish custom of the time, of speaking of the Gentiles as dogs, yet he modified the matter, for instead of using the word which would signify the detestable brutes which infest the Orient and are the scavengers of the streets, he used another word signifying the little or pet dogs of the family. The woman, strong in her faith in the Lord's power, was equal to turning the unfavorable answer to her own benefit, and to urge that as the little pet dogs got some of the surplus from the table of the children, so she as an outsider might be granted some of the Lord's favors without in any degree working disadvantage to the Jews, to whom our Lord's ministry was specially sent and given.

WITHOUT FAITH IT IS IMPOSSIBLE TO PLEASE HIM

This shows the earnestness and faith of the woman. Such an exhibit would surely be pleasing to the Lord. Indeed we can see in our own experiences as Christians that many of the Lord's dealings with us are along the lines of developing and testing of our faith. He is good and gracious of heart, however we may have misunderstood him in the past, and however his character and plan may have been maligned and misrepresented by the adversary. It is impossible for us to come near to the Lord except as we shall exercise faith and trust in him, in his goodness, in his power, in his wisdom, in his love. All things are possible, only believe—is the lesson which the spiritual Israelite of today needs continually to learn, as the apostles of old prayed, "Lord, increase our faith." Along this line it were well that we should pray, and that we should seek continually to accept the lessons of life from this standpoint—as lessons or instructions in faith. We are not in this ignoring the necessity of obedience to the divine Word, but are holding that wherever faith exists the works will correspond to it and be proportionately large or small. Hence the stronger our faith, the more our works are sure to be under the divine arrangement. Our Golden Text well says that without faith it is impossible to be pleasing to the Lord.

Faith is a matter of cultivation, of development. The same apostles who cried out in terror when the storm was upon the Sea of Galilee gradually grew stronger and stronger in faith until, as the records show, they could and did trust the Lord in his absence and where they could not trace him. Similarly it should be a part of our daily lesson to cultivate trust in the Lord, and to think of the experiences in the past in our lives and all of these lessons in his Word, that thus our faith in him may become rooted and grounded.

FAITH REWARDED AFTER BEING TESTED

The Lord said unto her, "O, woman, great is thy faith." (Matthew) Her faith was strong in its love for her daughter, in its perseverance and persistency, in its humility, recognizing matters just as the Lord recognized them, and not according to the general sentiments of the Greeks and Gentiles—that the Jews were merely pretentious and not more in divine favor than other peoples. It was strong in overcoming great obstacles—even our Lord's apparent repulsion. We would not consider this heathen woman's conduct to be in every sense of the word a pattern for the Lord's consecrated and enlightened people. The strength of faith is the only one that we should copy. As for us who have become the Lord's people, and are no longer strangers, foreigners, dogs, but children adopted into the Father's family and recognized by the Lord as "brethren," it would be no longer appropriate that we should cry or entreat or beseech in any wise for things which the Lord is not pleased to give us.

The Master himself represented the difference between the things which the Gentiles might do and the things which we as his disciples might do, saying that our petitions and seeking should not merely be for the bread that perisheth, for after such things do the Gentiles seek—merely the earthly things and with importunity; but seek ye first, chiefly, the kingdom of God and the righteousness which is appropriate thereto, and all these things of an earthly kind will be added unto you—in such measure as will be for your best interests. Our petitions, our requests, our cries to the Lord, therefore, should be for the holiness of heart, for the filling of his Spirit, for the spiritual food, refreshment strength; and as for the natural things, he knoweth the way we take and what would be to our best interests as new creatures. We are to leave this to him: he would not be pleased

to see us importuning him for things which he did not give us, for to do so would not be an exemplification of faith in him, but the reverse—an exemplification of doubt, a manifestation of fear, that he was forgetting or neglecting his promise to give us the things needful.

Our Lord informed the woman that the faith manifested in her saying was sufficient, that her request was granted, that the demon was gone from her daughter. The woman's faith was further manifested by her immediate withdrawal. She took the Lord's word implicitly; if he were what he claimed and had the power that she believed, he would not lie to her. Many of the Lord's people today seem to lack faith along these lines—to have less than this poor heathen woman. Many of them hear the Lord's word assuring them that those who come to him have their sins forgiven, yet Little Faith bids them doubt and keep on bemoaning their sins and requesting forgiveness, which the Lord has assured them would be accomplished from the time of their acceptance of it. They fail to exercise the faith and they fail proportionately of the blessing and peace and joy.

So far as the record goes our Lord did nothing in that quarter except for this poor woman, and the spiritual lessons connected with it were evidently less for her than for the disciples, for we have no record that he taught her or taught anyone of that vicinity. Departing thence, our Lord took an easterly course along the northern borders of Palestine, and crossing the river Jordan began to come southward toward the Sea of Galilee. Matthew says that he made a stop in the mountain, and that a great multitude brought their sick to him; the lame, blind, dumb, maimed and many others they led to Jesus' feet and he healed them, and the multitude wondered and glorified the God of Israel.

Our lesson gives one particular instance from this multitude of healings. A man who was both deaf and dumb was brought to Jesus, and his treatment was peculiar; the Lord took him apart privately, perhaps to impress upon him the lesson. The man could not hear, and hence the Lord imparted the lesson through signs, touching his tongue and touching his ears, and then with a sigh he glanced heavenward, as indicating that the sympathy of heaven was moved for the man's assistance, and immediately the blessing came and he was healed. This may have been the first miracle in that region, and possibly the multitude coming, as Matthew records, were attracted by it. Our Lord's injunction that it should be kept quiet seems to have been understood, not as a command, but rather as a suggestion that he was not seeking publicity. Nevertheless, when the faith was manifested and the poor afflicted ones were before him the Lord never refused to give the blessing. Thus we are taught that when the due time shall come for the blessing of all the families of the earth, the Lord will not withhold a blessing from any; all who desire to be blessed may then have his favor.

BLESSED ARE OUR EYES AND EARS OF UNDERSTANDING

As new creatures who have already in a figurative sense risen with Christ to walk in newness of life, to walk in his footsteps, we have our eyes opened and our ears unstopped and our tongues loosed, so that we may not only see and enjoy the grace of God ourselves, but we may speak of his goodness and love to others. In many respects those to whom the Lord grants the special knowledge of the truth in this present time have a suggestion that it is not for everybody, that we are to be discriminating in our endeavors to dispense the truth, and that some of these great blessings of the Lord which are to us like pearls are not meant for all; that we should not cast our pearls before swine, or before those who manifest no disposition to know of or receive the Lord's favors. But with us, as with the healed one in this lesson, the message is too good to keep; we love to tell the story, it did so much for us; we desire that all who are blind and deaf may come to the great Physician and be healed; we desire that all who are stammering in their endeavors to tell the good tidings may have their lips touched by the Master and henceforth speak plainly the glorious things of the Gospel of Christ. And as the Master would not reprove this one in the lesson, neither does he reprove us if in our zeal we go sometimes to the extreme of trying to tell the good tidings to those who have no ear to hear, or endeavor to make disciples of those who are swinish and not at all inclined to spiritual things, or of following the Lamb whithersoever he goeth.

The heart of this lesson is that we who are risen with Christ in the spirit of our minds should walk in newness of life while still in this mortal body and still amongst men; that we should look forward to the glorious change of the first resurrection, when we shall be actually in the Lord's likeness and see him as he is, sharing his glory and participating with him in dispensing all these blessings of life and healing to whosoever will accept these favors in the glorious kingdom time which we rejoice to know is near at hand.

"WHAT THINK YE OF CHRIST"

MARK 8:27-38.—APRIL 10.

GOLDEN TEXT:—*"Thou are the Christ, the Son of the living God."*—Matt. 16:16.

It was probably toward the close of the third year of our Lord's ministry that the incidents of this lesson transpired. In all this time of now three years from the beginning of John's ministry, we have no record that either John or Jesus had publicly proclaimed the Messiahship of the latter. There was wisdom in this. When we remember the expectations of the Jews for eighteen centuries, that the coming of the Messiah was to be the great event for their nation and for the world, and that his kingdom was to accomplish the blessing of all the families of the earth, we can readily see that their ideas of the glories connected with this heavenly King were such that had Jesus announced himself the Messiah at the beginning of his ministry, the effect would have disappointment to the degree of disgust. Without political or social influence, without wealth or name or fame as a leader and commander of the people, or a general of armies, he would have been regarded as mentally unbalanced to have made such a claim.

He merely took the position of a religious teacher with whom divine power was specially present, divine power manifested in the dignity of his manner, the grace of his lips, the authority of his teaching, and his wonderful works—healing diseases, casting out devils, walking upon the water, stilling the storm, etc. It would appear that John the Baptist knew more than anyone else respecting our Lord's mission. This is indicated by the sending of the query to Jesus, "Art thou he that should come, or look we for another?" John's knowledge apparently came less through Jesus than through the spirit of prophecy, which indicated to him that the one upon whom he saw the holy Spirit descend was the special ambassador of Jehovah. Even John's faith was staggered by the absence of the glory and prosperity he had anticipated for Jesus. What, therefore, the sentiment of the masses would have been, had Jesus been publicly proclaimed the Messiah, we can readily imagine.

BE YE WISE AS SERPENTS, HARMLESS AS DOVES

But now, after his disciples had been intimately associated with him for three years, and after John the Baptist had been dead for a year, the time had come for Jesus to prepare the disciples for the ignominy and death which he knew to be in store for him. But even then the matter was approached in a wise and careful manner. Oh, that all of the Lord's dear people could learn the value of wisdom in connection with their endeavors to serve the truth! Our Lord not only taught us to be wise as serpents and harmless as doves, but he exemplified this lesson in his own course, saying on another occasion to the apostles, "I have many things to tell you, but ye cannot bear them now." We, too, should learn that there are opportune and inopportune times for mentioning certain truths, and that there are wise and unwise methods of presenting them. It is not enough that we do not speak untruth, it is not enough that we speak the truth; additionally we should see to it that we speak the truth in love, and love that is trained uses wisdom that it may accomplish the more good.

Our Lord would draw out the apostles and seek to crystalize in their minds the thought which he knew already was forming or formed. Leading up to his intention he inquired respecting the general voice of the people as to who he was. The answer that some thought him John the Baptist risen from the dead, and others thought him Jeremiah or one of the other great prophets risen from the dead (Matthew's account), showed that the public mind was being exercised—was noting that he was not an imposter. As we read later on, some of the people were ready to inquire, "When Messiah cometh, will he do greater works than this man does?" All of these sentiments indicated the wisdom of the course pursued by our Lord, and that it was taking effect—that instead of being ridiculed, he was respected by the people, some of whom even thought to take him by force to make him their King.

Now the Lord addressed his disciples as implying that they were separated in his mind from the rest of the people, and should have a clearer knowledge of him than others, and his question is, "Whom say ye that I am?"—with the intimate acquaintance that you have had, what is your opinion? Peter, probably the eldest of the disciples, and in general a leader and spokesman amongst them, answered for them all.—"Thou art the Christ [God's Anointed One: Hebrew, the Messiah], the Son of the living God." This answer proved that Jesus had rightly

judged that the time was ripe for such a confession of him amongst his apostles, and for the first time he intimated to them that their surmises on the subject were correct—that he was more than Elijah, Jeremiah, or any of the prophets—that he was the long-promised Messiah.

THE HUMILITY OF OUR LORD

Our Lord's answer, given in another account, distinctly acknowledges the correctness of Peter's statement, and declares that flesh and blood had not revealed it unto Peter, but the Father in heaven. We are struck with the modesty of our Lord Jesus in respect to this proclamation of himself as the great Messenger of the Covenant. How beautiful a lowly mind is! and if it was beautiful and appropriate in our Lord, how much more appropriate it is for us who are his followers and who have nothing of ourselves—nothing that we have not received through him. How appropriate the Apostle's words, when, after speaking of how Jesus humbled himself to become a man, and to be obedient unto death, he exhorted us saying, "Humble YOURSELVES, therefore, brethren, under the mighty hand of God, that he may exalt you in due time." Indeed, we may be sure that none will share with the Lord in his exaltation who do not learn at heart this lesson of humility. "The Lord abhorreth the proud but giveth grace to the humble."

Jesus charged his disciples that they should tell no man that he was the Messiah. This was an item of truth intended only for themselves as yet; and to have proclaimed it in a general way might have created more or less of insurrection, and might have hindered the carrying out of the divine arrangement respecting his ignominious death. They could still proclaim the kingdom of heaven at hand, they could still speak of Jesus as the great Teacher and man, they could still wonder as to whom he might be; but the proper time for making him known as the Messiah would be after he had finished the work of sacrifice which the Father had given him to do. Indeed he could not be the Messiah except by accomplishing this work. He must purchase the world of mankind before he could become its Lord and Life-giver, its Restorer, its Messiah.

Now for the first time Jesus began to teach his disciples to expect his ignominious rejection by the Jews, his ultimate death, and his resurrection on the third day. Matthew's account makes this still more explicit, saying, "From that time he began to teach them these things." What a sifting, what a testing of the hearts of his apostles, and yet how wisely it was done! They must be prepared in advance for his shameful death, else it would prove such a shock to their faith that they could not recover from it, neither believe in his resurrection. But now, after nearly three years of experiences, and when they had just confessed him to be the Messiah, and by so confessing had crystalized the thought in their own minds, it must have been a severe blow to all their hopes and aspirations to be told of his ignominious death. How could he be the Messiah, and yet suffer death at the hands of his enemies? How could he bless all the families of the earth, and yet be put to death as a malefactor.

These things must at first have appealed to them as inconsistent; but all the more the announcement would prepare their hearts for the explanation of the Scriptures which Jesus was ready to impart. The statement that he began to tell them about his coming death implies that thereafter this was frequently a subject for discussion and consideration between him and them. The same Lord, with no less wisdom, is still guiding in the affairs of his church, and still teaches us line upon line, precept upon precept, as we are able to bear the truth, and our preparedness for it will be proportionate to our nearness and fellowship with him. It is worthy of note, also, that the deep things of the divine plan are revealed to us only as we have confessed Christ. To this class it is given to know the mysteries of the kingdom which are withheld from others. Only if we have fully confessed Christ are we granted a knowledge of the fact that all who would be his disciples must take up their cross to follow him, must suffer with him if they would reign with him, must be dead with him if they would live with him.

SLOW TO SPEAK AND SWIFT TO HEAR THE GREAT TEACHER

Our Lord uttered this statement respecting his rejection and death openly—before the entire twelve apostles; but Peter, possibly elated by our Lord's words of condemnation that the Father had revealed the matter to him, took our Lord aside privately to whisper to him that such sentiments should not be introduced nor expressed before the apostles—that it would be discouraging to them all, and that anyway there was certainly a mistake about the matter, for such things could never happen to him—must not happen; he must so order his speech and his conduct that these things would not happen. He must not violently antagonize the chief priests or elders, to thus lead them to conspire for his death. Allowance must be made for Peter, in that he was not only the eldest of the apostles, but quite a good deal older than our Lord, and that he was of a very ardent disposition, strong and impulsive. However, Jesus—who had a few moments before commended Peter for his appreciation of the fact of his Messiahship—now rebuked him, not privately, but in the presence of all the apostles. He probably knew that this would be the best method of correcting Peter's sentiments, which, should they spread amongst the apostles, would be very injurious to them all. Hence, our Lord's rebuke was pointed, sharp, and made known to all the apostles. He said, "Get thee behind me, Satan"—adversary; thy words are not in accordance with divine wisdom, but in accord with human wisdom." We are not to understand that Peter was turned into Satan, nor that Satan got possession of him, but rather in taking such a position he was becoming an opponent of the divine arrangement, as Satan was and still is.

There is a great lesson in this for us. Even though we be the Lord's disciples, and honored ones at that, we might very easily reach such a position as would be antagonistic to the divine arrangement and thus put ourselves unintentionallly on the side of Satan, and become his ministers or servants. Our Lord emphasized this again on another occasion, saying, "His servants ye are to whom ye render service." It is not enough that we have named the name of Christ and have placed ourselves under his banner, and called ourselves by his name, and rejoiced to be accounted his servants; it is necessary that we see to it that we are rendering him service, and that our energies are not being spent in opposition to him and really in co-operation with the adversary.

It is our opinion that a great many are in this very position today. Unwittingly they are on the adversary's side of many questions connected with churchianity and sectarianism, and especially does this seem true of many ministers in the nominal church. We may assume that some of them, at least, have made a full consecration to the Lord, yet as a whole they are standing in opposition to the truth—supporting the errors of the dark ages and helping to blind and mislead the people. Let us each be careful, let us each see to it that we be not disposed as Peter was to be wiser than the Lord, and to attempt to tell him how matters should be conducted. In everything connected with the Lord and his service, let us, as the Apostle exhorts be slow to speak and swift to hear and to obey the divine plan.

THE MILK OF THE WORD—THEN ITS STRONG MEAT

The foregoing special lessons were to the apostles apart from the multitude; but later on Jesus began to teach the multitude as well as his disciples some of the deep things pertaining to his mission and the conditions upon which any might become his disciples. There is a lesson in this also for us: We are not to put tests of discipleship to the forefront in the preaching of the Gospel. We are not to meet inquirers with the announcements of the "strait gate and narrow way" and the lessons of self-sacrifice, as they come to us to hear something about the Gospel of God's dear Son. There are primary lessons for them to learn first. They should be instructed respecting the goodness, love and mercy of God, respecting the redemption accomplished through the blood of Jesus and that it is free and for all, respecting the glorious times of restitution which God hath spoken by the mouth of all the holy prophets since the world began, and respecting the call of this Gospel age to association in the kingdom. They should know these things with considerable clearness before being informed of the cost—the self-sacrifice even unto death which is the price of joint-heirship in the Kingdom. This appears to have been the Lord's method, and we cannot do more wisely than follow it.

The time had come when not only the twelve apostles but all of the people, who were deeply impressed with the teachings of Jesus, should know what it meant to be his followers. In other words, a time of sifting had come—the time for presenting doctrines that would shake off, sift out, from close sympathy, fellowship and discipleship all except the Israelites in whom there was no guile. We remember that while there were thousands who attended the Lord's ministry and were miraculously fed by him—amongst all the thousands upon thousands who heard him and profited by his healing, his teaching, and the wonderful words which proceeded out of his mouth, only "about five hundred brethren" (1 Cor. 15:6), true disciples, remained faithful to the end. The remainder were all sifted out by such teachings as these that were now for the first time promulgated.

The substance of these discourses is briefly stated to have been that, if any man would be the Lord's follower or disciple, he must practice self-denial and cross-bearing. Of course these words are used in a figurative sense: they signify that all who will be the Lord's disciples and share his kingdom and glories, will be tested in faith and obedience to such an extent that they will fall out by the way unless their faith and interest are so deep as to lead them to ignore themselves, their own earthly interests, pleasures, appetites, and to seek chiefly for this joint-

heirship with the Master in the kingdom. They must regard the pearl of great price as worth more than all else, so that they will be willing to dispose of, to give in exchange for it, every earthly interest and thing—houses or lands, parents or children, the love and esteem of friends and neighbors—choose obedience to the divine arrangement at any cost, else they will not be worthy of the kingdom. They must count upon such cross-bearing, such a crossing of their own wills, submission to the divine will.

CHOOSING BETWEEN GOD AND MAMMON

Emphasizing this lesson, the Lord says that it amounts to a question as to whether we love the present or the future life. He who sets great store by the present life, in whose heart the joys promised in association and joint-heirship with our Lord in the life to come do not overbalance present interests and hopes and aims, that persons would lose the *life* which the Lord was proposing to give to his disciples—the life eternal, in the kingdom, with "glory, honor and immortality." While our Lord used these words particularly in reference to the elect class which he is seeking as joint-heirs in the kingdom, and therefore particularly in respect to immortal life of the kingdom class, nevertheless there is a large sense and degree in which his words will always be applicable to all men—in the next, the Millennial age, as well as in the present age. Whoever will attain eternal life, either as members of the church which is being elected now or as members of the restitution class which will be developed during the Millennial age, can only have the eternal life by a full submission of himself and every interest to the will of the Lord. Whoever self-willedly refuses such complete submission will thus prove himself unworthy of eternal life on any plane, for the terms of life-eternal are full obedience to the divine will.

From this standpoint the force of our Lord's words is manifest: it would profit no man if he should succeed selfishly in gaining the whole world, and as a result of that selfish will, which is opposed to the divine will and its law of love, bring upon himself the utter destruction of the second death. What would compensate a man for the loss of his soul—his existence? Assuredly nothing would compensate, for without existence there could be no possession or pleasure.

The lesson then is that if we are granted hearing ears and understanding hearts in this present time, and a knowledge of the exceeding great and precious things which God is offering during this Gospel age, we would be without excuse before the Lord if we were to despise his offers and selfishly choose self-control and a share in the world rather than joyful submission to the divine will and a participation in the sufferings of the present time and the glories which shall follow when, as members of the kingdom, it will be our privilege to participate in the showering upon the world of the blessings secured by our dear Redeemer's sacrifice. (Gal. 3:29) Similarly, those who will live during the Millennial age, after the present offer of the kingdom shall have been withdrawn, and when the offer of restitution will be made to every creature, those who then selfishly refuse to submit their wills to the Lord's will fail to make progress in the highway of holiness toward perfection, and instead of gaining life eternal they will fail and fall into the second death. In other words, there will never be any other way of attaining life than a full renouncement of every selfish aim, object and desire, and the full acceptance of the divine will.

A SAVOR OF LIFE UNTO LIFE OR OF DEATH UNTO DEATH

Our Lord sums up this lesson respecting the necessity for self-denial and cross-bearing by showing what it would really mean—that to confess him and the great truths of the divine plan for which he stands as the representative, would surely mean at the present time to bring upon one's self the opprobrium of the world, for whosoever will live godly in this life shall suffer persecution. To live godly will mean not only to abstain from crimes, but to live up to the light which God gives us, to be faithful to the principles of truth and of righteousness. Those who are blinded by the god of this world so that they do not recognize Jesus as the Messiah, the Sin-bearer and coming King, are proportionately irresponsible at the present time. Their responsibility will come when this knowledge reaches them, and ultimately the knowledge of the Lord shall fill the whole earth.

The time, therefore, will come when they will be responsible, and when the truth will be to them either a savor of life unto life everlasting, or a savor of death unto death everlasting—the second death. But those who know the truth, and who allow shame to hinder them from espousing it, may be sure that they are not disciples of Christ, that they cannot share in the life which he is now holding out as the reward of the overcomers—immortal life. All those who will be acknowledged before the Father and before the holy angels at our Lord's second advent will have proved so loyal to the Lord and to the principles of righteousness that he will take pleasure in acknowledging them, and the Father will also acknowledge them as being copies of his dear Son, their Lord.

The Lord has given us examples of those who are bartering the glorious hopes and opportunities of participating in the kingdom for the things of this life. The type in the Old Testament mentioned by the Apostle Paul is that of Esau, who for a mess of pottage sold his birthright. Foolish as was that transaction, it was only a type: much more foolish is it for those who are now having the opportunity by the Lord's grace of becoming joint-heirs with the Lord Jesus, in the glory, honor and immortality of the kingdom, to lose all these privileges and advantages and favors—to trade them, as it were, for a mess of pottage—for a more favorable condition in this present life, for greater honor amongst men, or for wealth, or for the affection and sympathy of husband or wife, parents or children. The prize is of so great value that nothing is comparable to it.

INTERESTING QUESTIONS ANSWERED

Question.—Why did the Jews ask the question recorded in John 1:25, evidently surmising that Christ would do a baptizing work?

Answer.—They recognized that John was doing a great work in reformation outside the nominal church system of their day, and they assumed him to be a messenger of God; and as all were in expectation of Messiah and of an Elias to precede him, they inquired of John as to the matter; and when he very humbly disowned any great authority or position, they raised the question of your text, which implies: 'If you are a person of no special authority, neither the Messiah himself, nor his forerunner, nor a special prophet, why do you start in to do a special reformatory work, and introduce as a symbol of cleansing this baptism, which is known as John's baptism, and wholly without precedent among the Jews?'

Question.—What hope will there be for the progeny of the fallen angels? (Gen. 6:1-4) Have we any reason to hope that they share in the redemption accomplished by our Lord, or that they will be participators in any measure in the restitution and resurrection processes of the Millennial age? If not, why not? Would they not stand related to the human family in much the same way as our Lord Jesus stood related to the same through the mother and not through the father? Would not this seem to imply that they should be sharers, therefore, in the redemption and restitution?

Answer.—You will find this subject very fully treated in DAWN, Vol. V. See Chapter 4, on "The Undefiled One," and page 115, respecting the Nephilim, children of the fallen angels by the daughters of men. In connection with the fuller treatise on this subject we link the two together as your question does, and repeat that we find no hope for these Nephilim, since they were not of Adamic stock. We call your attention to the fact that our Lord Jesus, not being of Adamic stock, was not a sharer in its condemnation and curse, and hence, similarly, would not have been a sharer in its blessings. We are to remember that the way in which he profits our race is not by being one of us in sin and imperfection, but because he was not one of us he was able to give his separate and uncontaminated existence as our *ransom-price*. The blessing upon Adam and his family, coming, as it will, through Jesus, as its purchaser, who gave himself instead of Adam, thus redeemed him and all who were in him at the time of his transgression and condemnation. This clear-cut distinction most positively shows us that the fallen angels and their progeny were in no sense of the word Adamic stock, and, hence, were in no sense of the word covered by the ransom.

Please consider a few questions along the line of practical life. (1) Is it sinful to compose or sing secular songs?

Answer.—We would not consider it sinful to compose secular songs so long as the moral tone of them would be good and helpful to mankind. We are to use our talents in the highest and best manner known to us. In respect to attending theatres of high class: We think that very generally this question may be decided by the aid of the following questions: (a) Have I the means to spend in this manner, and is it the best use I can make of those means to the Lord's glory? (b) Would my influence be helpful to others if thus spent? (c) Could I make a better use of my time—to make it more beneficial to myself or to others in personal upbuilding?

(2) Is levity improper in Christian life? *Answer.*—The Apostle urges us to sobriety. This, however, need not mean moroseness of disposition, conduct, language, etc., but rather

earnestness. We have as Christians undertaken a great contract—a death-contract as regards the flesh; and levity is not to be very much expected in such a funeral, and especially not from the corpse. We may say, however, that we differ constitutionally; and while the Lord has said, "Blessed are those who weep," he certainly has not forbidden us to laugh. Quite probably, experience tends to bring sobriety, and sobriety is, generally speaking, the most proper condition for the representatives or ambassadors of the great King.

(3) Is it sinful to dress well? *Answer.*—It is not sinful; but many things that are not sinful are still not expedient. We are to consider ourselves stewards of the Lord's means, and whether or not he would approve of rich and extravagant clothing. We are to consider, secondly, whether or not such clothing would be helpful to us in our influence in favor of the truth. We are to consider whether or not such dressing would be calculated to have a very good influence or a very bad influence on those who cannot afford rich clothing. These things would seem to indicate modesty and simplicity, yet they need not signify coarseness nor carelessness nor mean appearance.

(4) Is dancing improper? *Answer.*—Not in itself. That is to say, the mere exercise of dancing might in some respects be beneficial, especially if gentlemen danced with gentlemen and ladies with ladies. But with such limitations we fancy that dancing would lose much of its charm. We reason, therefore, that its charm is not morally helpful and that Christians would do well to avoid it, and to take their exercise in some other manner, better calculated to stir up heart purity.

(5) Is it wrong to eat meat? *Answer.*—The eating of meat is not sinful, if the meat be honestly obtained and of good quality and healthful to the system. Our Lord ate meat during his ministry and also, on two occasions, at least, after his resurrection. This is a sufficient answer to those who claim that the eating of meat is sinful. "In him was no sin."

THE AUSTRALIAN BRANCH

Brother Henninges reports that he and his wife have arrived safely at destination after a pleasant voyage. They have secured suitable quarters and the Melbourne Branch is an accomplished fact. May the Lord's blessing be with the work and workers there as elsewhere we surely all pray.

AUSTRALIAN BRANCH—32 JOHNSON ST., FITZROY, MELBOURNE.

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VIEWS FROM THE WATCH TOWER

RELIGIOUS ASPECT OF THE WAR

The success of Japan bids fair to make of her a "Christian nation"—for are not the successful fighting nations Christian nations? And are not the unsuccessful fighters the barbarians? As a matter of fact the heathen masses of the Japanese are tractable and obedient to their rulers, economical and industrious and very poor. The leaders of that nation have adopted the civilization of Europe and America, but very little Christianity, except as it appeals to them as indispensable to foreign relations and the advancement of their own nation's interests. So far as we can ascertain, the majority of those rated as Christians are no more worthy the name than are evolutionists and higher critics of Europe and America,—they are agnostics. The name Christian is a respectable one now-a-days, and many good fighters and brilliant thinkers prefer and adopt it as in contrast with Heathen.

We even hear that the "Anglo-Israelites" have about concluded that the Japanese must be part of what they are pleased to term the "ten lost tribes." Why? We presume because they are successful fighters! Alas, that the professed disciples of the Prince of Peace should measure the affairs of earth by such carnal rules!

The New York *Independent* contrasts the paganism of Japan and the Christianity of Russia thus:—

"Russia claims to be fighting the battle of Christendom against a pagan nation. It is not so easy to say which is the Christian nation. Japan allows liberty of conscience. There are members of Christian churches who command her battleships, who sit in her cabinet, who preside over her parliament. There is the full civilization that has grown out of Christianity: public schools, the best education, the institutions of business and benevolence which are the product of Christianity. This has been given to Japan under the tutelage of Christian nations, frankly adopted from this and other countries. There is a constitutional government, elected rulers, courts and freedom.

"But what do we see in Russia? An absolutely autocratic government, with no local self-government, no congress, no constitution, no public-school system, no religious liberty, the Dukhobortsi, the Jews and the Lutheran Finns equally forced into exile and the Armenians in the Caucasus driven to frenzy by the robbery of their churches and schools. Which is the Christian country?"

RUSSIA'S INTERNAL TROUBLES

"Geneva, Switzerland, March 13.—Japan is not all that is worrying the Russian government at present. As a matter of fact, the opinion prevails in revolutionary circles here (and this is headquarters for the whole revolutionary movement in Europe) that St. Petersburg is in far greater dread of the work of the revolutionary party at home than of the legions and warships of the Mikado in the far east.

"Geneva swarms with Russian spies, and the movements of known Nihilist leaders are watched as closely as possible; but despite all the efforts of the Czar's police, the presses are busily turning out revolutionary literature and most of it finds its way across the frontier and is distributed throughout Russia.

"There is no doubt that plans are being made for a series of demonstrations against the government at the first favorable opportunity. A decisive defeat of the Russians in Manchuria would unquestionably be regarded as the opportunity."

One of the leaders of the Russian revolutionists here said recently:

"We don't propose now to make war on the Czar. Our efforts will be directed against the creatures who use him as a cloak for their reactionary designs. I believe that if the Czar were freed from the influence of such men as Pobiedonestzeff, Plehwe and those they represent, the nobles who think more of their privileges than of the good of the country, that his majesty would ultimately be willing to go as far in the direction of liberalizing Russia as is desirable at this time. We realize that there is a vast population in Russia, the descendants of former serfs, who are not ready for a full measure of self-government, but we believe the day for the autocratic government of Russia in the name of the Czar by an oligarchy of noble grafters is nearly passed.

"Russia's defeat by Japan would be the very best thing which could happen to the fatherland, and the revolutionary party will spare no means to encompass it. This is not a war for Russia. It is a war for the nobility, and the defeat of the nobility means that the people will come to their own. That there will be 'removals' of high officials when the time comes is altogether probable.

"All reforms in a country like Russia must be accomplished by agitation, and the dagger and bomb properly applied are potent agitators. Even the most radical revolutionary, however, will not move against the Czar. His danger lies not with the Nihilists but with the oligarchs whose power is threatened. His liberal ideas and predilection for peace may cost him his life, but if he is slain it will be by the men who have dragged Russia into this predicament.

"That the Nihilists will be blamed in case the Czar is assassinated is altogether probable, but you may say that those who wish to see Russia enter a new era of greatness under a constitutional government look upon the present Czar as more likely to bring this about than any man living, and would regard his death as a national calamity."

* * *

It is well for those who are followers of him who is the Way, the Truth and the Life to avoid extreme views and positive assertions respecting the Russo-Japanese war. The new King, Immanuel, has taken the helm of earth's affairs—Michael has assumed command (Dan. 12:1) and matters will no longer be allowed to "drift." The outcome will be favorable to the preparation for and the establishment of the kingdom of the Lord under the whole heavens, however disappointing the intermediate steps may be to those with whom "the secret of the Lord" is not. Let us not forget that the Lord is preparing for "his act, his strange act," utterly incomprehensible to those not acquainted with his "secret," revealed through his Word only to this "little flock":

"God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm."

CRIME THREATENS NATIONAL LIFE

In an address on "Suggestion and Crime," delivered before the members of the Patria Club last evening, President Henry Hopkins of Williams College declared that the prevalence of crime in this country was greater at the present time than ever before, and that the very foundations of the national life are seriously threatened. He said:—

"The heart of the American people is sound and its head is level. Our business interests still rest upon a basis of honesty and honor. The sacredness and integrity of the family as the foundation of domestic, social and civil institutions are still our cherished faith. Reverence for law and a willingness to make any sacrifice to maintain the law continue to be national characteristics.

"Nevertheless the foundations of personal character and our national life are threatened. There are some very ugly features in the present situation. There is abounding evidence of an alarming increase in crime, of crime of every sort, but especially of the kind that undermines honesty, chastity and respect for law. Statistics of crime are for several reasons unreliable. Prof. Commons, ten years ago, said that crime would indicate degeneracy and danger of collapse. The blood of the body politic may become vitiated and the whole tone of public health lowered.

"We have been discussing and revising penal codes, improving our houses of correction, and correcting our prison discipline, and in the meantime crime has been multiplying. In philanthropic work we have been seeking to rescue the fallen rather than to prevent a man from falling. It is a thousand times better to stand in the way of his fall and ten thousand times more hopeful than to raise him broken, bruised and defiled after he is down.

"This is an era of scientific philanthropy, and under this head no more important work has been done than in the department of penology. Indeed the hopeful sign of our time is the number of trained minds which are carefully investigating our social problems. It is at last almost true that the watchword of modern reform is prevention, and it is beginning to be recognized that its true method is displacement versus repression.

"The causes of crime have only begun to be scientifically studied. These causes are of course complex and diverse—density of population, economic conditions, family circumstances, the character of the Police Department. For forty years crime has increased five times as fast as population. Whatever value we may place upon this estimate, the facts for the last ten years have been worse.

"Leaving out of consideration the ghastly growth in the number of murders and suicides, we are compelled to admit that there is a growing infidelity to financial trust in the business world, so that there is a visible loss of confidence of man in his fellow man. Defalcations continue and multiply in disheartening succession. The proportion of divorces to marriages is astonishing and sickening, not only in the newest States, but in the oldest Commonwealths. Disintegration, decadence, and often destruction of the family and lowering of the ideal of the home goes on unceasingly; and back of it all is a vast and swelling volume of dishonesty, unchastity and crime.

"But most startling and disheartening of all is the progress of the spirit of lawlessness in our towns and cities, where there have grown up crowds of idle hoodlums, where there is an increasing population who break out into reckless violence at times of strikes and lockouts. . . . .

"Lynch law as we have lately seen it is a defiance of all moral order, a denial of free civil government, a crime against the life of the State itself. Considering society as an organism, the extensive prevalence of the luxury, artificiality and materialism of our life, the get-rich-quick craze, alcoholism, the drug habit, cigarette slavery, the social vice, and disease, all tending to weaken the brain tissue, to destroy moral fibre and to bring on not only neurosis, but insane or semi-insane neurosis."—*New York Times.*

* * *

We prefer now and again to quote expressions like the foregoing from men of national repute rather than make the same statements ourself. Were it our statement many would claim that we were pessimistic—that we saw the world through spectacles colored by our understanding of the teachings of the Scriptures. But how well the facts do correspond to the predictions of the Bible respecting the characteristics of nominal Christendom of our day! The fulfilment is marked —remarkable!

"Men shall be lovers of their own selves, money-lovers, boasters, proud, railers, disobedient to parents, unthankful, unholy, trucebreakers, slanderers, without self-control, fierce despisers of those that are good, traitors, headstrong, puffed up, lovers of pleasure more than lovers of God; having a form of godliness but denying the power thereof."—2 Tim. 3:2-5.

THE GOLD IN THE VATICAN

"The gold contained in the medals, vessels, chains and other objects preserved in the Vatican would make more gold money than the whole of the present European circulation."—*Pittsburgh Dispatch.*

* * *

If true, is not the Vatican, as well as the demonetizing of silver, responsible for much of the financial stringency? And may not this have an important bearing on the fate in store for Papacy?—Rev. 18:21.

FOR ORGANIC CHURCH UNION

"Should the Presbyterians, Methodists and Congregationalists of Canada unite to form one church? That was the subject of an informal conference of representative ministers and laymen of those churches held in this city (Toronto, Canada) yesterday. The answer to the question, according to the sentiment and resolution of the conference, was affirmative, and the question of organic union of these three denominations will in consequence be raised in a more formal way and with practical ends in view.

"Dr. Carman explained that this conference was both informal and unofficial. He reviewed the history of the present movement, touching upon the efforts in the direction of union previously made, the action of the last General Conference of the Methodist Church at Winnipeg in approving with confidence and hope of an effort looking to the co-operation and organic union of the Methodist, Presbyterian and Congregational denominations, and the action of both Presbyterians and Congregationalists along the same lines. Committees had been appointed to correspond and confer on the question of such union and to report to their respective Church courts. Yesterday's informal conference was merely introductory to the formal meeting of those denominational committees.

"Dr. Carman further expressed his own personal sympathy with the movement and his confident belief that such a union is not only possible but necessary, if the pressing religious needs of Canada are to be met. He presented the attitude of the Methodist Church, and, despite the difficulties, urged wise, progressive, confident action.

"Dr. Warden, convener of the Presbyterian Home Mission Committee, was even more hopeful of organic union than was Dr. Carman, and instanced the experiences of the union of the various branches of Presbyterianism and of Methodism in Canada in support of it.

"Dr. Sutherland, Missionary Secretary of the Methodist Church, corroborated Dr. Warden's testimony as to the good effects of the action taken last year looking to co-operation in Western Canada, and indicated the necessity for union and marked the increasing conditions favorable to it.

"Mr. O'Hara, President of the Congregational Union, was heart and soul in favor of such a union as would conserve the best in doctrine, polity and life in the three denominations, secure reasonable liberty for individual peculiarities and preferences, and guard against the waste of overlapping and competition.

"Rev. J. W. Pedley saw in the movements of recent years the way being prepared for the larger Church unions. Theological controversies are of the past.

"Said Chancellor Burwash: 'It would be the fulfilment of my life-dream, the answer to my life-prayer, to see these three Churches one in organization as well as in spirit. And the barriers are breaking down. There is no insurmountable obstacle either in the theology or in the organization of the denominations.'

"Dr. Cleaver read a letter from Rev. Dr. Rose of Hamilton, in which he confessed himself to be an out and out unionist, and declared that the continued separate and competing existence of the three churches named had ceased to be regrettable, and had become criminal. Dr. Cleaver expressed sympathy with those sentiments and urged action. He believed the people would become enthusiastic if the ministers were in earnest and would lead the way.

"The conference passed a resolution favorable to the calling of the several denominational committees by their respective conveners, after which a joint meeting for the more formal discussion of the questions involved will probably be held and such steps be taken as further conference may warrant. Dr. Carman, Dr. Warden and Mr. O'Hara were appointed a committee to arrange for any further conference meetings."—*Toronto Globe.*

PRESBYTERIANS PROPOSE UNION

"St. Louis, Feb. 19.—After three days' conferences the Committee on Church Co-operation and Union of the Presbyterian churches of the United States and the Committee on Fraternity and Union of the Cumberland Presbyterian Church unanimously adopted an agreement as a basis of the union of the two churches. It is in the shape of a report to the general assemblies, and will have to be ratified by both before it becomes operative. Both general assemblies meet May 19, the Presbyterian branch at Buffalo, and the Cumberland branch at Dallas, Tex.

"This action of these committees will make the Presbyterian church national in character with a membership of 1,250,000."

JOSHUA'S LONG DAY

Here is another suggestion respecting the so-called "long day" of Joshua,—namely, that it was a dark day, notable for its manifestations of divine power against Israel's enemies. We quote as follows:—

"I have read that Adam Clarke, the commentator, wrote that Joshua's 'sun standing still' had 'kept him going' three weeks. Of course he had other work in those weeks besides writing his commentary; but it has been a passage which has received much attention, and yet the explanation of it is very simple.

"Our English word 'sun' has more than one meaning. We speak of 'sitting in the sun,' which does not mean in the orb around which the planets revolve, but in the sunshine; and probably we oftener use the word 'sun' for sunshine than for the orb itself.

"Our English word 'stand' also has several shades of meaning, and one of them is 'to remain'; and 'still' sometimes mean 'silent.' These words are given in Joshua 10:12-14 as the equivalents of the Hebrew words of Joshua, and they may be understood in a sense agreeing with the Hebrew; or they may be, and generally are, taken in a sense which contradicts the words of Joshua and actually convey a meaning the very opposite of that of the inspired record, as interpreted by common sense.

"The Hebrew, though a language of very few words, has two words for sun: *chammah* and *shemesh;* this in Joshua is *shemesh*, 'the servant of the sun,' that is, sunshine, the sun's rays. There are also two words for moon: *levonoh* and *yareach;* and this in Joshua is *yareach*, 'the scent of the moon,' the moonlight. In Deut. 33:14, we read: 'For the precious fruits brought forth by the *shemesh*, sun'; not the body of the sun, millions of miles distant, but the light and influence sent forth by that body; 'and for the precious things put forth by the *yareach*, moon'; not the orb, but its shining; (indeed the word is plural here, 'moons').

"Now, what concerned Joshua, and what is spoken of, was not the two bodies called sun and moon, it was simply light sunlight, or, more properly, direct sunshine, and moonlight. So we say, for example, 'The moon's on the lake.'

"A 'dark moon' would not have concerned Joshua in the least, therefore the moon was not then near its 'change'; in other words that day was not when sun and moon were near 'conjunction,' as astronomers call new moon; so Professor Totten cannot locate this miracle on a day when there would have been 'no moon.'

"Now we had better turn to the chapter, Joshua 10th, and read the history; and perhaps you have a map of Canaan also, which you can look at. There seem to have been several 'Gilgals.' The word means 'circle,' and places were so called where circles of memorial stones were set up (Joshua 4:20); but there is no proof given that Joshua's headquarters were not still at the Gilgal between the Jordan and Jericho.

"Joshua and all the mighty men of valor 'went up from Gilgal all night (v. 8). to the relief of Gibeon, which was besieged by the five kings of the Amorites (or hillside men); the Gibeonites having beguiled Israel into making a league with them. Now what happened?

"'And the *Lord* discomfited them'—mark this, and do not give the credit to Joshua when it reads, 'Jehovah doth crush them before Israel.' (—*Young.*) 'Jehovah rageth at them [or, 'useth violence upon them'] before [literally, to the face of] Israel, and slew them with a great slaughter.'

"Before an Israelite sword was drawn, while yet the two armies were apart, 'The Lord cast down great stones from heaven upon them, unto Azekah, and they died; there were more which died with hail stones than they whom the children of Israel slew with the sword.' The words rendered 'hail stones' signify 'stones of congelation;' probably they were not meteoric stones, but great hail of frozen water. Such hail, 'every stone about the weight of a talent,' is spoken of in Rev. 16:21; and the smallest Greek talent was fifty-seven pounds, avoirdupois weight. See also Job 38:22; Rev. 8:7; 11:19.

"The artillery of heaven turned upon the Amorite host, probably while drawn up in order of battle to meet the attack of Joshua's men, and certainly before the two armies had met and mingled in hand-to-hand combat with swords, else the Israelites must have suffered from the great hail equally with the Amorites.

"The formation and discharge of such hail implies a dense, dark cloud, and much electrical disturbance. Thunder and lightning would not be absent. The Amorites, having known of the dividing of the Jordan and the falling of the walls of Jericho, now perceived that the God of Israel was fighting against them; and they fled in terror at the blackness of the heavens above them, and from the slaughtering hail. What does Joshua now wish for? is it that the darkness may pass away, the sun shine forth bright and clear, ending the terror of the panic-stricken fugitives, and perchance giving them opportunity to rally and make a stand and fight?

"No such thing! He desired the darkness and terror to continue. 'Then spoke Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel: *"Shemesh, be-Gibeon dum."*' That word DUM is the identical word which we spell 'dumb;' the margin informs us that the Hebrew means 'be silent.' We apply it to not giving forth sound; the Hebrew with its much fewer words applies them to things analagous. Here it is used for not giving forth light. We use the same word with this application, but then we spell it 'dim.' The Hebrew DUM is the origin of both our 'dumb' and 'dim.' Observe, we are not speculating on what Joshua meant, we are giving the very words of Joshua; and what he said was 'Sun [or sunlight] in Gibeon be *dumb* [or dim].' He called not for light, but for darkness; and the Amorite host was broken by Jehovah before Joshua called for a continuation of the gloom to continue their panic, and enable him to annihilate their cowed and fleeing remanants.

"Sun *in* Gibeon." This proposition, *be*, is the first letter of the Bible—'In the beginning.' It has some latitude of meaning: 'in, at, to, by,' etc., but it does not mean 'over,' or 'on the meridian of Gibeon;' another preposition would have to be used to express that. This prepositional prefix is just our English prefix 'be,'—used in 'be-fore'—in the front; 'be-hind'—in the rear; 'be-low;' 'be-side,' etc. We can thus easily see what it means. The position of the orb of the sun in distant space—although it is on the meridian of Gibeon at noon there, every day in the year—is not, and cannot be denoted by Joshua's words; and the sun *never* was in the *zenith* at Gibeon or any other place outside of the tropics, since the earth had its present position. But let us go on.

"*We-yareach be-emeg, Ajalon*—'And the moon [or moonlight] in the valley of Ajalon.' Here is the *be*, 'in,' again. The shining of the moon has been in that valley, but the orb itself, never.

"And the sun stood still": literally, 'And DUM is the sun.' Not a word of the orb pausing in its apparent course. 'The sun stood still [that is, remained silent, dumb, dim], and the moon stayed [*amad*, stood, continued, "dim" as it was] until the people had avenged themselves upon their enemies.'

"If we bear in mind that the Canaanites worshiped the sun and moon, we will see more force in this incident. Had Jehovah's cloud passed away and the sun shone out bright and clear, they would have been likely to think that their god Baal (who was associated with the sun) had vanquished Jehovah in the heavens, and would assist them to vanquish Jehovah's people; and their leaders would not have failed to attempt to rally them by appealing to them to see how the sun-god had scattered Jehovah's cloud and silenced his artillery. What Joshua asked for was not a bright day nor a long day, but for a continuation of the darkness and gloom which had terrified the Amorites.

"So the sun stood still [*amad*, stayed, as it was] in the midst of heaven, and hasted not [literally, 'pressed not'—the sunshine did not press through the pall of cloud] to go down [*bo*, literally meaning either 'to go,' or 'to come,' or 'to come in,' 'to arrive'—there is no word here for 'down'] about [literally, as] a whole day.' The sunshine, usually so bright in Syria, did not pierce through the clouds all that day.

"I see not a word here, or elsewhere, of the day being

lengthened. The battle began at Gibeon and by the grape-shot of Jehovah's hail the Amorite army was soon routed; up to Upper Beth-Horon they fled, the hail continuing upon them and driving them over the crest of land down to the Lower Beth-Horon, and on in a distracted, huddling mass down, to the bottom of the descent in the valley of Ajalon: that is, those of them who could get so far. This remnant of them were as it were in a trap; and if the darkness might last for the day, and the coming night, and no shining of sun or moon give heart to them to rally and fight their way out, Joshua thought he might finish his work and cut them to pieces to the last man. The command was, 'Thou shalt save alive nothing that breatheth.'—Deut. 20:16.

"That is what the Book says. The versions may be twisted to say that the central body of the solar system ceased its motion; or ceased to emit that electric or other influence which causes the earth to rotate on its axis, so that *the fact* of the case was that it was the earth which stopped, and this caused the sun to *appear* stationary.

"But, supposing that it is an influence from the sun which causes the earth's daily rotation upon its axis, were that power withdrawn, the earth would spin on till it gradually slowed down, and such a slowing down would not at all meet the requirements of the case. And an instant and forcible stoppage would have given a tremendous jar to everything. What a jerk it gives when a car stops suddenly; everything is thrown forward. Suppose an express train running fifty miles an hour is suddenly checked by some obstacle, as in a collision; the passengers will be violently pitched to the forward end of the cars; but the earth's rotation is twenty times the velocity of an express train, and such a stoppage is not supposable or reconcilable with the narrative.

"The fact is, there was no 'long day' there; and all figuring as to when it was, or when it was not, is a waste of time.

"There was indeed a day when the five Amorite kings were defeated; 'And there was no day like that before it or after it,'—for it's length? no—'that the LORD hearkened to the voice of a man: FOR THE LORD FOUGHT for Israel.'

"Heb. 3:11 may be thought to sanction the idea of the stoppage of the sun in Joshua's day; but see the R. V. The shining of the sun and moon or poetically represented as standing abashed,—

" 'At the light of thine arrows as they went,
At the shining of thy glittering spear.'

"And it is not historic but prophetic."—*A. Armour.*

A VISION OF COMING GLORY

MARK 9:2-13.—APRIL 17.

GOLDEN TEXT:—"*A voice came out of the cloud, saying, This is my beloved Son: hear him.*

Six days after Peter's confession that Jesus was the Messiah, and after our Lord had explained to the apostles that instead of immediate honor and glory in the world he would meet with contempt, persecution and death, and that the conditions of discipleship were willingness to suffer with him and joy in proclaiming his message, Jesus took the three leaders of the apostles, Peter, James and John, up to a high mountain—presumed to be Mt. Hermon. Luke tells us that he went there to pray, and we may reasonably suppose that the three apostles joined with him in prayer. This little prayer meeting, small in number, and the glorious result or answer to the prayers—the vision of coming glory in the kingdom—may well be accepted as an encouragement to us all, and stimulate us to a remembrance of the Lord's injunction that we watch and pray lest we enter into temptation, and that where two or three are met in his name he will meet with them, which will insure a blessing. Frequently the blessings received are mental visions of the glorious things which the Lord hath in reservation for those who love him.

Luke says that it was while they prayed that our Lord's features and garments were transfigured: Matthew says that his face shone like the sun. Two others appeared on the scene, Moses and Elias, of radiant appearance, though evidently less so than our Lord. It was a vision: our Lord was not actually changed to spirit conditions until after his resurrection from the dead, but now by a miraculous power he appeared so transformed—transfigured. Moses and Elias (Hebrew, Elijah) were not actually present on the mount, for their resurrection had not yet taken place, and, as the Apostle very clearly points out, it will not take place until after the resurrection and change of the church, the body of Christ. His words are, "They without us shall not be made perfect." —Heb. 11:40.

We have two testimonies to the effect that this entire matter was a vision, after the same kind that John had on the Isle of Patmos, recorded in the Book of Revelation. As John saw horses, beasts, angels, men, and heard them talking, and talked himself, so in this vision the Apostle heard conversation going on about the Lord and those who appeared with him in the vision, and the words were in reference to our Lord's death at Jerusalem, of which he had already informed them six days previously. The circumstances all corroborated the thought that it was a vision; but we are not left to circumstantial evidence, for we have our Lord's plain statement to this effect. As he came down the mountain side with the three apostles, he charged them straitly, saying, "Tell the *vision* to no man until the Son of man be risen from the dead."—Matt. 17:9.

PICTURING GLORY TO FOLLOW

The Apostle Peter, one of the three who saw the vision, refers to it in his epistle, saying, "We have not followed cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. For he received from the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount."—2 Pet. 1:16-18.

What was the object of this vision? We answer that it was to establish the faith of the apostles. The Lord took the three who saw the vision from amongst the strongest of the number, and that it did make a deep impression is evidenced by Peter's reference already quoted. It was a heart lesson for them to learn—that Jesus, the Messiah, the great King, who was to rule and to bless Israel and through Israel the world, and who was to establish them with him as associates and joint-heirs in the kingdom, was about to die and apparently thus to frustrate all their hopes, and about to disprove his own claims of Messiahship. The time that elapsed between the breaking of the news to them and the vision, six days after, was just about enough to permit them to discuss matters and digest the meaning of our Lord's words. Then came the vision on the mount which corroborated our Lord's testimony in both respects—the conversation of the vision corroborating his statements that he would suffer a martyr's death at Jerusalem; and the glorious vision itself, as well as the words from heaven, indicated that our Lord was indeed what he claimed to be—that they were safe in accepting him as the Messiah, that they were not being deluded by "cunning fables." The vision evidently answered its divine purpose.

"THY KINGDOM COME"

The vision itself represented the Lord's kingdom: Moses was the representative of the Jewish dispensation, the house of servants, as in a previous lesson Elijah was shown to represent the Gospel church in the flesh. There was glory and honor attached to the Jewish dispensation and to the Gospel dispensation, but a still greater glory was manifested in the presence of Jesus, who represented the Millennial dispensation and the divine kingdom in glory, which shall indeed bless the whole world. Not many heard, understood, appreciated, obeyed, or sought to obey the law given by Moses. Not many have heard, understood or obeyed, or even sought to obey the Gospel invitation; but when the glorious Millennial age shall come, when "the glory of the Lord shall be revealed, all flesh shall see it together." (Isa. 40:5) In his day the righteous shall flourish and all the families of the earth shall be blessed. In that day it shall be the will of God that all shall hear the voice of the Son of man, as expressed in the vision, "This is my beloved Son: hear ye him." Thank God, we can look forward to such a glorious time and anticipate with confidence such a glorious consummation of the ages. Thank God, also, that as those who have heard and obeyed during this Gospel age, we are privileged to be the members of this glorious one whom the world will soon hear and by whom it will soon be blessed and every creature be granted an opportunity for the attainment of life everlasting.

The vision vanished as suddenly as it appeared, as John's visions vanished and changed from time to time. One account says that the apostles were heavy with sleep, and yet the vision seems not to have been a dream, but rather, as already stated, of the kind given to John on Patmos. The

vision had a great lesson for the apostles, and as they followed Jesus down the mountain side to rejoin the waiting remainder of their number, they questioned one another respecting the rising from the dead, and what that signified. Our Lord had already mentioned to them that after he had been dead three days he should rise again, and now in the vision this had been repeated. It was evidently the divine intention to impress the matter of the resurrection upon their minds. Nevertheless when the resurrection of our Lord did take place on the third day, we perceive that it was with great difficulty still that they comprehended the situation. How great would have been their difficulty had it not been for this previous instruction of our Lord and through the vision!

"HE KNOWETH OUR FRAME"

One lesson to us in this connection is that divine wisdom notes our weaknesses and needs and in advance makes full and thorough preparation for them. How comforting it is to us that the same Lord who then so carefully supervised the interests of the faithful ones, is the same yesterday, today and forever, and is equally caring for us now. This thought is brought out in the ninety-first Psalm, "He will give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." There will be no danger of the stumbling of the feet members so long as we abide faithful to the Lord. His care will be over us and we will continue to be recognized as his members, and, as such, no provision for our interests will be neglected.

The apostles were gradually getting the thought that the kingdom was to be deferred, and that the King and his associates in the kingdom were to be of a higher order than the humanity they would rule and bless and uplift. They were seeing distinctly, too, that Jesus was the Messiah, and this led them to ask of the Lord whether or not the Doctors of the Law were correct in saying that the Scriptures taught that Elijah would come before the Messiah. The Lord corroborated the teaching of the scribes that Elijah must first put in an appearance for the purpose of restoring all things —for the purpose of making ready the world for the kingdom. But the Lord pointed out that John the Baptist had served in a sense as Elijah to those who received him as the Messiah, and that instead of accomplishing a work of restoration, John as the antitype of Elijah had been slain, and that likewise Jesus himself would suffer.

Our Lord did not go on to explain to them how he and they and all of the faithful of the church would, while in the flesh, represent the higher antitypical Elijah, and, as the Gospel church, would endeavor to do a restorative work preparatory to the second advent, but without success; and that hence the inauguration of the kingdom at the second advent will not be peaceable, as of happy subjects receiving a glorious kingdom, but forceful, as of a king taking possession of a realm in disobedience, in rebellion, who by force will subdue all things unto himself and reign until he shall put all enemies into subjection, the last enemy being death. It was not yet due time for the disciples to understand that from the human standpoint it would be a long period between the suffering of the head of the body and the suffering of the last members of the body, though this same period, from the divine standpoint of a thousand years being but as yesterday, would, as Scripturally referred to, "shortly come to pass." This was one of the many things that the Lord had to tell them which they could not bear then, but which the holy Spirit has brought to light in due time through the words of Jesus and the apostles and the prophets.—John 16:12, 13.

Let us accept the Golden Text as the very essence of this lesson, and apply it each to himself. Let us each learn to listen particularly for the heavenly direction. Let us remember that we are to hear the Lord and his chosen mouthpieces rather than to follow our own imaginations or the imaginations of other uninspired men. We may accept assistance from any one able to give it, but we are to scrutinize every helping hand and every voice to know that it is of the Lord and leads us to him and is in accord with his instructions. "My sheep hear my voice, and they follow me. A stranger will they not follow, for they know not the voice of a stranger."—John 10:5

"HE THAT HEARETH YOU HEARETH ME"

LUKE 10:1-16.—APRIL 24.

GOLDEN TEXT:—*"Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest."*

The harvest work during the three and a half years of our Lord's ministry seems to have been crowded chiefly into the last nine months of that period. We have followed the course of the gradual unfoldment of the truth, then due, and now, about five months before our Lord's crucifixion, we take note of his statement that the fields were white for harvesting, and the laborers few. The first verse of our lesson records the sending forth of the seventy men, two by two, as advance missionaries to proclaim the kingdom of God near at hand, and thus to prepare the people for the later arrival of Jesus in the various cities of Israel east of the Jordan.

These seventy were not apostles in the special sense. They were additional to the twelve apostles—they were evangelists; they had not as large experience with the Master and his teachings, nor so important a work to do as that assigned to the twelve. Nevertheless, any service to the Lord is an important service, and to the extent that they did the Lord's will they represented him. They were undoubtedly a part of the "five hundred brethren" mentioned by the Apostle as having seen our Lord after his resurrection. (1 Cor. 15:6) As the twelve apostles corresponded to the twelve tribes of Israel, so the seventy evangelists corresponded to the seventy elders of Israel appointed by Moses in the wilderness and afterward represented in the Jewish Sanhedrin, which numbered seventy.

As the seventy elders appointed by Moses, and their successors, the Sanhedrin, were the elders of Israel, so in a general way these seventy whom the Lord sent forth in the end of the Jewish age represented all the leaders or elders amongst his people today. Elsewhere we have shown what are the present duties and responsibilities of elders as respects the Lord's flock;* and have also shown how at the present time these are chosen or set apart under the Lord's direction where his guidance is sought and the instructions of his Word followed. We have also shown that in a general way all of the people are fully commissioned in the same sense or degree to speak officially or as the mouthpieces of his body. To the extent of their abilities and time-given opportunities all are privileged to tell the good tidings of great joy to all who may have the ear to hear. But special blessing and special privileges in connection with the service of the truth attach to those who in any particular manner are selected through the Lord's instrumentality for the service of the truth—either as chosen elders of local companies of the Lord's people or as chosen pilgrims or accepted colporteurs. Each may serve according to opportunities and the divine blessing.

* See MILLENNIAL DAWN, VOL. VI, chap. 6.

THE JEWISH HARVEST AND OURS

We see that the Lord designated the end of the Jewish age as the "harvest" time, for the reaping of the wheat of that people and the gathering of them into the garner of the Gospel dispensation, and for the rejection and symbolical burning of the chaff of that people in the great time of trouble which came upon them gradually after the rejection of Messiah, and was fully accomplished in the destruction of their nation in A. D. 70. We are specially interested in everything connected with that harvest time after learning that it was a figure or type or foreshadowing of the harvest time in the end of this Gospel age—the harvest in the midst of which we now find ourselves. Our Lord called attention to these harvest conditions at the same time that he sent forth the laborers, possibly indeed before commissioning them. Sympathizingly he drew the attention of the believers of that time to the ripeness of the conditions around them, and urged them to pray to the Lord for laborers to assist in garnering the true wheat.

Apparently it was those who prayed to the Lord and felt an earnest desire for the prosperity of the Lord's work, and the finding of the Israelites indeed who consecrated themselves to this service, this evangelistic ministry. But no matter whether they were taught first and prayed first and gave themselves to the work afterward, or whether they gave themselves first to the work and prayed afterward—the praying and engagement in the service were associated in the Lord's mind and evidently in the minds of those who participated in that harvest work. And so it is today. As we look all about us we see nominal Christendom like a great wheat field, ripe and ready for the reaping. The true children of God greatly need the message which would gather them

to the Lord out of all sectarian bondage, and all who have the Lord's Spirit feel drawn to render the assistance necessary, at any cost of personal inconveniences, etc.

As we think of our dear friends groping in darkness and stumbling into higher criticism, infidelity, evolution theories, Theosophy, New Thought, Christian Science, etc., etc., we cry out to the Lord for more laborers for the vineyard, knowing that he delights to see us thus interested in the work he is carrying forward. In response he is pleased to send a full company of laborers, represented by the seventy of our lesson. We may be sure that those who are most earnestly sympathetic and most earnestly praying are those who are most earnestly laboring in this harvest—whether they are permitted to labor in a public manner or are restricted to more private means of personal conversation, tract distribution and mail correspondence, whether they have the larger opportunities of the volunteer work on a systematic scale, or whether they have the still larger opportunities of the colporteur service or pilgrim work, etc.

"HOW SHALL THEY PREACH EXCEPT THEY BE SENT?"

Our Lord intimated that it would be a great honor for any to be sent forth, and intimated also that none could engage in the service unless they were sent forth by him—the Lord of the harvest. We are not then to consider that any and everybody may engage in this work today any more than in the harvest of the Jewish age. We are to pray for the privilege and opportunity of service, and when it comes to us are to seize it and use it with zeal, as appreciating the privilege of being co-workers together with the Lord in the greatest and grandest work imaginable. There is a distinctly drawn line as to who are privileged to engage in this work. The harvesters acceptable to the Lord can surely be none others than those who are fully consecrated to him and accepted as members of the body of Christ. If others engage we cannot expect for them the success and blessing that we are authorized to expect for such as the Lord sends forth. In harmony with this suggestion we find that unbelievers, book agents and book stores are not successful in handling our publications. The blessing seems to go only with those who are consecrated to the Lord and with those of their families who are pleased to co-operate with them in this harvest under their direction.

AS LAMBS AMONG WOLVES

Our Lord's illustration, that his representatives sent forth would be as lambs among wolves, seems a very strong and almost overdrawn statement of the case until we get the proper standpoint of observation. Those represented as wolves were Jews, Israelites, nominally God's favored people for centuries—the natural heirs of the Arahamic covenant and promises. They were the people who according to the flesh were the Lord's sheep, as represented in the twenty-third Psalm, "The Lord is my Shepherd." Yet how grievously they had lost as a whole the proper sheeplike characteristics is clearly indicated by our Lord's words likening them to wolves. The sheep is an innocent and almost a helpless creature, harmless; the wolf is ravenous, destructive, selfish. Doubtless, our Lord's words seemed harsh even to his disciples, who, accustomed to the selfishness of the world, failed to see it from the same standpoint as viewed by our Lord, who was holy, harmless, undefiled, separate from sinners, in the most absolute sense and degree. Our Lord, however, "knew what was in man" and judged not by the outward appearance. What, therefore, might have been an uncharitable judgment and saying on the part of the apostles was not so on our Lord's part. His own experiences less than six months afterward, and the experiences of his faithful disciples, all attested the wisdom and justice of the term "wolves" as applied to the self-righteous, Sabbath-keeping, street-corner praying, tithe-giving scribes and Pharisees, who had the form of godliness but not the power of it in their hearts and lives.

Continuing to draw lessons from the Jewish harvest and to apply them in this harvest, we begin to realize that nominal Christendom of today is likewise wolflike rather than lamblike, and that those who receive the Lord's message and go forth in his name now are similarly as lambs amongst wolves. The Apostle draws a picture, not of the heathen world, but of the nominal Christian church of today, when writing to Timothy he prophetically described the conditions in the end of this age. His words are, "In the last days perilous times shall come." "For the time will come when they will not endure sound doctrine; but having itching ears will gather to themselves teachers after their own desires; and they shall turn away their ears from the truth, and shall be turned unto fables."—2 Tim. 3:1-5; 4:3, 4.

A GREAT WORK SOON DUE

As the principal part of the Lord's work at the first advent was crowded into the closing six months, so we anticipate that the principal work of the present harvest will be crowded into the last six years. Already we see evidences that the work of harvest here is broadening. Many more have the hearing for the truth than had it a short time ago, and many more are praying for the outcome of the harvest and coöperating with their prayers by presenting themselves, all of their opportunities and talents available, to the Lord's service in the various departments of the work. It should not surprise us, therefore, if in the closing six years the evidences would be far stronger than ever before of the wolfish disposition of many who have a form of godliness and outwardly claim to be the Lord's sheep. Should the sheep suffer at their hands, we may be sure that it will not be permitted until the due time. It will not be permitted to interfere with the harvest work, and none can be seriously molested except by the permission of the great Chief Reaper, and until his time shall be fully come. All such trained in the school of Christ will be ready, we trust, to say as did the Master at the close of his career—"The cup which the Father hath poured me, shall I not drink it?"—and rejoice to be counted worthy to suffer for the name and for the cause we love.

"THIS ONE THING I DO"

The seventy were sent out without baggage. They took no changes of clothing, they wore only sandals, and took no house shoes or slippers; their journey was to be quickly made and all attention was to be given to their missionary duties; they were not to attempt to make themselves specially comfortable. It was the custom of the time to entertain travelers, and especially such as had a religious mission, prophets, etc.; and these evangelists were not to take up any collections, and hence were to take no pocket-books with them. They were to ask nothing for their services, but wherever they went they were to heal the sick, cast out devils, and proclaim their mission to the people as heralds of Jesus, declaring to them that the kingdom of God was near at hand, soon to be established. The command to salute no man by the way did not signify that they might not say "Good morning," but that they were not to follow the custom of their time of stopping by the way to discuss whatever matter of news might be carried from one village to another. They were not newsgatherers, nor news heralds, but the heralds of the Lord, ambassadors of the kingdom, and were to give their time and attention specially to that one service.

We might draw a parallel between these representatives of the truth in the end of the Jewish age, and similar ministers of the truth in the present harvest time. We might note that the pilgrim brothers go from place to place taking up no collections, engaging in no other business, and declaring the same message—that the kingdom of God is near at hand. We might note the same in regard to the colporteurs: they, too, have the one mission, and while their message is delivered through the printed page, it is the very same message—the King and the kingdom are at the door. And although the message is sold for a price that price is no more than the seventy received as they went from place to place. Neither do these laborers lay up treasures on earth, but are content merely to meet their daily expenses, and glad that thus they can feel that they are giving more than material value for every penny that they receive, besides the incalculable spiritual blessings which will go with the matter they are circulating to those who have the ears to hear and the hearts to appreciate the tidings of the kingdom. The volunteers who scatter the tract matter in every city and village similarly are bearing the message that the King is at the door, and similarly are laboring without remuneration and similarly are content with such things as they have and are not seeking for earthly reward. The spirit of the work now going on and that which was carried on in the close of our Lord's ministry have a noticeable correspondence.

BLESSED THE PEACEMAKERS—CHILDREN OF GOD

Each laborer in the present harvest should note well the Lord's instruction in verses five and six. Wherever the Lord's representatives go peace should go, not strife, confusion, turmoil, quarreling. True, the truth will prove to be a sword that will arouse opposition, yet it should be the truth that causes the opposition and division and not any rudeness or unkindness of word or action on the part of the Lord's representatives. There are plenty of things to aggravate mankind in this our busy day, and all who have received the truth should receive also its spirit, "speaking peace through Jesus Christ." The "peace of God which passeth all understanding" should have control of each one who would represent the Lord and his message, that a hallowing influence

should go with each, especially in every service and word spoken in the name of the Prince of Peace. The true character of his people is described by our Lord; they who would be properly termed the children of God should be peacemakers and not peace disturbers. "So far as lieth in you live peaceably with all men." It is not possible to live peaceably with all yet be true to principles, but the interest of peace should be conserved in any and every proper way by the Lord's representatives.

According to the customs of our day it might be considered extreme if we were to apply the Lord's words literally and say "Peace to this house," before entering; and so also it would be considered extreme today if, not being welcomed, we were to stamp the dust from our shoes in departing from the house. However, the spirit of both these matters should be with us. On entering any house our thought should be to do good, to carry blessing, to exercise a favorable influence for peace, joy and blessing to those within; and if we, as the Lord's ministers, were rebuffed and disdained, not wanted, we should be careful not to intrude ourselves further, and, in that figurative sense of the word, we should wipe off the very dust.

"If a son of peace be there, your peace shall rest upon him." If at any place we find one having the same spirit of the Lord, desirous of knowing and doing the Lord's will, we should rejoice to meet him as a brother and communicate to him the harvest message as he might have ears to hear it, and thus a blessing would be his; otherwise we should not remain. The Lord's people should never intrude themselves further than to make known briefly their message and work. If these be properly presented and meet with no response, the Lord would not have us violate the proprieties of courtesy by imposing ourselves or our teachings upon those who are unappreciative. Our Lord set us a good example in this matter.

BEGGING FOR THE LORD NOT AUTHORIZED

The disciples were not to go from house to house as beggars, to get a meal here and a lodging there but were to expect that if the Lord had guided them providentially to those who had received them, the Lord meant to give their hosts through them a blessing proportionate to the cost of their brief entertainment. They were not to consider these hospitalities in the light of alms, for as the Lord's representatives they were there to confer blessings more than they would receive, and as common laborers even the service they rendered should be worth at least their keep. The principle was to apply not only to a house but to a city. They were not to be fastidious, but to accept such hospitalities as were proffered them; and if this meant no hospitality, they were to leave the city and go to one that would receive them and their message more cordially.

Verse 9 might at first appear to be a special message applicable in the Jewish harvest yet not applicable to the Gospel harvest; but not so. There is spiritual as well as physical sickness, and the Lord's ambassadors of today should consider it to be their mission, their business, to open blind eyes and unstop deaf ears, and generally heal the sick in a spiritual way with the balm of Gilead, the good tidings of great joy now due to be understood. Moreover, it is our privilege now as it was their privilege then to declare, "The kingdom of God is come nigh unto you." This announcement has not been a proper one all down through the age but merely in the ends or harvests of the two ages. After our Lord's death and resurrection the apostles no longer preached, "the kingdom of God is come nigh unto you." On the contrary, they declared that the kingdom of God, which had been offered to Israel, had passed away from them now to be given to a spiritual Israel which should be selected from all the peoples and kindreds and nations. But now we have come to the end of this period of selecting Israel, and in the harvest time of this age the proclamation again goes forth, Behold, the King is at the door, the kingdom is at hand, and the wise virgins are preparing and will enter into the marriage, as the Lord represented in the parable of the wise and foolish virgins. (Matt. 25:1-12) It is still true that in some places the Lord's representatives will be unkindly received no matter how wisely and kindly they seek to proclaim their message and they should heed this same injunction.

A MERE "FORM OF GODLINESS" WORSE THAN NONE

Then the Lord calls the attention of his disciples to the cities in which his principal works were done, Chorazin, Bethsaida and Capernaum, declaring that if the same works had been done in the heathen cities of Tyre and Sidon, or even in the city of Sodom, which was destroyed in Abraham's day, such works as he did would have been sufficient to have aroused the heathen inhabitants of those cities to repentance and seeking the Lord's favor. He then points out that when the great judgment day shall come it shall be more tolerable for Tyre and more tolerable for Sidon and more tolerable for Sodom than for those who had received favor in so large a measure and yet were not moved to repentance and obedience. These words suggest several important thoughts.

(1) Why was it that these Jewish cities, so long under divine instruction through the Law and the prophets, should be more dull, less ready to hear the good tidings than the heathen? We can only account for it on the general lines suggested by the Apostle when he declared that all the knowledge any of us may receive is either a savor of life unto life or a savor of death unto death—either affects us favorably to draw us into accord with the Lord and the principles of righteousness, or unfavorably, so as to alienate us the more from him. This is a general principle, and we can readily see that the truth coming to the fallen man under present conditions would to the few work a great blessing, and to the many would in a measure result in hardening of heart.

(2) We say to ourselves, What is to be the fate of the people of Chorazin, Bethsaida and Capernaum in the day of judgment, in the Millennium? We see that, so far as the present life is concerned, they have shared the same fate as the cities—all of the six cities mentioned are utterly destroyed and their inhabitants are all totally dead. Will those people have an awakening in the future—will they arise from the dead? Our Lord answers the question, saying, "All that are in their graves shall hear the voice of the Son of man and come forth." Well, then, we ask, for what will they be brought forth? Our Lord answers that their coming forth will be in that day—the Millennial day, the day of the world's judgment, the thousand years of Messiah's reign—when Satan will be bound and when, as the seed of Abraham, Christ and the church will reign as kings and priests to bless all the families of the earth.—Rev. 5:10.

"MORE TOLERABLE FOR SODOM"

Our Lord's declaration is that it will be more tolerable for Tyre and Sidon than for the cities of Galilee in that Millennial time. What can this mean? It means that under that blessed arrangement conditions will be favorable or tolerable even for those people who witnessed the Lord's miracles and yet were not moved by them to repentance and discipleship; and it will be still more tolerable for the heathen peoples of Tyre and Sidon—yes, for the degraded ones of Sodom, who never heard of the grace of God, who never tasted of the divine favors, or witnessed divine healings, or had opportunities of being taught of the Lord, or being accepted as disciples of Christ.

The Apostle tells us that as soon as this Gospel age is completed, the Lord's favor will turn again to natural Israel, and that as a result blindness shall be turned away from them—Israel shall be saved from their blindness. (Rom. 11:25, 26) He goes on to explain that this will not be for anything of merit on their part, but because of the Lord's mercy, compassion, forgiveness through Christ. The prophet takes up the matter at the same point and declares that Israel shall look upon him whom they have pierced and shall all mourn because of him, and that the Lord will pour upon them the spirit of prayer and of supplication in connection with that mourning. Thus the blessing shall come again to those who rejected the Lord and crucified him, and with eyes opened still wider under the favorable conditions of the Millennial age, under the wise administration of the Lord himself as the great King over all the earth in that day, and with the influences of Satan bound and restrained that he may deceive the nations no more by "putting light for darkness and darkness for light," the people of Chorazin, Bethsaida and Capernaum shall have a further blessing, though a somewhat different kind from that which they rejected. They rejected the privilege of becoming disciples and joint-heirs in the kingdom. That will never be offered to them again, because when next divine favor is exercised toward them it will be with the privileges of restitution to human nature—to that which was lost in Adam and redeemed by the death of the one whom they crucified.

"THUS IT IS WRITTEN"

The Lord through the Prophet Ezekiel (16:48-60) tells us particularly about the Sodomites, explaining the reason why they and their city were blotted out, and explaining also why the Israelites were rejected from his favor; but further explaining that when he shall have compassion upon Israel for the father's sake, and, according to his promise, bring them back again to their own land and to greater privileges under the Millennial kingdom, then also he will have compassion upon the people of Sodom and recover them also to

their former state, to all that was lost, to restitution privileges. Oh, how grand are the divine arrangements and plans! Same may say, these are blessings that are coming; but our Lord intimated that certain great tribulations were coming upon the cities of Galilee. What were they? We have already referred to these. The people of the cities of Galilee and of all Palestine were involved in the great time of trouble with which the Jewish age was wound up and that nation blotted out of existence as a nation, its members being scattered amongst all nations. This was a great tribulation and sore loss to the people of Chorazin, Bethsaida and Capernaum—especially when compared with what they might have enjoyed if they had become obedient to the Lord's message—had they become disciples and thus attained joint-heirship with the Lord and the apostles and all the saints in the kingdom.

But how will it be more favorable in the Millennial age for those people of the heathen cities named than for those of Galilee? Will not the terms of the Millennial age be equally open to all the world of mankind? We answer, Yes, but all mankind will not be in equal readiness to profit by those blessed conditions of the kingdom. It is a law of nature that a blessing having been once despised, and truth having been once rejected, is on that account more difficult to be grasped if offered again. This our Lord intimated when he said of the efforts of the Jews to make proselytes amongst the Gentiles. "Ye compass sea and land to make a proselyte, and when he is made, he is twofold more a child of destruction than he was before." Truths received under unfavorable conditions and into unready hearts are not really blessings but are sometimes injurious. When the kingdom conditions shall be made known to the people of Sodom and Tyre and Sidon, they will doubtless be more ready to bow to them, accept them and conform to them than some who already have had a measure of light but have been unfaithful to what they did see. Hence we may expect it to be more tolerable in the Millennial age for many of the heathen peoples—more favorable for them to fall in line with the Lord's gracious arrangements—than it will be for some who have enjoyed high place and position in the Jewish and Christian systems, but whose hearts have been far from appreciative of the principles of righteousness, etc., involved.

"AMBASSADORS FOR CHRIST"

The last verse of the lesson is most impressive, most encouraging, most stimulating. The Lord would have us know that when sent out with his message and under his direction we fully represent him, so that he that heareth us heareth him. What a wonderful honor is thus conferred upon the most humble of the Lord's mouthpieces! "He that despiseth you, despiseth me, and he that despiseth me, despiseth him that sent me." If as the Lord's people we could always have this thought, with us, it would certainly be a blessing to us in two ways:

(1) It would prompt us to feel the dignity of the smallest service rendered to the Lord's cause. It would banish fear of man and all feelings of weakness and trepidation. Recognizing ourselves as the Lord's representatives we would be courageous to go anywhere, to do any service called for in his commission and providential leading.

(2) This thought would bring to us such a sense of our responsibility that all the affairs of the present life would seem trivial and insignificant in comparison to the one great thing that we do—our heavenly mission and commission. We would be more dignified in manner, more earnest in our service as well as less careful of what man might say of us. Our whole concern would be that we might please him who hath chosen us to be soldiers in his Royal Legion, to be ambassadors and heralds of the kingdom and of its terms and conditions.

ENCOURAGING WORDS FROM FAITHFUL WORKERS

DEAR BRO. RUSSELL,—

Enclosed herewith I send our application for the continuation of Pilgrim visits for 1904.

We greatly appreciate the privilege of these visits and the rich blessings with which they are always accompanied. Our hearts are full of gratitude to our dear heavenly Father that he has seen fit, in his wonderful condescending goodness, to thus supply us with the help we so much need.

The work at this place has made very slow progress, it seems, to our waiting hearts, nevertheless there have been same results. When Bro. Draper was here this month we had one "new" sister at our little parlor meetings who eagerly drank in the sweet, blessed truths brought out in Brother Draper's Bible talks. She seemed to be greatly blessed and benefitted, and our own hearts throbbed with tenderest love and sympathy for her in her new-found joy. Praise God for *one* addition to our number.

I have just read, through tears of joy, your annual report. I cannot express what I feel when I ponder the glorious harvest work now going on in the dear Master's wheat field, while the tares are sleeping in ignorance and indifference. I am constantly saying to myself, Who am I that I should be permitted to share in this the greatest work ever given to mortal man for accomplishment? I am so glad our heavenly bodies will have the capacity of expressing what the heavenly mind will feel, and not be so limited that they will *simply ache* for want of such capacity. Thank God for the assurance that every want of the perfect New Creation will be abundantly supplied. I have just returned from a visit at L——. While there I heard a sermon from a man who was my pastor twenty years ago. His text was from the fourteenth chapter of Job, "If a man die shall he live again?" His theme, "Immortality." Almost the entire time devoted to the subject was given to the labor of attempting to show that immortality was proven from nature, reason, science and philosophy. About ten minutes were devoted to revelation and the resurrection of Jesus as additional proof. The number of Scripture references used was three, beside the context. I was sitting between one of my sisters and her husband, who is a Baptist preacher, and when the speaker declared that by the resurrection of Jesus "life and immortality was brought to light." I could not resist giving expression to an emphatic little "Amen," realizing that he had spoken the truth without meaning to. As I listened to all he had to say, and summed it all up, my heart was stirred with unspeakable pity for my dear old friend and all my other loved ones who had such scanty fare. I watched very closely for some indication of unsatisfied hunger, but they all seemed *full*. Oh, the pity of it! All noble hearted and clean handed before the world, and all seeming to have real love for our dear heavenly Father and all believing they are loyal to him!

Dear brother, I have wanted to tell you how greatly I rejoiced that our sweet and comforting belief—the truths that we greatly prize above life itself—were presented to so many people during your debate with Dr. Eaton, and presented in such a lovely Christlike way. All my Christian life I have longed to see my blessed Lord and Master so represented before the world.

May his blessings continue and increase throughout the coming year upon you all the dear brethren who labor with you.

Yours in fullness of joy.

(MRS.) AUGUSTA KENT,—*Texas.*

MY DEAR BROTHER,—

It is with deep and inexpressible gratitude to the great "Giver of all good gifts," and to you, his honored servant, that I take up my pen this morning. I have read and re-read your dear Christmas letter [of greeting to the colporteurs] and my heart echoes every sentiment expressed.

How truly "unspeakable" are our heavenly Father's gifts, not for one day only, but for every day, and for "ages to come," for he will show unto us "the exceeding riches of his grace (favor) in his kindness to us through Christ Jesus."

The year just past has been one of the great blessings to me. The Lord's "table" never seemed so bountifully spread as it is now—perhaps my appreciation is increasing, too—and our standing in Christ Jesus, and our present privileges in the service of his truth, never seemed more grand. Angels certainly would esteem it a pleasure to be in our places.

The dear Chief Reaper has permitted us to see some results of our feeble efforts, and this has caused our hearts to bubble with joy, and has more than compensated for all the trials incident to our work.

Our prayer is that we may be given grace and strength to continue in this glorious harvest work as long as the door of opportunity stands open. We realize also that the time is growing very short, and we desire to be diligent in his service, and pray also that the "Lord of the harvest will send forth more laborers into his harvest."

We rejoice more and more in the knowledge of the "good tidings of great joy which shall be to all people." It is the one thing which makes life worth living, and even makes it a pleasure. And "our hearts upleap in fond anticipation"—knowing that our "union with the Bridegroom draweth nigh," and soon the blessing of the "groaning creation" will begin. Oh, that we may "walk worthy of him who hath called us to

glory and virtue," that we may be ever in the attitude of our dear Brother Paul, who rejoiced that he was "counted worthy to suffer shame for his name," who did so much for us!

"For him, I count as gain each loss,
Disgrace for him, renown;
Well might I glory in the cross
While he prepares my crown."

May these be the sentiments of each dear "footstep follower" (1 Pet. 2:21) until they "finish their course with joy" and see their dear Redeemer face to face.

With true Christian love, I remain yours in the "one hope of our calling."

M. M. SPRINGER,—*Colporteur.*

DEAR BRO. RUSSELL,—

I have been long wanting to write to you. Since August last year when the Lord graciously called me, I have been by his gracious help holding steadily on to the faith. Your books, together with ZION'S WATCH TOWER, (to which I look forward eagerly) and other interesting tracts, etc., have been a valuable help to me, so instructive have they been.

It has helped to give the daily reading of the Holy Word an additional delight. Many passages having struck me as being peculiarly beautiful, I have learned them by heart, and while at my work (being an engine driver) I love to repeat them over and over to myself amid the roar and rattle of the revolving machinery. I have tried, oh, so hard, with, I hope, the blessing of the Lord, to interest some of my fellow-workmen in the great truth, and as you know have caused two of them at least to become subscribers to the WATCH TOWER. As a child of God, wholly consecrated to him, I am anxious that all around me should partake of the blessings and peace of mind that a child of God has amid the numerous distractions of life. My eyes have been opened to the fact that there are many blessed privileges I can live up to even in this life, and my Father has been surpassingly good to me. I am a simple man and do not know very much, but the good fortune that has come to me and in which you have, under God, taken a part, impels me to write to you, repeating my thanks with a rejoicing heart.

With much Christian love, yours very sincerely,

W. R. CONVERS,—*India.*

DEAR BRETHREN,—

Some weeks ago I received (as a Presbyterian minister, I suppose) a free copy of your "Divine Plan of the Ages." Before acknowledging it, I have taken time to read it. I now ask that you will send a cloth-bound copy of it to a friend and send your bill to me. You can also put me down as a subscriber to ZION'S WATCH TOWER. I expect later to order the MILLENNIAL DAWN series in leather. It is needless to say that the "Divine Plan of the Ages" has both interested and comforted me. I am anxious to follow up the series and to exchange a personal letter or two on some points.

Yours very truly, A. W. N.,—*Missouri.*

DEAR BROTHER,—

Regarding the article in the Feb. 1 TOWER "Can the Ethiopian Change His Skin," allow me to say, that I have ascertained by inquiry, from different colored people, that in this small town there are several instances of this change taking place. It usually begins with a small spot on some part of the body and gradually enlarges, and, strange to say, the individuals are loath to speak of it. My information extends to other communities, and the same experiences are occurring there. This appears to be general amongst the race all over the country. If a general inquiry was made amongst the colored people throughout the country it would be found that this is generally the case. I think that this is one of the many indications of the great changes that will soon take place when our dear Redeemer assumes his power and reigns.

Yours in the service of the loving Master,

C. C. SEABROOK,—*Kansas.*

GENTLEMEN,—

Being in possession of the first three volumes of the MILLENNIAL DAWN series, through a rather peculiar circumstance, I request information in regard to the succeeding volumes, and prices.

I may as well inform you that heretofore I had been a skeptic in regard to the Bible until I got hold of the books mentioned.

No person of intelligence can read these books and not be convinced. They are truly wonderful and show that God would surely raise up men who can and will interpret the Scriptures harmoniously.

Yours respectfully,

H. C. MITCHELL.—*Ohio.*

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VIEWS FROM THE WATCH TOWER

COULD THE HEATHEN DO WORSE?

General Alexel Nicolaevitch Kouropatkin, the famous soldier, upon whom Russia depends for the success of her army in the far east, is said to be the most popular officer in the Russian service, and is recognized as the Czar's best general. He was a boy of eighteen when he began his military career under Skobeleff and participated in all the brilliant engagements in the war against the Bokharans. Kouropatkin did not become well known in the Russian army, says Ernest Haskell in the New York *Evening Post*, until years afterward, when he was Skobeleff's favorite captain and chief of staff at Plevna, Turkestan, in the conquest of Khokand. Here is a picture of Kouropatkin as presented by the Indianapolis *Journal:*

"'It has been twenty-two years since the capture of Geok Tepe; perhaps Kouropatkin has become less sanguinary with age. But if he should live to be a hundred and in that time should become as mild-mannered and soft-hearted as any humanitarian of the age, he could never live down the memory of that dreadful day. Geok Tepe was a fortress in Central Asia held by the Turkomans and besieged for a month by Russian forces under Skobeleff. Kouropatkin was the active commander, and when at last the stronghold fell he gave orders to give no quarter on account of age or sex. And here he added the crowning touch to the unlovely reputation as a human tiger which he had gained in the Russo-Turkish war.

"'The words of an eye-witness give a faint idea of the glories of civilized warfare as exemplified by this famous general. He says: The whole country was covered with corpses. The morning after the battle they lay in rows like freshly mown hay, as they had been swept down by the mitrailleurs and artillery. Hundreds of women were sabered, and I myself saw little babies bayoneted or slashed to pieces. Many women were dishonored before being killed. The troops, mad with drink and the lust of fighting, were allowed to plunder and kill for three days after the assault.'"—*Literary Digest.*

FROM TALK TO ACTION

"Hitherto Socialism has been a theory. It has been debated by doctrinaires; it has sometimes been applied in microscopic experiments, but never until now has it captured the government of a State as important as Saxony. There is no parallel to it in the history of civilization.

"It would seem to be good policy for the German Socialists to concentrate their efforts on making Saxony an object lesson in the value of their theories. Of course their road is not yet clear. The lower house of the Saxon Parliament is chosen by a complicated system of double election, and most of the members of the upper are appointed for life. Still these paper barriers cannot long stand against a determined popular majority of a hundred thousand. If the Saxon people really want Socialism they can get it.

"Like the other German States and the Empire itself, Saxony has advanced some distance in this direction already. The railroads and telegraphs are public property. The business which in this country is done by express companies, insurance companies and private savings banks is done there largely by public agencies, municipal, royal or imperial. If we should begin now to socialize our business affairs it would take us twenty years to reach the point at which Germany stands today.

"Since the State in Germany now does everything that it can do consistently with the maintenance of the present social system, the advocates of a new social system have no preliminaries to dispose of before putting their own theories to a complete test. They have waded through the shallows of public ownership of public utilities, and the next move must be to strike out into the deep waters of Socialism.

"It seems to be 'up to' the German Socialists to try this experiment in Saxony. A kingdom as populous as Ohio furnishes an ample field for a fair test. The great cotton mills of Chemnitz, the machine shops of Zwickau, the type foundries of Leipzig, the mines of the Erzgebirge, would be impressive examples of socialized industry if they were worked successfully by the State. Probably the success of such an experiment would complete the triumph of the Social Democrats in the German Empire, and it would certainly give a powerful

impetus to their agitation throughout the world. On the other hand, its failure would, of course, have a dampening effect on the movement everywhere. But the Socialists must believe that their theories would work well or they would not hold them. They have been talking for a good many years with great effect. Now is their opportunity to act."—*Literary Review.*

DR. RUSSELL H. CONWEL SAYS CHURCH IS DYING SLOWLY, BUT SURELY

"In an address which was the feature of the fourth annual meeting of the Baptist Social Union of New York, Rev. Russell Conwel, D. D., pastor of the Baptist Temple of Philadelphia, has declared that modern churches are dying slowly but surely, because of indifference of pastors and congregations.

" 'The modern Christian Church,' he said, 'is becoming submerged because of laxity. Pastors are growing indifferent, and congregations are all the time becoming smaller. There are too many movements, too many office holders and differing phases of creed. The result is that the parent church is dying. The only reason that a young man goes to church nowadays is because he knows that his best girl is there.

" 'The Y. M. C. A. is more prosperous than the church because it is made attractive by its books and gymnasiums, with a true Christian spirit. With hospitals and colleges the sectarian spirit is waning. Men who make large endowments, as a rule, stipulate that the institutions they help shall be nonsectarian. If the church is to live we must get back to the first teachings of Christ.' "—*Exchange.*

THE TRIAL OF FAITH

"The Edomite saint must have looked into birds' nests when he used the comparison, 'I said, I shall die in my nest.' That is what a good many people say. They build each a nest for himself, and not for a summer, but for a life. They say that they shall die in it after many years of enjoyment of it. But they need the treatment the mother bird gives her young. Her first step is to make the nest uncomfortable. 'As an eagle stirreth up her nest,' she mixes the thorny outside with the downy inside. So God, by his testing providences makes the place of rest one of unrest to us, and thus lures us out to trust ourselves to his care and guidance over untried ways. And so he brings us to a stronger, maturer, more useful life. The wind roots the tree deeper in the soil. The stormy waves cause the anchor to take a stronger grip. There are advantages in disadvantages. Disappointments have proven God's best appointments. Financial ruin has proved a man's salvation. Sickness has brought many highest health."—*Dr. G. Hallock.*

THE MEMORIAL WIDELY CELEBRATED

Reports of the observance of our Lord's Memorial Supper on March 29th, its anniversary, have come in quite promptly this year—much to our pleasement. We rejoice to be able to announce that the interest and the numbers reported show quite an increase over those of last year and previously. In a sense the present is the opening of the year to us, as it was to typical Israel. Our remembrance of the Master's sufferings—"the just for the unjust"—and of our debt to him, and of our consecration to die with him in the battle of righteousness against sin, all press home on our hearts and serve to reinvigorate us for a fresh start in the service we love to render, even at the cost of afflictions and self-denials which, with the Apostle, we count but "light afflictions working out for us a far more exceeding and eternal weight of glory."

The letters received from every direction breathe the same spirit of love and devotion, with resolves for the future year, and prayers for the prosperity of the work centered here at Allegheny. We also remembered you all and continually do so in our daily worship. Brethren, continue to pray for us. As the work widens and deepens we need more of heavenly wisdom in connection with its general direction.

Of those already reported the following are those showing the largest attendances: Allegheny, Pa., 366; Altoona, Pa., 36; Boston, Mass., 197; Cleveland, O., 68; Dayton, O., 39; Los Angeles, Cal., 112; Lynn, Mass., 34; New York City, 62; Philadelphia, Pa., 170; Toronto, Ont., 68; St. Louis, Mo., 69; Washington, D. C., 67.

The church at Allegheny had a most enjoyable season of fellowship with the Lord and fellow-members on the 29th ult. The attendance, 366, was the largest we have ever had—overcrowding our conveniences—and so far as we can judge all but fifteen partook of the Memorial emblems. The spirit of the Lord was richly with us at the afternoon session, also, when a baptism service was held. Owing to the fact that at Allegheny we have given opportunities for symbolic baptism on the first Sunday of each month there were fewer baptisms on the 29th than some above reported. That day there were thirteen.

"PRAY WITHOUT CEASING"

LUKE 11:1-13.—MAY 1.

GOLDEN TEXT:—"*Ask, and it shall be given you; seek, and ye shall find.*"

We are not to suppose that the disciples had never prayed up to the time mentioned in this lesson, when they asked the Lord to instruct them in the matter. On the contrary, we are to suppose that they had, in common with the Jews in general, and in harmony with our Lord's example, been accustomed to go to God in prayer. They seem to have realized that, as our Lord's teachings were considerably different from those of the Scribes and Pharisees on various points, so also his conception of prayer was probably different, and they desired to have instruction on this subject along the lines of his advanced teaching. Several instances are recorded in which our Lord Jesus prayed in the presence and in the hearing of his disciples—a sufficient number to preserve us from the error of some who claim that public prayer is improper. Nevertheless, apparently our Lord's usual method was to go to the Father privately, after the manner he described to his disciples when he said, "Enter into thy closet; and when thou hast shut thy door, pray to thy Father in secret."

The spirit of this injunction was carried out by our Lord when he withdrew from his disciples into a mountain alone for prayer, and we have several records of his spending a considerable portion of the night thus in communion with the heavenly Father. One lesson to us from our Lord's example would be that if he in his perfection needed to have spiritual fellowship and communion with the Father in order to carry on the assigned work, we, his disciples, imperfect according to the flesh, and every way lacking the wisdom, etc., which he possessed, have much more need to look continually to the Lord for the guidance and comfort, the sustenance needed in all the trials and difficulties of life in the narrow way. It is in accord with this that the Apostle exhorts, "Pray without ceasing—in everything giving thanks."

THE SECRET OF A HAPPY DAY

We do not understand the Apostle to mean that the Lord's people are to be continually upon their knees, but rather that their hearts are to be constantly in an attitude of prayer, mentally, spiritually, looking to the Lord for guidance in all the affairs of life, and to see that their conduct has the divine approval. This thought of perpetual communion with the Lord, continually looking to him for his smile, continually watching that no earth-born cloud arise and hide from us the Father's face and blessing, is the attitude of the advanced Christian. To such an one every day and every hour is a time of fellowship with the Lord. Whenever business cares, household worries, etc., interfere with such communion it is an evidence that we are being overcharged with the cares of this life, and the difficulty should be corrected: either we should rectify matters by diminishing our business responsibilities, etc., or, if this be impossible, we should counterbalance the cares of life with the more earnest and more repeated turning of our hearts to the Lord for guidance in even the trivial affairs of life, much more in the great ones.

It was probably on our Lord's return to his disciples from such a season of private fellowship with God that they asked him respecting prayer, as recorded in our lesson. Had he been much in the habit of praying with them audibly we may presume that they would have known to take his style of praying as proper copy for their own.

The account of this prayer, as given by Luke, differs considerably from the account given by Matthew, the latter, apparently, being much the more complete statement. (Matt. 6:9) We are not to understand that our Lord meant, 'Say ye,' but rather, as it is elsewhere given, 'After this manner pray ye.' In other words, our Lord gave, not the words for our prayers, but a general sample of style. We incline to think that our Lord's followers have, to a considerable degree, neglected the style, and, instead of the brief, orderly petition, all seem inclined to adopt more or less of the mannerism which our Lord ascribed to the improper prayer; namely vain repetitions, as though it were expected that the prayer would be

accepted only if it were of certain length. We are not to suppose that our Lord spent hours in prayer, and yet used so brief a form as the one here given to the Apostles, but we may reasonably expect that the order which he here set forth would be the one which he observed, namely—(1) The address,

"OUR FATHER WHICH ART IN HEAVEN"

The term, Our Father, would necessarily be a new one to the Jews, for they were a house of servants. By this the apostles were to understand that, having become identified with the Lord Jesus, they were now privileged to consider themselves sons of God, and he their Father. Perhaps that was one of the particular points on which they desired instruction. They may have heard the Lord Jesus addressing God as his father, and may have wondered whether or not they would be so privileged to address him. This prayer would assure them that God recognized them, not as servants merely, but as sons. This is in accord with the statement made by the Apostle John (John 1:12), "To so many as received him, to them gave he the privilege to become sons of God." The term is one of special endearment.

The affection of a true father for his child, being one of the most precious in the world, is used to illustrate the relationship of the Lord's consecrated members to the Creator. It is necessary to be some time in the school of Christ as disciples, learners, before we are able properly to appreciate the meaning of this word Father as applied to God, but the more we come to know of the love of God, which passes all understanding, and the more we are enabled to draw near to him through faith and obedience, the more precious will this term Father become.

(2) "HALLOWED BE THY NAME"

This expresses adoration, appreciation of divine goodness and greatness, and a corresponding reverence. In addressing our petition to the Lord our first thought is to be, not a selfish one respecting ourselves, nor a thought respecting the interests of others precious to us, but God is to be first in all of our thoughts and aims and calculations. We are to pray for nothing that would not be in accord with the honor of our heavenly Father's name; we are to wish for nothing for ourselves, or for our dear ones, that he would not fully approve and commission us to pray for. Perhaps no quality of heart is in greater danger of being blotted out amongst professing Christians today than this thought of reverence for God. However much we have grown in knowledge, and however much we have gotten free from superstitions and errors, and however advanced in some respects is the Christian's position of today over that of a century ago, we fear that reverence has been losing ground, not only in the nominal church, but with many of the members of the one "church of the living God, whose names are written in heaven." Every loss of reverence is a distinct disadvantage, both to the church and to the world, paving the way to various evils, and ultimately to anarchy.

The difficulty is that ignorance and superstition were the foundation for much of the reverence of the past, and, as the light of truth dispels the error, only the few receive the precious truth instead of the error, and real reverence of love instead of reverence of superstition and fear—and even with these the transition sometimes involves loss of considerable reverence. The Lord's people will do well to cultivate this quality, and they will be helped so to do by following the order of prayer which our Lord has here laid down—considering first the will and honor of God as superior to their own and every other interest.

(3) "THY KINGDOM COME"

As God and his glory and honor are to be first in the minds of his children, so their next thought should be for the glorious kingdom, which he has promised shall bless the world. However much our own personal interests and affairs may be pressing upon us, and however much we may desire to have the Lord's blessing and guidance in them, they are not to outrank our appreciation of his beneficent arrangements which he has so clearly promised in his Word. We are to remember that the kingdom, when it shall come, will be a panacea for every ill and every trouble, not only for us, but for the whole world of mankind. We are not, therefore, to permit our own personal needs to be too prominent, but are to remember that the whole creation is groaning and travailing in pain together, waiting for this glorious kingdom and the blessing upon all the families of the earth, which our heavenly Father has promised shall yet come through the seed of Abraham.

This thought respecting the kingdom, its necessity, and the blessings that it will bring will keep prominently before our minds our own high calling to joint-heirship with our Lord in this kingdom. And in proportion as that hope is clearly before our minds it will be, as the Apostle explains, as "an anchor to our souls, sure and steadfast, entering into that which is within the vail." This anchorage of hope in the future, in the kingdom, will enable us to pass safely, and with comparative quiet, through the trials and storms and difficulties of this present evil world. More than this, our thoughts respecting the kingdom will remind us that if we are to be heirs of the kingdom it will be necessary that we have the appropriate discipline and training. And so, while praying, "Thy kingdom come," our hearts will naturally think next of the fact that our hopes are that when the kingdom comes we shall be participators, with our dear Redeemer, in its glory, and in its great work of blessing the world. And in proper order then will come the thought that we must now have the necessary trials, difficulties and disciplines to properly fit and prepare us for the duties of the kingdom. This thought in turn will make all the afflictions and trials of this present time seem to us light afflictions, knowing that they are working out for us a far more exceeding and eternal weight of glory. Thus the very offering of this prayer in its proper order will bring us a measure of relief from our perplexities, trials and disappointments before, in their proper order, we reach these to mention them at the throne of grace.

(4) "THY WILL BE DONE ON EARTH, AS IT IS DONE IN HEAVEN"

This petition offered from the heart implies that the one offering it has made a full consecration of his will, his heart, to the Lord, and that as he hopes for the kingdom by and by to come and subdue all unrighteousness and to establish the divine will from sea to sea, and from pole to pole, so now, the petitioner being thus in accord with the Lord's will, and thus wishing that it might be universally in control, will see to it that this will is ruling in his own heart—that in his own affairs God's will is done to the best of his ability in his earthly condition, even as he hopes to have it perfected in the kingdom. No one can intelligently and honestly offer this petition and not desire and endeavor to have the Lord's will done in himself while on earth. Thus a blessing comes to the one who offers this petition before he has asked any special blessing upon himself or others. The mere thought of the divine arrangement brings a blessing, a peace, a rest, a sanctification of heart.

(5) "GIVE US DAY BY DAY OUR DAILY BREAD"

Matthew's statement is, we think, preferable on this point also: "Give us this day our daily bread." The thought seems to be that of continual dependence upon the Lord, day by day, for the things needed—accepting for each day the Lord's providential care and direction of our affairs. Daily bread should here be understood in the broad sense of food and raiment—things necessary. The Lord's people, who recognize him as their Father, must trust him as children, while seeking to use the various instrumentalities and opportunities within their reach. They are to provide the things necessary for themselves, yet to recognize the divine provision and care which has pre-arranged matters so as to make their present conditions and blessings attainable. Agnosticism and higher criticism in general may deny, if they please, divine providence in connection with the grains and other supplies for man's necessities; but the eye of faith sees behind these supplies the love of God, and the wisdom of God, and the power of God, making ready for man's necessities, and giving the things necessary in such a manner as will be for the advantage of mankind—through sweat of face, etc.

The petition does not warrant us in asking for particular kinds of food and delicacies. Whether our energies and carefulness in respect to life's affairs shall result in temporal prosperity, accompanied with the comforts and some of the luxuries of life, or whether we shall barely have sufficient, and that with unceasing toil, we are to leave to the Lord's providence to direct. The Scriptures admonish us that we are not to be avaricious, but while "not slothful in business, fervent in spirit, serving the Lord," we are to "be content with such things" as divine providence may grant us.

The child of God on common fare and in common clothing may really be much happier than are some much more prospered in temporal matters. His contentment with inferior conditions arises, not from a less ambitious mind, but rather from his faith and hope and love, which, under the guidance of the Lord's Word, discern that the present life is merely a vestibule to eternity, and in realizing that the Lord is supervising the affairs of his people. So the trials, persecutions, discouragements and disadvantages in the present time will work in them and work out for them preparation of heart, development of character, which will make them meet for the inheritance of the saints in light.

(6) "FORGIVE US OUR SINS"

Those who come to God in prayer acceptably must approach him with a realization of their own insufficiency and unworthi-

ness: they must realize that they are by nature sinners, and that their flesh is both fallen and weak ("so that they cannot do the things which they would"). Not the Adamic sin, but personal transgressions are here referred to, for Adamic sin, unrepented of and unforgiven, would stand as a barrier so that the supplicant would have no right to go to God in prayer at all until he had thus repented and been forgiven through the merit of the *Mediator. He would have no right whatever to call God his Father, but would still be one of the Adamic race —unregenerated. Our coming to God in prayer and calling him Father imply that we have accepted the mediation of the great Redeemer, through the merit of his sacrifice—imply that our sins have been forgiven, that we have been covered with the robe of Christ's righteousness, and that the Lord is no longer dealing with us as sinners. [See Z '16, 220]

What sins, then, have we to confess? We reply that all should recognize that their very best efforts in the flesh necessarily come short of perfection—short of the glory of God. Although the forgiveness of sins is not here mentioned as being through the merit of our Lord Jesus Christ, yet other Scriptures clearly show us that this is the only ground of our fellowship with God,—that there is no other name given under heaven or amongst men whereby we must be saved from our sins.

To petition the Lord for forgiveness of sins implies that we are at heart opposed to the sins, and that any sins committed have not been wilful ones; and the Lord, according to his covenant of grace with us, agrees to accept the intention of our hearts as instead of the actual, full, complete, perfect obedience to the divine requirement in thought and in word and in act. This petition, then, signifies that we recognize that the robe of Christ's righteousness granted to us has become spotted or sullied, and that we desire to be cleansed, so that we may again be without spot or wrinkle or any such thing. On the contrary, this cannot refer to wilful sins, because, as the Apostle explains, if we sin wilfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, and hence no more a basis for forgiveness; and the end of wilful sin is second death. It is, however, proper to remark that there are what might be termed mixed sins—sins in which a measure of wilfulness may have combined with a measure of ignorance or inherited weakness.

In the case of such sins the Lord expresses his willingness to cancel the wrong upon its being properly repented of, but he reserves to himself the giving of stripes, or chastisements appropriate and necessary to his child as an instruction in righteousness, and correction of weaknesses, etc. Happy are they who, with growth in grace and knowledge, find their hearts so fully in accord with the principles of the divine arrangement that they will never transgress with any measure of wilfulness; but blessed also are those who, finding some measure of wilfulness in their deflections from the divine rule, are pained thereby, and who, as the Apostle says, are led to discipline or correct themselves that they may the more quickly learn the lessons, and bring their bodies more completely into subjection to the new mind—"I keep under my body and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." "For if we would judge ourselves, we should not be judged."

(7) "FOR WE ALSO FORGIVE EVERYONE THAT IS INDEBTED TO US"

Again Matthew's rendering is better: "Those who trespass against us." As we are imperfect and cannot keep the divine law, so likewise others are imperfect. As the degrees of deflection from the divine law vary with the degrees of the fall, so also we must expect that the trespasses of ourselves and others, one against another, will vary, according to natural temperament, weakness, etc. As we realize that we have received, and will still need, divine compassion and mercy in respect to our shortcomings, so the Lord teaches us that we must exercise similar benevolence toward our fellow-creatures, both in the church and outside. Elsewhere he lays down this rule very stringently, that if we do not from our heart forgive those trespassing against us, neither will our heavenly Father forgive our trespasses. Thus the Lord would develop in his consecrated people the spirit of the Father, even as he instructed us, saying: "Be ye holy, even as your Father which is in heaven is holy."

That is to be the standard. However far short of it we may come, we can have no lower standard than that; and in proportion as we are striving for that standard and realize our own weaknesses and imperfections, we should have proportionate compassion upon fellow-creatures and their shortcomings toward us. This is love, sympathy, compassion; and whoever does not attain this degree of love which will have compassion upon others and their weaknesses, and which would be ready to forgive them and glad to forgive them; and whoever does not succeed in this matter to the extent of being able to love his enemies, so as to even pray for them, that person fails to reach the mark of character which the Lord demands, and he may be sure that his own deviations from perfect rectitude will not be overlooked, because he is lacking the one important quality of love, which covers a multitude of sins of every kind. None, surely, will gain a place in the kingdom class, in the bride class, except they have this forgiving quality of love.

(8) "BRING US NOT INTO TEMPTATION"

We are to remember the words of the Apostle (Jas. 1:13) to the effect that 'God tempteth no man,' and we are to apply this thought to the prayer. So doing our prayer will not signify that we fear God will tempt us, but that we entreat him that he may guide our steps, our cares in life, so that no temptation, no trial, shall come upon us that would be too severe for us; that he may bring us by a way in which we will not be tempted above that we are able, and provide a way of escape when we are sore distressed. The Apostle assures us that this is the divine will, and that such a prayer would be in accordance with it. He says that God will not suffer us to be tempted above that we are able, but will with every temptation provide also a way of escape. The temptations are of the adversary, and of our own fallen natures—through our own flesh, and through the weaknesses of others. God is not responsible for these, but he is able to so guide the way of his people that they shall not be overwhelmed in these natural difficulties, weaknesses, besetments, nor by the wiles of the adversary.

(9) "BUT DELIVER US FROM EVIL"

These words are not found in the original, but corresponding words are found in Matthew's record: "Deliver us from the evil one." There never was a time when there was greater need of this petition than at present. The evil one is specially seeking to trap and ensnare the Lord's people in the present time, and the Scriptures inform us that God is permitting this, and, in that sense of the word, that he is sending strong delusions—permitting the adversary to bring strong delusions upon the world and upon the nominal church. Our Father is permitting this because the time has come for a complete separation of the wheat from the tares. He has promised, however, that those who are truly of the wheat class—the sanctified in Christ Jesus, who are seeking to walk in his steps—shall not be stumbled, shall never fall, but shall have an abundant entrance ministered unto them into the everlasting kingdom. The question, then, is one of loyalty of heart to the Lord.

The trial of this day shall try the work of every man [in the church] of what sort it is. It will be so severe that if it were possible the very elect would be deceived; but this will not be possible, because the Lord will specially care for these. Nevertheless the Lord will be inquired of by his people in respect to these matters which he has already promised, and as they pray, "Deliver us from the evil one," they surely will labor in the same direction. It is our expectation that very shortly now the forces of evil will gain much greater strength than at present, with all deceivableness of unrighteousness; and meantime the Lord is staying the adverse forces that his true people may put on the armor of God and be able to stand when the evil day shall come.

FAITH AND HOPE DEVELOPED BY DELAY

In verses 5-8 our Lord gives us a parable, showing how importunity might bring an answer from an earthly friend who at first declined a request. Our Lord uses the illustration in respect to the heavenly Father, not by way of implying that God is averse to his people's requests and will only grant them when their comings become tedious to him, but by way of showing what patient persistency men will have in connection with some slight earthly favor desired, and as illustrating how the Lord's people need to be much more solicitous and earnest in respect to the heavenly blessings they desire. Our heavenly Father has good things; he has promised them to us; he takes delight in giving them to us, yet some of them are afar off. For instance, he has allowed his dear people to pray, "Thy kingdom come, thy will be done on earth as it is done in heaven," for nearly nineteen centuries. Why has he not answered the petition sooner? Why did he suggest that we should so pray, if the answer were to be so long delayed?

We reply that the Lord had a plan, including the time for the kingdom, already mapped out before he taught us to pray for it; and that the prayers of now nearly nineteen centuries, going up from the hearts of his people, have been blessings to their hearts, and have led them to appreciate and long for the kingdom far more than if they had not thus prayed. The longing for the kingdom has been a blessing of itself and has been an encouragement, and so we are praying today, more earnestly perhaps than ever before, Thy kingdom come, because we appreciate the need of God's kingdom more and more as we

* For later view see Z'16-p 220.

get down to the time when it will be ready to be given to us.

ASKING, SEEKING, KNOCKING

Our Lord's words in conclusion of the lesson are very soul-satisfying to those who have faith: "I say unto you, Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you." We have the Master's words for this, but we are to remember the order as already expressed to us in prayer; we are to ask nothing that will not be hallowing and honoring to our heavenly Father's name; we are to ask nothing that would be an interference in any measure or degree with the coming of his kingdom, or the doing of his will on earth as in heaven; we are to ask in harmony with the divine plan, and to be assured that that divine plan, revealed in the Word and prayed for by us, will ultimately be fully accomplished, and that it will be a most heart-satisfying portion when we do receive it.

The asking, seeking and knocking are to be done by us individually. We may ask the Lord for a share in the kingdom, and may labor for it, praying his blessing upon our labors; but we may not attempt to direct the divine arrangement and to ask the Lord to specially favor others in connection with the kingdom. Because some one is related to us and very dear according to the flesh, is no reason why we should conclude that the Lord would necessarily choose such an one for a member of his bride. On the contrary, we are to preach the Word to such an one, to tell him of God's goodness and grace, and of the kingdom, and of the blessing, and to encourage him to make a consecration of himself to the Lord; and, in connection with that consecration, we are to urge him to ask for himself, to seek for himself and to know for himself that he may receive and find and enter into the blessed favors of the Lord.

EVERY GOOD AND PERFECT GIFT COMETH FROM THE FATHER

Our Lord appeals to the fatherly spirit in man, reminding his hearers of how they would delight to give good gifts of food to their children, how they would not only not give them something poisonous or injurious when they asked for good blessings, but they would not even give them the injurious things when asked for. Much more is our heavenly Father good, kind, benevolent, and disposed to bless his children. Much more will he give to us the right things. We have thought of this frequently when hearing some of our dear friends praying that the Lord would baptize them with fire, as he promised in the Scriptures. We are rejoiced to think that God, in his goodness, would not answer that prayer, would not take advantage of the misunderstanding of the matter, and answer a prayer which would be so injurious to the petitioner. What they desired was a measure of divine blessing; what they were asking for was the curse, or trouble which came upon the chaff in the end of the Jewish age, and which is again to come upon the tares in the end of Gospel age.

We trust that the Lord's people will more and more cultivate a spirit of prayer, and that so doing they will more and more appreciate their relationship to God as children, and come to him as to a father, with simplicity, with sincerity. We are not at all advocating the thought that is today so prevalent, of the fatherhood of God and the brotherhood of man. That false doctrine finds no place in the Word of God. God does not stand sponsor for the depraved race as it now appears. He was the father of Adam in his perfection, but these imperfections, which have come to have so prominent a place in the children of Adam, the Lord declares to be of the adversary, and to some he said, of his day, Ye are of your father, the devil, and his works ye do. In order to get back again into the family of God, as Adam was, a son of God, before he sinned, it is necessary for us to go by the appointed way—through the merit of Jesus, the merit of his sacrifice for our sins. More than this, having been thus justified as sons on the human plane, we have been accepted in the beloved one to sonship, as new creatures in Christ. It is from this standpoint that we come to the Father, from this standpoint that we have our fellowship, and from this standpoint that we are hoping, trusting, believing that all things are working together for good to us, because we love God and have been called according to his purpose.

"LIKE UNTO MEN WHO WAIT FOR THEIR LORD"

LUKE 12:35-48.—MAY 8.

GOLDEN TEXT:—*"Blessed are those servants whom the Lord when he cometh, shall find watching."*

Following up his instruction respecting his approaching death and resurrection, and after the transfiguration vision which emphasized this lesson to the apostles, our Lord began to explain to them something respecting his second coming and what their attitude should be in the interval. The present lesson emphasizes this matter. During the Lord's absence his people were to be continually on the alert; their loins girded would represent that they were to be ready for service all the time—actively engaged in promoting the interests of the kingdom. According to the custom of that time, loose, flowing garments were used, and the girdle at the waist drew these into proper place so as to permit of the ordinary services of life. When rest was sought the girdle was loosed. Consequently the lesson of the figure is constant activity on the part of the Lord's people during his absence from us. We are not to become charged with the cares of this world and slumber and sleep, and thus refrain from attending to the duties properly devolving upon us.

Each one of the Lord's servants is represented as a light bearer, and instructed to let his light so shine before men that they, seeing his good works, may glorify the Father in heaven. The picture is that of general darkness, ignorance, superstition and sin in the world, while the Lord's disciples have been granted the light of divine revelation and wisdom and understanding, which not only transforms them and makes of them new creatures, but also shines through them unto all with whom they come in contact. "Ye are the light of the world." A suggestion is here in place; namely, that the great light, the glorious sunrise of the Millennial morning, has not yet taken place; the Lord's people are still in the world as little lights, shining in the midst of general darkness and watching and waiting for the morning. The Prophet's words were in line with this when he said, "Weeping may endure for a night, but joy cometh in the morning." This night time of darkness and ignorance and sin began with the curse of death, which came upon our race through father Adam's disobedience, and the whole creation is groaning and travailing together, waiting for the morning, waiting for the manifestation of the sons of God—Christ Jesus and his brethren, his joint-heirs in the kingdom.

Our Lord gave a parable to illustrate the alertness and attentiveness that should characterize his followers. Amongst the Jews there would be no occasion on which the servants of the household would be expected to be more alert or to manifest more interest in the welfare of the household than on the night or morning on which their master would come to his home bringing with him his bride. And so the Lord chooses this as an appropriate illustration of the alertness that should characterize his followers while waiting for his second coming. As a matter of fact, the servants in this parable are the bride of another parable, but represent the matter from another standpoint. The sole lesson here is that diligence in service, that watchfulness for the interests of the Master's cause, that faith in his promise to return and expectancy of the event, serve as an aid or stimulus to proper service. When the master of the house should arrive with his company it would be a reflection against the interest of his servants and their love and devotion for him if on such an occasion they were found asleep or otherwise than ready to open the door at the Master's intimation of his arrival.

IF THOU WILT NOT WATCH THOU SHALT NOT KNOW

The parable implies that at our Lord's second coming he will have arrived before any of his faithful servants will be aware of the fact. His presence will be made known by the knock, and the knock would correspond to an announcement, through some special servant or servants, either orally or by the printed page, setting forth the evidences of the Master's presence. For instance, the publishing of time prophecies showing that the time is fulfilled—that certain prophecies marking events belonging to the close of the Gospel dispensation and the opening of the Millennial dispensation are accomplished, and that certain signs mentioned in the Scriptures are fulfilled—such testimonies are in the nature of a knock, which would be heard by such of the servants of the Lord as would be awake at that time. It is not for the servants in general to do the knocking, but for the Master himself to set in operation the forces and agencies he may choose to use for producing this knock and the announcement.

A blessing is promised to those servants who at that time shall be on the alert and hear the knock and understand it, and welcome the Master. Verse 39 shows quite distinctly that none except the servants are to appreciate the knock—that the world in general will not know of the time of the Master's return, but only his servants. No particular time for the Master's coming is set, but the intimation is clearly given that it

is not for them to know the times and seasons, but for them to be on the alert continually, not only during the first watch, but during the second and during the third, that at whatever time the Master's knock may be heard they may respond promptly. It is not the thought, let it be noticed, that the servants are never to know when the Master will come: it is the thought that on his arrival he will cause such a knocking to be made as will be appreciated by all of his servants who are awake and waiting and watching. Wherein would be the use of the knock if the servants were not to know when they heard the knock? The knock is to be the evidence of the presence, and the servants are not to know in advance, but are to know at the time of the arrival and that without seeing.

THE MASTER WILL SERVE HIS SERVANTS

What will be the special reward of these servants? The parable states it: their Master will "gird himself [he will become their servant] and will make them to sit down to meat and will come forth and serve them." This implies that at our Lord's second coming he will be present before any of his servants know of his arrival. He will knock or cause announcement of his presence to be made. Those who will hear the knock will be such only as are awake and ready, expecting him and on the alert for the knock. These will receive a special spiritual feast. It will be special because it is on a special occasion and intended as a special reward for their manifestation of interest and devotion. It will be special also, because the Master of the household, turned to be its servant, would have all the keys to all the riches of grace and blessing, and, as elsewhere explained, will bring forth from his treasuries—his pantries—things new and old, substantials and delicacies. The faithful ones will surely have a royal feast, such as never before was granted them.

These things, we hold, have already been fulfilled. The knock, or proclamation of the Lord's presence, as indicated by the Old Testament prophecies, has been given since 1875 and is still being given. The knock of the parable might appropriately be but for a few seconds, but the fulfilment would properly cover a period of years. The servants of the household are taking notice, and each one as he opens his heart and mind to the fact of the Lord's presence receives a fulfillment of the blessing promised—receives a feast of fat things, spiritual—an understanding and appreciation of the divine plan and a soul nourishment and strengthening such as was never his before. That this serving of the servants by the Master should be understood to be an individual work and not merely a collective service and feast, is evidenced by the Lord's statement in Revelation 3:20. Here the Lord represents the same event in connection with his message to the last phase of his Church nominal, the Laodicean phase. He says, "Behold, I stand at the door and knock: if any man [individual] hear my voice [knock] and open the door, I will come in to him and sup with him, and he with me."

"A THOUSAND YEARS . . . . ARE AS A WATCH IN THE NIGHT"

According to the ancient Jewish method of reckoning the night time, the second watch would be from ten to two o'clock and the third from two to six o'clock. The parable does not state in which watch the Master may be expected. That question was left open; the faithfulness of the servants would be tested in proportion to his delay. Many would find it easy to keep awake and alert during the first watch, not so many during the second watch and still fewer during the third. It is in accord with this implication of the parable that we find today general lethargy prevailing amongst Christian people respecting the return of the Bridegroom and the glorious things of the kingdom then to be brought unto his faithful household. Many are asleep in Zion, many are overcharged with the cares of this world and the deceitfulness of riches. Not only have worldly people made a god of business, money and pleasure, but many who are at heart lovers of righteousness and who desire to be considered servants of the Lord, are seriously overcharged—absorbed in worldly things. Their hearts are so filled with these and their minds so occupied with dreams of Churchianity and pleasure and personal interest that they cannot hear the knock. They know not of the Master's presence; they open not their hearts to this wonderful announcement, for which the Lord's people have waited so long and prayed so earnestly, "Thy kingdom come." They are missing as a consequence, a great blessing implied in our Lord's parable, and definitely stated in Daniel's prophecy—"Oh, the blessedness of him that waiteth and cometh to the thousand three hundred and five and thirty days!"—Dan. 12:12.

HIS PRESENCE UNKNOWN TO THE WORLD

"But know this, that if the master of the house had known in what hour the thief would come, he would have watched, and not have suffered his house to be broken through."

The reference here is to a thief-like coming, and the Greek word translated broken through would mean literally "dug into." Many of the houses of olden time were not built of stone or bricks but of dried mud, somewhat like what are known as adobe houses in some parts of the West and Mexico. Entry into such houses could be gained more quickly by digging through the wall than by forcing the door. The goodman of the house or its master does not refer to the Lord, for the house referred to is the "present evil world"—the social structure as at present organized. It is not necessary to conclude that Satan is meant, although he is in a general way the master of present institutions, "the god of this world," the "prince of this world." We may properly enough understand the good man of the house to here signify earthly governments, the powers that be, the representatives of the ten toes of Daniel's image and of his fourth beast.

This matter of the second coming of the Lord and the knock which will be heard by those of his servants who are awake, but not heard by his servants who are asleep and overcharged, will be totally unknown to the world. To them his presence will not be that of a master longed for and served, but that of an opponent whose house they have in his absence taken possession of and used contrary to his interests. These, if they knew the time of his coming, would have fortified themselves in some manner and have sought to defend present institutions and to perpetuate them.

The coming as a thief upon the world signifies a quiet coming, unostentatious, unknown, without heralds or any commotion likely to disturb. The breaking up of the strong man's house—the breaking up of present institutions, civil, religious, political, financial—is already under way, just as the knocking for his servants is in process. The entire social structure is under control of the new Prince. He is marshaling his forces, and will cause even the wrath of man to praise him and to work out his purposes in the overthrow of every known institution bulit upon selfishness. Great will be the fall thereof—"a time of trouble such as was not since there was a nation"; but upon the ruins the King of kings and Lord of lords will rear the grand kingdom of the Lord, for which all who are his already pray, "Thy kingdom come," and which, when it shall come to be instituted by the Lord, will be indeed the "desire of all nations."—Haggai 2:7.

"IN SUCH AN HOUR AS YE THINK NOT"

The essence of this lesson is summed up in the 40th verse, "Be ye also ready; for in an hour ye think not the Son of man cometh." No one will be aware of the hour of the Son of man's coming; it is not a matter that is left in such a form as to be speculated upon in advance. His knock will be the first intimation of his presence. And so it has been fulfilled: none of us knew in advance when the Lord's coming would take place; it was after it had occurred that we heard the knock—his voice through the prophets of the Old Testament, declaring to us that we are already in the harvest time and in the days of the presence of the Son of man. Here we have fulfilled the words of the Lord in Matthew 24:37, "As the days of Noah were, so shall also the *parousia* [presence] of the Son of man be." The text shows that the thought is that as the world was ignorant of coming events in Noah's days, and, being ignorant, was eating and drinking and planting and building, so it will be in the days of the presence of the Son of man: the world will be ignorant of the fact of his presence, and the ordinary affairs of life will be progressing as usual. Only "ye brethren" who hear the knock will discern the presence and get the blessing.

Peter inquired whether or not this parable was applicable only to the twelve apostles, or to all those who were disciples in a general sense. Our Lord measurably ignored the question in his reply, "Who then is the faithful and wise steward whom his lord shall set over his household, to give them their portion of food in due season?" The implication seems to be that when the right time should come for understanding the parable, it would be clearly set forth: that at the time of the parable's fulfillment the Lord would appoint a servant in the household to bring these matters to the attention of all the servants, and that certain responsibilities would rest upon such a one respecting the dispatch of his duties. If faithfully performed a great blessing would be his reward, and if unfaithful to his charge severe penalties would be inflicted. The implication would be also that if faithful the servant would be continued in his service, and if unfaithful he would be dismissed and another take the position and its responsibilities.

"THE FAITHFUL AND THE WISE STEWARD"

We would naturally enough endeavor to interpret our Lord's words as signifying a composite steward—that is that a certain number or class of brethren together would constitute the steward of this parable. In endeavoring to make such

an interpretation we are met with several difficulties, however.

(1) To suppose such a class in the church would be to recognize what is elsewhere denied—to recognize a clerical or authoritative class as distinct and separate from the remainder of the church, because this steward is to dispense the meat in due season to the household, to the fellow-servants. The church of Christ, we hold, is not composed of clergy and laity; but " ye are all one in Christ Jesus," and "one is your Master, even Christ." There would be no violation of principle, however, in supposing that the Lord at the time indicated would specially use one member of his church as the channel or instrument through which he would send the appropriate messages, spiritual nourishment appropriate at that time; because at various times in the past the Lord has used individuals in such a manner. For instance, Peter used the "keys" of the kingdom of heaven at Pentecost, and again at the home of Cornelius, and in both places he was used as a special servant in connection with the dispensing of special truths. This did not constitute Peter a lord over the other apostles or over the church, but merely a servant.

(2) However much we might endeavor to apply this figure to the Lord's people collectively, the fact would still remain that the various items stated would not fit to a company of individuals. For insance, in the 42nd verse, in the common version it is rendered, *that* faithful steward; the revised version, *the* faithful steward; as though a particular one were meant and the term not used indefinitely for a number. Turning to the Greek text we find that the emphasis is there also and in double form—the faithful, the wise steward. If it were a case in which we could apply this text to Christ, there would be no difficulty, or if it were a case in which it could be applied to the whole body of Christ, there could be no difficulty, in harmonizing the one with the many members of the one body of Christ; but since the servant mentioned is to dispense food to the other members of the body, his fellow-servants, the term seems to be limited to some particular individual. However, just as we said of Peter, that he was not by reason of special use made a lord over the brethren, so we say of whoever is meant in this passage, that in no sense of the word would this constitute him a lord, or dictator or master, or imply his inspiration. All that we could say would be that it would be one who would be privileged to be a servant, and not many seem anxious to fill such a position in the true sense of the word. This servant, if found faithful, would be intrusted more and more with the distribution of every feature of present truth as represented in the parable, by his being given the dispensing of the food in due season to the household. Unfaithfulness on the part of this appointed one would mean his degradation from this service, and presumably the service would go on at the hands of another, his successor.

The expression, "Verily I say unto you, He shall make him ruler over all his goods." should not be understood to apply to future glories and honors, but merely to a more general charge or stewardship as respects the dispensing of the Lord's "goods" or truths due to be protected or disbursed during the remainder of this "harvest" time. In other words, the steward through whom the Lord will dispense present truth in this "harvest," will, if found vigilant, humble, faithful, be continued in the stewardship and be used of the Lord more and more in the service of the household—down to the close of the "harvest."

"NOT AS LORDS OVER GOD'S HERITAGE"

That this servant must not act or be regarded as a lord is clearly indicated in the 45th verse, which shows that such a misuse of his appointment would work his downfall. At no time has the church ever had need to be on guard against its servants who really endeavored to serve it and to hand forth from the Lord's treasure house the meat in due season. The church's dangers have always arisen from those who sought to lord it over God's heritage, and to dispense their own wisdom or the wisdom of other men instead of the Word of the Lord.

Verses 47, 48, seem to imply that the servant's responsibility to the Lord will be in proportion to his knowledge of the Lord's will; and that the Lord will deal with him on the principle that having had much knowledge and opportunity, the requirements at his hands will be proportionately large.

While this exhortation in general seems to apply to one particular servant through whom the other servants are to be supplied (see Matt. 24:45-51), we can see that the same principles in a general sense would apply to each servant in turn, as he would receive either food or stewardship. His responsibility would be in proportion to what he received or had opportunity to receive, and to the manner in which he used the blessing. We of today, living under such great favor from the Lord, enjoying the light of present truth as we do, have every reason to give thanks and more and more to appreciate the things new and old from the Master's storehouse of truth that he is now dispensing to us, and which each in turn is privileged to dispense to others and has responsibility for in proportion to his knowledge. The Lord help us each to be faithful, and to remember that our Lord was a servant as well as a Son, and that our highest privilege as sons is to be faithful servants, stewards of the manifold grace of God.

INTERESTING QUESTIONS ANSWERED

CONCERNING BAPTISM OF JEWS

Question.—Would a Jew coming into Christ today symbolize consecration just as do Gentiles, or would his baptism signify repentance for remission of sins, as per Acts 2:38?

Answer—The special favor of God toward natural Israel as a nation ended at the time of Christ's rejection when their house was "left desolate." A *personal* favor continued with the true Israelites for a further 3½ years to the end of their covenanted 70 weeks of years. It is possible that some sort of special favor continued with this class until the full end of the Jewish "harvest," A. D. 69, but certainly no longer.

The Apostle Paul refers to this change, saying that "the middle wall of partition" between Jew and Gentile had been broken down. It follows, therefore, that Jews could not now come into relationship with Christ on any other terms than could Gentiles. As natural branches they are "broken off," and would require re-engrafting just the same as would the wild-olive branches.—Rom. 11:19-24.

Question.—Was there any difference between the immersion of John and that mentioned by Peter (Acts 2:38)?

Answer.—Yes; John's preaching of repentance was merely an exhortation to renounce sin and prepare for a coming Messiah. The exhortation of Peter was to repent of sin, because the Messiah had come, and the sin to be repented of included the national sin of rejecting Messiah and crucifying him; hence, of the latter it is said that it is a baptism in the name of Jesus.

Question.—In Eph. 4:5 we read that there is "one Lord, one faith, one baptism." How does this agree with the thought that the Jews were immersed for the remission of sins, whereas the Gentiles were immersed into Christ?

Answer.—The one baptism is not the symbolic one, but the actual one, viz., the burial into Christ. This, in the case of those who are Gentiles, signifies a full consecration and full burial into the will of Christ; but this same baptism to the Jew would mean a transfer from Moses to Christ, from being dead in Moses to being dead in Christ. The sin of violation of the Jewish Law Covenant being repented of and forgiven, the Jew who was under that covenant is thenceforth counted as being under the *New Covenant, and to him the outward form or symbol of baptism would mean a repentance from the works of the Law and his failure under the Law Covenant, and his acceptance in Christ, the new Mediator of the New Covenant. To us who are by nature Gentiles there can be no such repentance from the dead works of the Law, for we were never under that Law, and there can be no such transfer from Moses to Christ, because we never were in Moses.

Question.—Does Rom. 10:12 have any bearing on this question? "There is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him."

Answer.—It has a bearing, but not as contradicting the foregoing. There is no difference between the Jew and the Greek when both have come into Christ—thenceforth they are on the same plane, on the same footing; but there was a difference in the way the Jew and the Greek properly attested their coming to Christ at the opening of this Gospel age.

Question.—Was the re-immersion mentioned in Acts 19:3-5 made necessary because the persons were Gentiles, and had symbolized their baptism in a manner appropriate only to the Jews?

Answer.—We think it was, for the latter reason.

HOW DOES THE ANTITYPICAL SCAPEGOAT CLASS BEAR THE SINS OF THE PEOPLE?

Question.—What is represented in the typical confession of sin by the high priest over the "scapegoat" in the Tabernacle sacrifices, as recorded in Lev. 16:20-22?

Answer.—We understand that this goat represents a consecrated class which fails to perform sacrifice; and that its being sent into the wilderness at the hand of the "fit" man represents that all the consecrated who have not sacrificed

* See June 15, 1919, issue, for critical examination of Covenants.

their lives according to covenant, but who have, nevertheless, not repudiated the Lord, will be brought, in the time of trouble approaching, into such straits that they will be forced either to deny the Lord or to lay down their lives for the truth. But since this laying down of life will be in a sense compulsory, it is not reckoned as being a "sacrifice" but a "destruction of the flesh." Here your inquiry comes in, Why does the high priest confess over this class certain sins which have already been atoned for by the blood of the bullock and the blood of the goat? We reply that sin may be considered from two standpoints: First, as the divine condemnation, which cannot be liquidated by the sufferings of the transgressor, but which must be met by the atonement sacrifice of the great High Priest, head and body. Second, there is a retributive operation of divine law amongst men which brings upon the sinner a measure of suffering for sins. This latter, we belive, is represented in the sufferings of the scapegoat in the wilderness. As the Lord charged up against the living generation of Jews at the first advent, who had the light and knowledge peculiar to their own day, and who sinned against this light and knowledge, and required at the hands of that generation all the blood shed from Abel down, so we understand that, similarly, there is a great responsibility in God's sight resting upon those who today consitute nominal Christendom, who are nominally children of the Lord and tethered at the door of the tabernacle. At the hands of nominal Christianity today will be required much, for if nominal Christendom entire were consecrated to the Lord there would be no necessity for the time of trouble to come at all, but the Lord might come and set up his kingdom amongst a willing people without the necessity of overturning present institutions in a day of wrath. Consequently, when the day of wrath comes, it will be but the just recompense, and the divine wrath should be fully manifested upon and toward this nominal class.

RESPECTING DEUTERONOMY 29:29

Question.—Please make some comment on Deut. 29:29.

Answer.—We understand this to mean that the Lord's people are to be careful to study and obey all that the Lord our God has commanded, searching diligently to appreciate it as it may become due to be understood. There are questions, nevertheless, respecting which the Lord has made no particular revelation, and we are to avoid the waste of time in considering those things, and to realize that had they been important for us to know the Lord would have revealed them in his Word. This is in harmony with the Apostle's statement, "All Scripture that is given by inspiration of God is profitable for doctrine, for reproof, for correction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work." These assurances of sufficiency of the meat in due season to the household of faith should not only relieve us from anxious thought on outside lines, but should make us suspicious of anything and everything that is being taught that is additional to the Scriptures, as well as contrary to them.

"TO OBEY IS BETTER THAN SACRIFICE"

Obedience to the Lord our God
Is what he doth require;
He looketh not for sacrifice
Without his Spirit's power.

The light of truth that shines from God
And shows to us his way,
Reveals the path wherein to walk
While in this house of clay.

If God's great plan in vision speaks,
As prophets said it would,
Oh, may we heed its welcome voice
And be among "the good."

Pray, do not compromise the truth;
Oh, sell it not, my friend:
Obedience doth our God require
Until our course shall end.

If faithful to our trust on earth
And hold "the faith" once given,
Then will our Master say, "Well done!
Come thou, and enter heaven."

—*James Hay.*

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VIEWS FROM THE WATCH TOWER

COLLEGE EDUCATION IS ANTI-CHRISTIAN

What we have already pointed out,—that the whole trend of college training is along the lines of skepticism as respects the revealed religion of Bible, along the lines of "higher criticism"—is well sustained by the following statement of the matter by Doctor J. A. Leavitt, President of Ewing College, Ill. Among other things he says in the March *Homiletic Review*:—

"Every observant person has known of numerous instances of believers who have had their faith unsettled by their scientific studies. . . . Can studies so pursued as to atrophy one's spiritual nature be said to tend toward Christ? Can an education be truly Christian that does not increase one's powers to apprehend God and to make him known?

"It will hardly be supposed by any one that the study of the ancient classics tends toward Christ. Few thoughtful parents will entertain for a moment the idea of having their children study for years modern authors, however beautifully written, which are based upon the amours of characters like Paris and Helen, and such corrupt beings as pagan gods and goddesses. It is known that the rites and practices in the worship of some of them were prohibited by the heathen themselves. White, in his 'Mythology,' says: 'There can be no doubt that the stories concerning them had an unfavorable influence on the pagan world, and they contributed to weaken whatever respect remained for public or private virtue.' Is it reasonable to suppose that the imagination of our youth can dwell for years upon the vices of the pagans and their gods and remain untainted?

"Students should be grounded in the fundamentals of morals. Christian evidences should have a larger place. Psychology should be Biblical and emphasized on the spiritual side. . . .

"The ancient classics should be greatly curtailed. In its place we should have much of the oldest and purest history, the most exalted poetry, and the profoundest thought found in the Bible; the most productive of originality, the most fertile in ideas, the most disciplinary of any work given to man. It is a misnomer to call any college Christian which studies pagan authors six or eight years and gives the Bible only a nominal recognition. . . .

"The sciences should have a large place. God has given us three books, each one revealing himself. The first is external nature, the second is the nature of man, and the third is the Word of God. It is absurd to suppose that these three works by the same omniscient Author are not in perfect accord Wherever a lack of harmony appears, there is a lack of the truly scientific. . . . Our education should be Christocentric, In so far as any education is not Christocentric, it is partial, inadequate and unscientific."

THE SEARCH FOR GOD

We extract the following from the public press. The more we perceive the blind, unsuccessful groping of the worldly-wise after truth, the more do we value it; and the more do we appreciate the Scriptural declaration that "the secret of the Lord is with them that fear him"—the humble.

"The era in which we live has often been called an age of religious doubt. Perhaps it could more correctly be described as one of religious hesitation and helplessness. The bewildering changes of recent years have created for us a new world, but we have not discovered a heaven to match it. The old conception of God has become impossible, and we have not found another to take its place. So has come about what a recent writer regards as "one of the most wonderful phenomena in the history of religion,"—the withdrawal of multitudes of good men from affiliation with the church. They have turned their backs upon Christianity, not at all because they are out of sympathy with the religious impulse, but because they are intellectually unconvinced. They have lost faith in God.

"Such is the train of thought suggested by a perusal of the Rev. S. D. McConnell's new book, entitled 'Christ'; and the

significance of the 'phenomenon' disclosed is best indicated in his own words:

"'This is the situation of modern men by the thousands. "Where is now my God?" they ask in every mood, from flippant contempt to moral despair. Nothing less than the rediscovery of God will serve the occasion. Most of the medicaments offered to the spiritual malady of the times must avail little or nothing because the diagnosis has not been sufficiently searching. It is no mere phase of superficial skepticism through which we are passing. Half the men we meet are "agnostics," and this whether they call themselves that or call themselves Christians. As Professor Flint truly says: 'As regards knowledge of God, religious and irreligious men take up the same attitude. Both endeavor to persuade men that there is and can be no such knowledge, that the best attainable is to be content with unreasoned and unenlightened belief.'

"'But that sort of belief is becoming more unsatisfying every day. Belief in a God about whom the believer avowedly knows not anything may be sustained for a time as a sort of religious obligation, or as a surviving habit, but sooner or later must be given up. One cannot stand on tiptoe forever stretching up his hands to the inane. He gets tired, settles down upon his feet, and goes about his every-day business. This is what men are doing. Numbers of them have given up all idea of ever getting hold of anything coherent in the realm of religion, and disturb themselves but little about the matter. Still larger numbers yet join with the worshipers and listen to the preachers, hoping that they may yet somehow, be converted and enlightened.'

"'If we would understand the religious restlessness of our age, we must remember, says Dr. McConnell, that "the idea of God, as it floats in the mind of the average man, is compounded of three or four inherited conceptions, each of which has to a large extent ceased to fit in with the other portions of his mental furniture, and all of which have grown to be impossible.' There is, first of all, the conception of the 'kingly God,' called into being by a Hebrew people who believed implicitly in absolute monarchy, and who regarded the earth as the center of the universe. There is, secondly, the conception of a God of Justice—a Roman God, worshiped by Calvin and Augustine and Tertullian. Thirdly, we have to deal with the idea of God considered purely as the Creator—an 'infinitely skilful Architect and Engineer,' who may awaken awe, dread, wonder, or curiosity, but who 'has no commerce with the conscience or the heart.' Fourthly must be mentioned the quasi-pantheistic conception of a 'God Immanent,' which appeals to the mystic sense, but is 'too incoherent and evasive to serve the every-day uses of the average man.' Dr. McConnell continues:

"'At this point speaks the philosophy which controls the thought of our time. Its word is, "God is unknowable." This is not the judgment of evil or shallow men. It is the deliberate conclusion of the earnest-minded and best men. Nor is it an excuse offered by intellectual laziness or moral indifference for declining a painful and difficult task. It is the sober judgment of those who have tried by "searching to find out God," and have failed. It is the conclusion of Christian and non-Christian philosophy alike. When Mr. Herbert Spencer had arrived at this conviction for himself, he preferred to state his conclusion in the words of Dr. Mansel, a dignitary of the Church of England. Spencer, the master in philosophy, formulates the dictum; Mansel, the master in theology, phrases it; Huxley, the master in science, gives it its name—Agnosticism; Balfour, a Christian prime minister, indorses and extends it. "Who by searching can find out God?" To the challenge of Job comes the reply of today, 'No one.'

"But Agnosticism, in spite of all the forces ranged on its side, is not, according to Dr. McConnell's view, the final word. It has failed to reckon with the strongest argument of all, the argument of Christ. It has overlooked the words of one who said: 'Ye have not known him, but *I* know him. . . . I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life.'"

THE WORLD BY WISDOM KNOWS NOT GOD

"The discovery of the new element which has been named radium, is remarkable, not only as pointing to the existence of hitherto unsuspected forces in creation, but also as exposing the folly of the dogmatism of scientists. How frequently have we been told that much of Bible statement has collapsed before the tests of science, and that some finite theory of the universe has superseded the inspired narrative. Yet here we have the unexpected discovery of an element possessing the quality of developing illimitable heat and light without combustion, and which throws off 'spontaneously' minute particles traveling at the rate of 186,000 miles per second. It is said the discovery 'will be of vital interest to the future of humanity.' Meanwhile, it would not be without value if it inspired some of our scientists with a little more humility in the presence of the handiwork of God, 'when he appointed the foundations of the earth.' (Prov. 8:29)"—*The Christian.*

CALLS SCRIPTURES INTOLERANT LIES

London, April 9.—Canon Hensley Henson of Westminster, one of the most distinguished of Anglican militant divines, has aroused a terrific storm by his outspoken declarations on the future of the Bible. He says:—

"The very fact that so many of our people are prepared to acquiesce in what they hear from the lectures, and even believe that, in some way or other, what they hear is divinely true, makes the present indiscriminate reading of the Bible in public an extremely perilous proceeding.

"Educated men have at their disposal a means of escape from the perplexities stirred in their minds by the incredible, the puerile, or the demoralizing narratives which the Old Testament contains. But the transition is prompt and obvious in untutored minds from a sacred volume—too sacred for discussion—to a pack of lies too gross for tolerance.

"What will be the place of the Bible in the future? It cannot be questioned that many causes have conduced to work something like a revolution among educated Christians throughout the world with respect to the sacred writings of Christianity. In time there will be a great revolution in current teaching with respect to the New Testament. *Three broad considerations* justify in the future the paramount place which the Bible has traditionally held in the life of Christian society:

"(1) The Bible remains the best manual of fundamental *morality* of which experience has any knowledge.

"(2) It is the best corrective of ecclesiastical corruption.

"(3) It is, perhaps, the most effectual check on the materialistic tendencies of modern life."

The Bishop of Norwich, the Rev. Dr. Sheepshanks, commenting on these remarks, says:

"There is not at the present time that bright, hopeful feeling among churchmen which prevailed until within the last few years. Religion is by no means gaining ground throughout the country. Definite belief in the Bible is on the wane, and the forces of indifference and irreligion are gaining strength."

"Sir Oliver Lodge asks, 'Now that religion is becoming so much more real, whether the formal statement of some of the doctrines we have inherited from medieval and still earlier times cannot wisely and inoffensively be modified?' He shocks many of his coreligionists by declaring that he regards the 'doctrine of atonement in its concrete form as a survival from barbarous times,' repudiating the belief in 'an angry God appeased by the violent death of Christ,' and maintaining that human nature now is 'rising to the conviction that we are part of nature and so part of God. In this sense the union of divinity is what science some day will tell us is the inner meaning of the redemption of men.'

"These outspoken utterances have caused public and private appeals to be made to the Archbishop of Canterbury, but so far no action has been taken."

* * *

The duplicity of the leading ministers respecting current doctrines of Christianity, the inspiration of the Bible, etc., is giving way. Increasing numbers of them dislike the dishonesty they have long been practising, and are publicly expressing the unbelief that for so long has possessed them—engendered by "higher criticism" and "evolution." The above are samples. As the clergymen find that the public in general will stand it, they will in larger numbers and in more explicit terms avow themselves.

We are glad of it. The more outspoken the error the more clear and the more precious the truth will appear to those who have it and love it. Those who are appealing to the Archbishop to have such utterances squelched little realize that the Archbishop and nearly all prominent ecclesiastics really sympathize with the views, and merely think such men as Canon Henson, Lodge and others too outspoken for public appreciation—*yet.*

It will soon be evident that only the *few* know or care much for such matters—that the vast majority merely draw near to the Lord on Sunday in a formal manner with their lips, while their hearts are immersed in other things.

Ere long the prediction will be fulfilled, "A thousand shall fall at thy side"—a thousand shall thus fall into unbelief to one who will stand firm for the Lord and his Word. "Who shall be able to stand?" Those who have on the whole armor of God, St. Paul explains. (Eph. 6:13) Our Lord says that those who will stand will be the "very elect."—Matt. 24:24.

A MINISTER'S INDICTMENT OF HIS PROFESSION

The New York *Independent* publishes anonymously an ar-

ticle from a clergyman under the title: "Why I Gave up the Ministry—a Soul's Tragedy." The writer claims that "every man in the ministry today" is "in much the same condition" as himself. He declares in this article, that of thirty men who were graduated with him from a theological seminary six years ago, ten have already abandoned the ministry. He says:

"I am thirty-two years old—at that point where I should be most active in that profession for which I have spent my life thus far in fitting myself, and just now ought to be most happy in it. Instead, I am deliberately resigning it and leaving all behind me. My purpose here is to set forth a statement of my motives, to analyze a situation, and to search for reasons why other men along with myself are doing this. . . .

"The church has sent its clergy out, or at least has allowed them to go out, to do many things in the name of religion which have nothing whatever to do with it. The clergy today are busy? Yes. But busy doing what? Not things they even were ordained to do. They are busy as managers of institutions, as members of committees, as representatives on boards, as trustees of asylums, orphanages, schools, and hospitals, dispensaries and colleges, and builders for themselves of parish-houses, where they organize and execute affairs of clubs and guilds, societies and institutes. They were not 'ordained' to do these things, nor did they need years of professional training to become able to do them. Thus it would seem that those men who are busiest in the ministry today are busy only doing things which lie wholly outside of that especial sphere, so far as there ever was a special sphere for work in which they were specially trained, in so far as they ever were specially trained. For my own part I must either find for myself some work in the church which is sufficiently unique to justify my continuing in the unique position of a 'calling,' or I must abandon the latter here to find the former somewhere else."

ADVANCING TOWARD CHURCH FEDERATION

The *Christian Observer* (Presbyterian) says:—

"In Britain, all the non-conformist churches have formed a 'free church union' in the interest of their common cause over against the established Episcopal Church. In Scotland, the United Presbyterian Church and the Free Church came together after years of negotiation to form the United Free Church of Scotland. In Canada, a good many years ago, the Methodists and Presbyterians, both of whom had several branches in the Dominion, united, so that there is only one Presbyterian and one Methodist Church in the wide domain north of us. In Australia the Presbyterians have gotten together, and now the Congregationalists and Presbyterians are talking of some sort of federal union. For some time there has been talk of union between the United Presbyterian and the Associate Reformed Presbyterian bodies in this country. And most of our readers are aware that union between our church and the Reformed [Dutch] Church has been mooted more than once."

FRANCE FREEING HERSELF FROM ROMANISM

The work of breaking the shackles of priestcraft in France continues. Priests and nuns are no longer permitted to teach in the public schools: no private schools taught by them or others are licensed where government inspection is not permitted; the court houses are being stripped of crucifixes and other religious emblems; the army and navy are being freed from *bondage* to Romanism. The new conditions are roundly denounced by Catholics as high-handed, infidel and anti-Christian; but thus has Papacy ever fought Protestantism and liberty until they got free from her power; then she was propitious toward them, and, as in this country, would pose as a leader in the crusade for liberty and truth.

HIGHER CRITICS AND THE BIBLE

If the press report is correct, another college president has spoken—Dr. Samuel Plantz of Lawrence University. He said: "The fact is that men have overlooked the great truth that *the Bible is literature*, and put hard mechanical interpretations on what is to be regarded, and what was conceived and executed in the free and flowing spirit of imagination." It cannot be that a university president believes, if he believes anything, that men have not noticed that the Bible is literature. It must mean merely literature uninspired, like other "literature [fiction] conceived and executed in the free and flowing spirit of the imagination." He adds: "We must not feel that the Bible is worthless because Job is not a historical character; is Hamlet worthless because there never was a real Hamlet?"

If the Bible be "free and flowing imagination" is Christ historical or only an imaginary character? Would the Gospel be worthless with its Hamlet left out? What an "imagination" the imaginary Christ had! We need not now hesitate to term much higher critical literature as "conceived and executed in the free and flowing spirit of imagination."

WHEN DID THE STONE STRIKE THE IMAGE?

We quote with approval the following clipping forwarded to us by one of our friends:—

"The image is the symbol of the world power in its whole future development and of its final destruction.

"The transfer of political power from Judah, now a captive of the nations, to the Gentile, is also indicated by it.

"The image measures the duration of the times of the Gentiles—Luke 21:24.

"The Stone is symbolic of a supernatural power, 'not made with hands,' heavenly, divine; the mountain is the Messianic kingdom; all is symbolic of Messiah and his kingdom.—Gen. 49:24; Isa. 2:1-4; Matt. 21:44; Luke 20:17, 18.

"The toes of the image correspond to the ten horns of the Beast of chapter seven, i. e., the horns are kingdoms, the toes are kingdoms.

"Now, when did the Stone strike?

"I. The Stone struck when there were feet and toes to be struck.

"There were no feet in the Babylonian day, none in the Medo-Persian, none in the Graeco-Macedonian, and none in the Roman, when the iron legs of a Western and Eastern Empire did not yet exist in a divided form; in other words, toes and feet of iron and clay must be looked for at a time later than the twelve Cæsars, and nearer to a time when the iron of imperialism and the clay of democracy in vain try to cleave together [We should say—the iron of civil power and the clay of ecclesiastical power]; and not until then does the Stone strike.

"It is evident, therefore, the Stone cannot have struck at the birth of Christ, nor at Pentecost, nor at the destruction of Jerusalem, nor at the edict of Constantine, for there were no feet or toes of ten kingdoms to strike.

"II. The Stone struck when the whole image went to pieces 'together;' i. e., suddenly and simultaneously.

"It did not strike repeatedly but once, and so shattered all together. The image did not decrease gradually, but 'together;' all became like chaff and was swept away that no place was found for them.

"Such total and final ruin of all the kingdoms that once composed the Roman Empire or succeeded it did not overtake them when Christianity began to be preached, or since; the world power of the Gentiles is still a reality, and will be until the Stone falls and grinds it to powder.

"It is therefore evident that such a crushing, annihilating blow is utterly unlike the peaceful power of the Gospel.

"III. The Stone struck before it began to grow, and not while it was growing into a great mountain.

"It would seem incredible that such a notion could ever have been drawn from this prophetic vision, but it is the popular idea that the Stone is growing while the kingdoms are shattering.

"In a certain volume of 'Messianic Prophecy' by a 'higher critic,' it reads: 'The living stone rolling down from the mountain, growing as it descends in strength and power, is a simple but appropriate symbol of the kingdom of God.'

"This is even worse, for here the Stone is said to be growing in strength and power before it strikes.

"Daniel says the Stone grew after it struck, and then covered the place once possessed by the kingdoms.

"There is not the least hint that as the Stone increased the image decreased. The two are not seen side by side, one gradually encroaching upon the other's ground; but with mighty blow on its brittle feet, the colossal form crushes into shapeless ruin, and is swept away like the chaff of the summer threshing floor, and for it no more place was found.

"It is therefore evident that if the world-power disappears in one simultaneous and sudden ruin, the Stone kingdom has not yet begun to grow and the mighty Stone is yet to fall.

"In other prophetic language 'the times of the Gentiles' are not yet fulfilled; Jerusalem is still trodden under foot of the Gentiles; their God-defying and man-defying governmental power is to meet its crisis and catastrophe in a day still future; the nations are yet to become angry against Jehovah and his Christ; the wine-press of the wrath of God is yet to be trodden, and not till then will the Son of man set up his kingdom, of whom it is written: 'And there was given him dominion and glory and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.'"—Daniel 7:14.

—*W. J. Erdman.*

"BRING FORTH THE BEST ROBE AND PUT IT ON HIM"

LUKE 15:11-24.—MAY 15.

GOLDEN TEXT:—*"Come and let us return unto the Lord."*—Hosea 6:1.

Our Lord gave three parables illustrative of God's grace: (1) The parable of the hundred sheep, of which one was lost and carefuly sought. (2) The parable of the ten pieces of silver, of which one was lost and carefully sought. (3) The parable of the two sons, the lost one of whom was so eagerly welcomed back on his return.

The Pharisees "trusted in themselves that they were righteous and despised others." They had forms of righteousness, ceremonies, outward obedience to God and his laws, and reverence, piety and sanctity in outward appearance. We may assume that with some these matters were genuine—of the heart and not merely of formality; but the evidences are strong that there were few of this professed "holiness people" who were really at heart holy, as judged by the Lord's standard. The harvesting of the Jewish age surely found all of the true wheat, all the truly holy; and, so far as we have knowledge on the subject, comparatively few of these were found amongst those who outwardly made the profession of special sanctity—the Pharisees.

PUBLICANS AND SINNERS

There was a measure of truth in the assertion of the Pharisees that the majority of people were living in sin, neglecting the divine law, and thus living much after the manner of the Gentiles, who were without God and had no hope in the world. But our Lord wished them to see that they took a wrong attitude in the matter. Instead of holding aloof from their fellow Jews, their brethren, they should have been deeply interested in them and ready to do anything in their power to help them back to harmony with God and fellowship with themselves. Instead, the Pharisaical class rather delighted to proclaim that they were the heirs of God's favor and that the others were estranged from God. These estranged ones were called publicans and sinners. The sinners were the more or less immoral, who made no professions of keeping the Mosaic law, observances of the more sacred rites and ceremonies, holy days, etc. True, they took part in some of the festivals, but largely from the standpoint of the merchant and trader and sightseer rather than from the standpoint of worship offerer. The publicans were Jews who had become somewhat estranged to their laws and to the patriotic sentiments of the nation, and who accepted service under the Romans as tax-gatherers. They were looked down upon by those who held that the seed of Abraham, heirs of the great oath-bound covenant, should never, in any sense of the word, become the servants of a foreign master, and particularly should not serve the foreign master in collecting taxes from his brothers; for they held that it was not proper that they should pay taxes to Cæsar's government.

Our Lord, though attentive to all of the duties of the Jew under the Law, was out of touch with such Pharisaism, and instead of holding himself aloof from the publicans and sinners, "the common people," he preached his message to everyone who had ears to hear, making no distinction as between scribe and Pharisee, publican and sinner. For this the Pharisees scorned him, considering that thus he acknowledged himself and his teachings to be on a lower plane—more closely allied with the common people, the sinner class. The three parables already referred to were spoken particularly as a reproof to the Pharisees—to show them the impropriety of their attitude toward the masses, "the common people."

Our Lord did not deny that the publicans and sinners were in the wrong, were in some respects further estranged from God than the Pharisees; but he wished the latter to see that their hearts were not in accord with the mind of the Lord, else they would not feel so indifferent toward their brethren. The three parables were lessons drawn from the common affairs of life—which man of you having an hundred sheep, if he lose one would not go after it? or which woman of you having a bracelet with ten pieces of silver ornaments prized as a marriage memento, would not search diligently if one of these pieces were lost? and if so, why should they not consider a brother of much more value than the sheep or a coin, and why not seek for the brother and endeavor to bring him back again? As capping the climax came the parable of the prodigal son, which constitutes our present lesson. It represents our heavenly Father and his attitude toward the two classes. The elder son represented the Pharisees; the younger man, the prodigal, represented the publicans and sinners; the father represented God. The parable showed God's willingness to receive back again the penitent one, and forcefully represented the impropriety, the inconsistency, of the Pharisees in objecting to the recovery of their brothers from the ways of sin and their return to the family of God.

The wrong course of the publicans and sinners is graphically illustrated: they had been in God's favor under the Mosaic Covenant, but feeling released from the restraints of home, the restraints of the law of Moses, they had wandered from God into the ways of sin and suffering, looking for pleasures and prosperity in the wrong direction. They should have been glad to remain under divine protection and care and to have enjoyed the Father's house and all of its blessings. They should have realized the blessed privilege they enjoyed of being separated by the Lord from the world in general; but they did not appreciate this, and had gone off into sin, and, though really Israelites, had been living after the manner of the Gentiles, and worse than some of them. They had been serving Satan, and many of their sicknesses were the result, as well as much of their destitution and especially their moral degradation. God's covenant with them as Jews was that, if obedient to his arrangements, they should have temporal prosperity. In this particular their position was the reverse of ours, to whom the Lord promises temporal adversity and spiritual prosperity under the Gospel dispensation.

Satan may be said to be master of this far country—afar from God and his love and protection and care. He it was who degraded them to the level of swine, and in his service they starve for any satisfying portion. The swine in the parable represented the worldly, those engrossed in the things of the present time and wholly indifferent to spiritual matters, and this prodigal is represented as having nothing more for his sustenance than have the worldly; yet there was a difference between him and the swine, for while the swine could fill their bellies and grow fat on the bean pods of the locust or carob tree, the prodigal found it hard to subsist on that diet. He realized his degradation. "He came to himself," he realized that he had been insane, stupid, dreaming, when he left so gracious a father's house and so great blessings as he had once enjoyed and come down to this degraded position, where his whole being hungered and thirsted for the blessings of the home he had left. The first thing he did was to resolve to will, and then he proceeded to do. The willing would have amounted to nothing had it not been followed by the doing, but the doing could not have preceded the willing.

The picture drawn by the Lord of the beggared and tattered prodigal, with a look of shame and fearful forebodings of what reception he might have from his father and from his brother, is graphically set forth in the Lord's parable. His elder brother, represented by the Pharisees, was not on the lookout for him; but the father, representing God, saw him a long way off—was looking for him, was compassionate toward him, and, lest he should be discouraged in his fearfulness, the father ran to meet him to welcome him. His reception was as though he had never sinned: the best robe, the shoes, the ring, all were his, and the feast proclaimed the father's joy to the entire household. This is given by our Lord to show the Pharisees how God viewed the returning of these publicans and sinners who were hearing the Gospel message and coming back to lives of righteousness and harmony with God.

SCRIBES AND PHARISEES THE ELDER SON

The majority of our Lord's followers were of this class, and the Pharisees, instead of hating the Lord and hating the message which was attracting these former wanderers back to love and service and hope and of fellowship with God, should have been glad. Then, picturing the Pharisees and their attitude in the matter, the Lord showed them that they were angry with the Father because of his goodness, and were refusing to go into the feast to which they were made welcome by the Father, and which they should have enjoyed with these returning prodigals. The loss would be theirs, the gain would be that of the more humble minded. The Father, who was pleased to give them his blessings in every way and pleased to continue with them, would not force them to have his favors, even though by nature they were his chosen ones. If they would not come in to share the Father's hospitalities with the returned prodigal they could not share them at all. The Gospel feast is but one feast, and all who participate in it must come in under the Father's terms and arrangements.

While the parable is thus seen to be, strictly speaking, a Jewish parable which in none of its features includes the Gentiles, we may nevertheless draw from it an illustrative application to our day. As we have frequently noted, fleshly Israel was a type or foreshadowing of spiritual Israel, and the harvest of the Jewish age a pattern or foreview of the harvest of this Gospel age. In a broad sense of the word the whole world may be viewed in the light of this parable. Those who have sought to remain in harmony with the heavenly Father—those who have striven to walk in holiness of life and in obedience to the divine will—may be considered the elder brother;

while the younger brother represents those described by the Apostle in Romans, first chapter, "Who when they knew God glorified him not as God, neither were thankful; but became vain in their imaginations and their foolish hearts were darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God," etc. "Wherefore God gave them up to uncleanness, to the lusts of their own hearts," etc. "For this cause God gave them up unto vile affections. . . . and even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient, being filled with all unrighteousness," etc.

From this standpoint nearly the whole world of mankind is still in a far country, in the land of the enemy, under the blinding influences of the god of this world. And now by the grace of God we learn in advance that ultimately an opportunity is to be given to all of these everywhere to come to themselves, to realize what they have lost, and come to realize the Father's willingness to receive them back again—an opportunity for reformation during the Millennial age under the ministry of him who loved us and bought us with his precious blood. To those who are in the right attitude of heart this message gives joy and rejoicing, while to another class today the very thought of the estranged world being granted an opportunity for returning to the heavenly Father and to have the robe of Christ's righteousness placed upon them, and to be accepted to sonship to God again, is a repulsive thought, just as the thought of the favor of God going to the publicans and sinners was repulsive to most of the Pharisees of our Lord's time.

The first returning prodigal under the new dispensation will be the poor Jew—for thus it is written, "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant with them when I shall take away their sins. As concerning the Gospel they are enemies for your sake; but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance." (Rom. 11:25-30) The Prophet describes the experiences of the Jew as a prodigal returning to the Father's house, saying, that the Lord will pour upon them the spirit of prayer and of supplication, and they shall look upon him whom they have pierced and shall mourn because of him. Neither will they be the only ones upon whom the Father will pour his Spirit, as it is written, "After those days [after the Gospel age, the time of dealing with the servants and handmaidens only] the Lord shall pour out his Spirit upon all flesh"—Joel 2:28, 29.

MANKIND IN GENERAL PRODIGALS

The same thought is brought to our attention in Nebuchadnezzar, who in a general way represents the madness upon the world. At the end of the days—at the end of his period of bestial degradation—he came to himself, and we read, "At the end of the days, I, Nebuchadnezzar, lifted up mine eyes unto heaven, and my understanding returned unto me, and I blessed the Most High and I praised and honored him that liveth forever . . . my reason returned unto me; and for the glory of my kingdom, my honor and brightness returned unto me." (Dan. 4:33) So at the end of the Gentile times, after 1915, reason will begin to come back to the prodigal ones, and the light of the Lord Jesus will begin to shine in every quarter, and a blessing will come to the whole human family released from the blinding influences of the adversary. The Prophet again describes this coming blessing to the whole world, saying, "At that time many nations shall go and say, Come, let us go to the mountain of the Lord's house; he shall teach us of his ways, and we will walk in his paths; for then the law shall go forth from Mount Zion [the spiritual kingdom, the glorified Christ] and the word of the Lord from Jerusalem [earthly representatives of the Millennial kingdom and glory]."

"THE SAME YESTERDAY, TODAY AND FOREVER"

It is remarkable how some people can see a little, yet are unable to grasp the glorious vision of divine wisdom and power. For instance, Rev. Alex McKenzie, writing along the lines of divine compassion and the open door for those who will return to the Father's house, couches his thought in the following words:

"It would not be amiss to say that the Gospel of Christ is the Gospel of the second chance. Men have curiously wondered if there was a second chance in another world. There is something much better than that, a second chance in this world. 'Now,' cries the great Archer, 'now is the accepted time to try again! Now is the day to hit the mark.' Repentance is a new opportunity. So the prodigal came back to his father, saying, 'Father, before heaven and in thy sight I have missed the mark. Let me be as one of thy servants to make bows and arrows for better men.' But his father understood the confession. 'Bring out a new bow and give it to him.' The brother said, 'But, father, he has had his bow and missed the mark.' 'Bring out the best bow and give it to him. My boy has come back to try again.'"

We are glad that our heavenly Father gives us and our brothers and sisters and children opportunities to recover themselves after they have wandered into sin—opportunities to profit by the lessons of life and the sad experience of being strangers, aliens from God. It is well for us that we can see this. Fortunate it is that so few have gotten the thought that one failure, one mistake, would seal their destiny. Glad we are that so many are able to realize the divine compassion and forgiveness manifested through Jesus, which makes allowances not only for our original estrangement but for various missteps subsequently. But shall we limit the grace of this God when he himself has expressed no limits? Shall we say that it is only to those who have heard his voice and come into his family in the present time that his grace shall be extended at all? Why is it that so many find it difficult to realize that the same God who has had compassion on their weaknesses and failures and has accepted them back as prodigals, without any violation of justice, may not be equally generous toward those who as yet have not even had an ear to hear or the eyes to see his grace and goodness in Christ?

It is passing strange that now, in the dawning of the new dispensation, as the Lord brings to our attention the glorious features of his plan, which shall surely make for the uplift of the world of mankind and their complete restitution if they are willing, back to all that was lost in Eden—purchased for them by the Father through the gift of his Son at Calvary—these blessings should arouse the opposition and anger of any who have ever named the name of Christ, or have ever been made in any measure partakers of the Father's spirit. How is it that such close their ears to the message respecting our dear Redeemer—"This is the true light that lighteneth every man that cometh into the world?" How is it that they refuse to give credence to the message which the Lord sent by the angel choir on the plains of Bethlehem—"Behold, we bring you good tidings of great joy which shall be unto all people?"

NONE BUT REPENTANT PRODIGALS RECEIVED

In the parable there was joy at the return of the prodigal from the fields of sin and disloyalty, and this was explained by the Lord to mean that there is joy in heaven over the return of every one who, after being a child of God, has wandered from the Father's house. The same principle now holds true in this Gospel age, and any who, having been accepted in Christ, shall wander away and return again in true humility, as represented in the parable, may again experience God's favor and have their past forgiven, and the robe of Christ's righteousness shall cover their blemishes. They shall have the evidences of divine favor and mercy again. We can see that God's heart is large enough to have made a provision for the world of mankind through the same Redeemer and through the same precious atonement sacrifice; and not only do we rejoice to see this unfolding of the larger features of the divine plan, but we are sure that the angels in heaven likewise rejoice to see the lengths and breadths and heights and depths of the love of God as exhibited toward his fallen creatures.

Nothing in the above is meant to intimate in any sense of the word that any will be received of God at any time on any other terms than are represented in this parable, in the case of the prodigal. The prodigal must will to return, the prodigal must strive to return, but the Father will meet him on the way to encourage him, to receive him, to bless him, to bring him into all the glorious things which he has in reservation for those who love him and his righteousness. There is a part, however, in all such reformation which belongs in some measure to divine providence—it is that represented by the words, "When he came to himself." Sin and degradation have brought unreason, unbalanced judgment, and have made the good to appear bad, the light to appear darkness, the true to appear false, and contrariwise. It is of divine providence that the eyes of our understanding open to see just where we are, and to realize our need and our loss. And so, as we have shown above, divine promises reach out for the world of mankind and attest to us that in due time God will cause reason to come to mankind that they may appreciate their lessons and desire to return to the Father's house. The will and the effort, however, they must exercise, else the results will not be attained. All through the Millennial age mankind will be brought to a discernment of their needs, and as they respond they will have the Father's provision in Christ for meeting them on the way and helping them back through the provisions of restitution to a condition that will be full of peace and blessing in accord with the Almighty.

The eye of some prodigal may rest upon this article, and he

may feel a longing for the Father's house, the family association and the gracious blessings and spiritual fellowship which belong there and which he in the past enjoyed and has left. If so, we remind him that this thought is the beginning of the return to reason—he is coming to himself. Let him arise immediately and go unto the Father through the appointed way, the Lord Jesus; let him be assured of the Father's willingness to receive him; but let him not return in any self-righteous or self-excusing attitude of mind, which would be sure to frustrate the blessing hoped for. He must go back as did the prodigal, with contrition of heart, with full confession of his error, and with a willingness to take the very lowest place in the Father's family as a servant. It is to such that the Father is pleased to give a full restoration of the privileges of sonship.

ONLY THE HUMBLE SHALL BE EXALTED

MARK 10:35-45.—MAY 22.

GOLDEN TEXT:—*"For even the Son of man came not to be ministered unto, but to minister."*

Several weeks intervened between the incidents of the last lesson and the present one. In that time the Lord had crossed over Jordan in answer to the request of Mary and Martha that he should come and heal their brother Lazarus, who was sick. Jesus arrived intentionally too late for this, but awakened Lazarus from sleep, and thereby aroused a great storm of opposition, especially amongst the scribes and Pharisees, who sought to put him to death. Knowing that his time was not yet come, he retired into a mountain of northern Judea, but at the time of this lesson he with his twelve apostles was *en route* for Jerusalem. He had just explained to them more particularly the ignominy, shame and death which he would experience, and repeated his assurance of his resurrection. The rich young ruler had just visited him, and gone away sorrowful upon learning the terms of discipleship. Jesus had just said, "How hardly shall they who have riches enter into the kingdom?" The apostles had inquired what they should have since they had left all, and Jesus assured them that they should have a hundred fold more in this present time, with persecution, and in the world to come everlasting life.

The context says that Jesus was walking in advance of the twelve, who were discussing matters amongst themselves, overawed by the stupendous things which the Lord had declared to be imminent. The courage of our Lord in the narrow way fills us with admiration. What a strong character was his! He had no thought of turning back; he was intent upon accomplishing his Father's will—upon sacrificing himself in the interest of others. A noble pattern the apostles saw before them—greatness in humility, victory through service.

A GOODLY HERITAGE DESIRED

It was at this time that James and John approached the Lord in a private manner. Matthew tells us that their mother Salome was with them and really made the request for them in their names. Salome is supposed to have been the sister of Mary, the aunt of Jesus, in which event James and John were his full cousins. Realizing that matters were drawing to a crisis, they sought of the Lord an assurance that they two might be very close to him in the kingdom, one on his right hand and one on his left, the two positions of chiefest favor.

Our Lord did not reprove them, for doubtless he read in their hearts a great love and loyalty toward himself; and the desire for the positions indicated not merely the desire for the honors and authority implied, but specially because this would bring them closer to himself. Had the Lord seen in their hearts an evil form of ambition, undoubtedly he would have reproved it on the spot. His answer, however, was so framed as to impress these brothers and all of his followers since with what is implied in joint-heirship with the Lord in the kingdom. Very forceful is the expression, "Ye know not what ye ask. Are ye able to drink of the cup that I drink of, and be baptized with the baptism that I am baptized with?"

The cup signifies experiences—as, for instance, when our Lord said, "The cup which my Father hath given me, shall I not drink it?" (John 18:11) Our Lord wished his disciples to see clearly that the Father had poured for him a special cup of experiences, and had required of him special baptism into death, as conditions precedent to his glory and kingdom; and that whoever would become his associates in the kingdom must become also his associates in the sufferings of this present time—in the ignominy and whatever experiences the Father might see best to permit as tests of faith and devotion and character. Our Lord did not refer to the Memorial Supper cup, but to the experiences which it symbolized, even as he did not refer to water baptism, but to the baptism into death which is symbolized by the water immersion.

How heart-searching was this question! It meant, Are ye willing? because it would be impossible for the disciples to have known their own ability except in the sense of having confidence in God that he would give the abilty to those who had their wills thoroughly subjected to his. This is illustrated in the symbolical baptism, in which one no more buries himself than he raises himself. We merely surrender our wills, our all, to the Lord, and he by his Word and grace works in us to will and ultimately to do his good pleasure—expecting from us only the possibilities, and assisting us to these with grace sufficient for us, for every time of need.

"MY GRACE IS SUFFICIENT FOR YOU"

That these two noble apostles were not inspired by selfish ambitions in this request is evidenced by their prompt reply to the Lord's searching question and later on evidenced by their faithfulness even unto death. They said, "We are able"—that is, "We are willing. God helping us, we will sacrifice everything to follow in your footsteps; we will count nothing dear unto us; we will lay aside every weight and every sinful besetment; we will run with patience the race set before us, looking unto Jesus, the author and finisher of our faith." This we may assume to be a larger statement of their devotion.

Our Lord's love and sympathy went out to them afresh as he answered them, guaranteeing that with such willingness of heart they should indeed have the experiences necessary to fit them for a place in the kingdom. What a comfort this is to even the weakest of the Lord's followers who are sincere.

The Lord looketh at the heart, and if he sees there full devotion to himself, he is pleased to grant to such his blessing, his aid, saying, "I will never leave thee nor forsake thee." "My grace is sufficient for thee—my strength is made perfect in weakness." We, too, are desirous of sharing the kingdom with our Lord, yet not from love of exaltation above others, but from a desire to have this evidence that we please our Father and our Lord Jesus—to have this closeness of relationship to him, and to have the privilege of participation with our dear Redeemer in the great work of blessing all the families of the earth in due time. It is well that we should have the Lord's answer clearly before our minds, and know that unless we partake of his cup and are immersed into his death, we can have no share in his kingdom of glory. Let us then count all things else as loss and as dross to obtain this necessary experience. As it comes to us let us not be fearful, nor think strange of the fiery trials that shall try us, as though some strange thing had happened unto us. On the contrary, even hereunto were we called, that we might now suffer with the Lord and by and by be glorified together with him.

As for the particular place to be occupied in the kingdom by the sons of Zebedee or by us, our Lord pointed out that the assigning of such positions was in the Father's hands—the choicest positions shall be given to those for whom they have been prepared by the Father. Not that we are to understand that the Father prepared the places in advance by any arbitrary divisions, but rather that the Father's pre-arranged plan is that each of the followers of Jesus shall have positions of honor in the kingdom proportionate to the zeal of their faithfulness in the present time—for none shall have any part in the kingdom who do not now prove faithful.

THE MEEKEST AND MOST ZEALOUS

It is not for us to decide the zeal and faithfulness of the apostles—to say which two would better fill these positions of chiefest honor. The Father will make no mistake. It will not surprise us, however, should we find the Apostle Paul in one of these two positions. His faithful, loving zeal and loyalty seem to shine out conspicuously even amongst those who were also faithful and loyal. It is not for us to have any ambitious feelings respecting this matter, except that we desire always to serve the Lord and be pleasing to him, and eventually to be as close to him as possible. When we remember that the closer we come to him in the present trials and experiences and sufferings with faithfulness the closer we will be to him in the future, it explains to us the meaning of the Apostle's words when speaking of his severe trials: he called them light afflictions but for a moment, working out a far more exceeding and eternal weight of glory.—2 Cor. 4:17.

We recall that there had been, a little while before, some rivalry amongst the apostles as to which should be greatest in the kingdom. At that time Jesus took a little child as an exemplification of candor and guilelessness, and assured them that unless they became as little children—simple-hearted, honest, candid, they could in no wise have any part in his kingdom.

Now, when the ten other disciples learned the special mission of Salome and the request made by and for James and John, they were indignant at them. Possibly some of them, Judas included, were very anxious for the authority and power and dignity of the throne, but without the very special love and longing to be near the Master himself, which seem to have influenced James and John in their request. But Jesus set matters straight with them all, and turned their displeasure into an opportunity for another good lesson, by the assurance that the chief positions in the kingdom would be given along the lines of meritorious service, and that thus each one of them would have his opportunity to strive for the chief position by striving to render service to the others.

Amongst the Gentiles the rulers are lords, who do no serving but are served, but among the followers of Jesus the rule is to be reversed; he who would serve most was to be esteemed most highly. What a beauty there is in the divine order of things! how thoroughly all who are right minded can sympathize with the principles here laid down! How reasonable they are and how contrary to the spirit of the world. Truly, the Lord's followers will in this sense of the word be a peculiar people in their zeal for good works—for serving one another and for doing good unto all men as they have opportunity. The Apostle Peter emphasizes this point (1 Pet. 5:6), "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." "He that humbleth himself shall be exalted, and he that exalteth himself shall be abased."—Luke 14:11.

OUR LORD SERVANT OF ALL

The Lord did not have one standard for his followers and another standard for himself. Consequently, when they heard him say, Whosoever of you will be chief shall be servant of all, they could promptly recognize that this was the course that he had pursued—that he had been servant to them all; and it was on account of the services that he was continually rendering them that they delighted to serve him, to acknowledge him their Master and to walk in his steps. Indeed, they had seen only a small fragment of the Lord's sacrificing and of its far-reaching influence as a service to others. We can see this as we recognize the fact that our Lord was about to die, not merely for his disciples, not merely for the Jews, but to be a propitiation for the sins of the whole world, that the whole world eventually might have a blessing—a blessed opportunity for coming to life eternal through the merit of his service. Our Lord called this to their attention, saying, "For verily the Son of man came not to be ministered unto [served] but to minister [serve], and to give his life a ransom for many." This is one of the very explicit statements of Scripture respecting the object of our Lord's death—that it was not for his own sins that he died, that on the contrary it was for ours, and that in thus dying he gave himself a ransom price—a corresponding price for the sins of the whole world.

No other lesson requires to be so carefully learned by the Lord's people as this lesson of humility. It has to do with the very humblest of the flock, as well as with those who are teachers and elders and pilgrims, etc.; but the degree of force that seems to come with the besetment or temptation seems to multiply in proportion to the position and attainments of the individual. Pride and ambition may be in those who have no official positon in the church, often asserted in fault-finding and criticism which, to the hearers, is intended to imply superior wisdom or ability on the part of the critic—that his wisdom only waits for opportunity to manifest his greatness above his fellows. We are not objecting to a kindly brotherly word of criticism given privately and with a view to helpfulness, but merely to the kind which vaunteth itself and seeks to do injury to the reputation of another occupying a preferred position.

"BE NOT MANY OF YOU TEACHERS"

As the Apostle intimates, however, this besetment bears chiefly upon those who have some talent, some ability, and whom their fellows have to some extent honored as teachers. Little men, like little ships with broad sails, are in great danger of being capsized if too strong a wind of popularity play upon them. Not only so, but we believe that even the most humble, the most faithful, the most zealous to be servants of the cause, have continual need to be on their guard lest their good intentions should be used of the adversary as a trap for their ensnarement. Let us remember the Apostle's words, "Be not many of you teachers, my brethren, knowing that a man [who is a teacher] shall receive greater condemnation"—he is exposed to greater trials and temptations as a result. This must not hinder any who have talents from using them, but it should make each one very careful that he does not think more highly of himself than he ought to think, but to think soberly. If the judgment of the majority of the congregation does not recognize his adaptation to the service of a teacher, he should humbly accept its conclusion as correct, no matter how highly he had thought of himself previously. And even if the majority should conclude that he is worthy of a position as a teacher in Zion, he should tread very softly before the Lord, very humbly, realizing that those who in any degree attempt to impart instruction in spiritual things to others are to that extent acting as representatives and mouthpieces of the Lord himself, the Head of the body; and all should keep in mind the Lord's words in this Golden Text and his own exemplification of the matter—that he who serves most and not he who lords it most should have the chief respect of the Lord's people.

THE LAST SUPPER

MATT. 26:17-30.—MAY 29.

Jesus and the apostles came to Bethany, near Jerusalem, that they might eat the Passover Supper in the holy city, and that our Lord might suffer at the hands of his enemies, as he had foretold his disciples—that thus he might accomplish an atonement for the sins of the people. His arrival was just a week before his crucifixion. The following day at the supper Mary anointed him. On the next day he rode on the ass into Jerusalem, was not received, wept over the city, and said, "Your house is left unto you desolate." On the following day he visited the temple, driving out the money changers with the scourge of cords. The next day he gave his last public teaching in the temple, declaring himself to be the light of the world. Every night he seems to have returned to Bethany to the house of Lazarus and Martha and Mary, which was also the home of himself and the apostles whenever they were in that vicinity. The next day, Wednesday, the Lord remained in Bethany in retirement, and on Thursday sent two of his disciples to make ready the Passover, which was eaten by himself and the twelve that night—"the same night in which he was betrayed."

The feast of Passover lasted a week, and was one of the most important celebrated under the Jewish arrangement. During that week, leaven, as a type of sin, was carefully put away from all the food and destroyed in every house, in intimation of the holiness and purity, the unleavenness, of the Lord's people—spiritual Israel—typically represented by natural Israel. The whole week was a festival of rejoicing because of God's deliverance of Israel from the bondage of Egypt. The feast-week began on the 15th day of the first month, Jewish reckoning, but it was preceded on the 14th by the killing of the lamb, and the sprinkling of its blood upon the doorposts of the houses, as a memorial of what took place in Egypt on the night in which the Lord spared the first-born of Israel under the blood and slew the first-born of the Egyptians, and thus made the latter willing to let his people go free. It was for the eating of this memorial lamb on the night previous to the beginning of the Passover feast-week that our Lord sent his disciples to make ready, as explained in our lesson.

Luke tells us that it was Peter and John who were sent on this mission, and Mark tells us that they were to know the man at whose house the feast would be held by his carrying a pitcher of water. It has been surmised by some that the house was that of Mark's mother, Mary, and that the upper room thus used was the same one in which the apostles subsequently met and where the pentecostal blessing was poured out upon them. We do know that it was at the house of this Mary that many gathered to pray for the release of Peter from prison. It was a "large upper room" and was already prepared with a suitable dining couch of proper dimensions. It has been surmised that Jesus took this indirect way of indicating the place that Judas might not be informed until the time for the gathering, so that there might be no interruption of the feast and our Lord's subsequent discourses, recorded in John 14:17, on the part of those who were seeking his apprehension. Peter and John made ready the Passover in the sense of furnishing and preparing the lamb, the unleavened bread, bitter herbs and the fruit of the vine, and in the evening, at the appropriate time, the entire company gathered for the celebration.

A LESSON IN HUMILITY

Luke only records (22:24-30) that there was strife amongst the apostles on this occasion, though John (13) also implies this. We are not to suppose that the apostles were actuated wholly by ambition and selfishness. We may well suppose that the strife was for position of nearness to the Master because

of their love for him. The Lord improved the opportunity to give them a most wonderful discourse, which doubtless lasted them through the remainder of their lives. They had arrived late in the afternoon, over dusty roads, and, not being of the wealthy class, no servants were there to receive them and to wash their feet; and instead of thinking to do this one for another, to their mutual comfort, they had been striving with one another for favored positions at the table, John evidently gaining the most desired position next to the Master—possibly accorded him because he was not only a relative, and one whom Jesus specially loved, but also because he was the youngest of their number.

The customs of olden times differ from those of the present in many respects. In eating they reclined on a couch surrounding a table. They leaned on their left elbow and used the right hand for conveying food to the mouth; thus their heads were brought comparatively close together, while their feet extended out behind over the couch. Apparently permitting the dispute to run its course and the supper to begin, Jesus arose and, going behind them, began to wash the feet of one after another of them. Such a service rendered to them by the Master was of course a severe reproof. They should have thought of washing his feet and each other's and now probably wished that they had done so, but at the time each was apparently intent upon establishing the fact that he was in no degree inferior to the others. They had forgotten so soon the lesson of a short time before—that he who would be greatest amongst them should be servant of all. Our Lord here had the opportunity of illustrating this very matter: he was willing to serve them all, was continually serving them all in the spiritual things, and hence they regarded him truly and properly as their Master; but now he showed them his humility to the extent that he was willing to serve them in the most menial capacity also. Valuable lesson! May it never lose its import amongst the Lord's true followers. Some, however, have erred in supposing that this became an institution or ordinance similar to the Lord's Supper and baptism: to our understanding the lesson to be conveyed by this symbol, and its application to each of us at any time and at any place, would be that we should seek to render some useful service to the brethren regardless of how menial it might be, and that so doing to them it would be reckoned of the Lord as though done unto him.

"BETTER THAT HE HAD NOT BEEN BORN"

It was while they were at supper that Jesus, appearing very sorrowful, gave as an explanation that it would be one of his own chosen twelve that would betray him and thus become accessory to his death—one of those who dipped with him in the dish, partaking of the same supper, the same bread, the same roasted lamb. Then he pointed out that although this was all written, and thus no alteration would be found in respect to the divine plan, nevertheless it signified a very gross breach of friendship—one sad to contemplate. It really made no difference to the Lord, so far as his intention and consecration were concerned, whether he were apprehended by the rulers without any betrayal or whether the betrayal were by a comparative stranger or by a disciple: the fact would make no change in the divine arrangement; but it was a cause for great sorrow that it should be one who had been a bosom friend and disciple.

"It had been good for that man if he had not been born," implies to us that, from the Lord's standpoint, Judas had already experienced so large a measure of knowledge and opportunity for better things that his responsibility for his act was complete, and that there would be no hope for him at any time in the future. We will certainly have no objection to it if the Lord should find some excuse for granting Judas a further opportunity for correcting his character, but we see no Scriptural reason for thinking there will be such further opportunity. From our standpoint it appears as though he sinned against great light, experience and knowledge—contact with the Lord and under the power of the holy Spirit—one of those commissioned to heal diseases and cast out devils in the name of the Lord, and as his representative, and using his power. His end was a sad one: every suicide by his act confesses his wish that he had never been born.

"LORD, IS IT I?"

Another account tells us that each of the disciples inquired of the Lord, "Is it I?" and last of all Judas. The others felt sure that they had nothing to do with it and wished the Lord to confirm their innocency, and the eleven having asked and no response from the Lord indicating their culpability, the implication would be that Judas was the one; yet such was his spirit of bravado that he also asked the Master, "Is it I?" Jesus answered him, "Thou hast said," or "It is you." How noble was the Lord's reproof; he could have scarcely said less—not a threat, not an imprecation, not a manifestation of bitterness, but merely an expression of sorrow and of pity. What a lesson for us! Our enemies are to be pitied, not hated; to be blessed as far as we are able, but never to be cursed. It is well for all of Jesus' disciples to watch and pray against any Judas-like disposition to sell the Lord or his truth or his brethren for money or other selfish considerations. Knowing that there will be others of the Judas class, let us guard our hearts and ask, "Lord, is it I?"

While they were eating the Passover Supper prescribed by the Jewish law, or rather while they were still at the table after they had finished the supper proper, Jesus took some of the remaining bread—which in shape at least more particularly resembled what we today would call crackers—he blessed it, broke it and gave it to his disciples saying, "Take, eat, this is my body." Another evangelist adds, "broken for you." Romanists and some Protestants claim that in consequence of the form of this statement, "This is my body," and the next statement, "This is my blood," we should understand that whenever the memorial bread and fruit of the vine have been consecrated they are changed from being bread and wine and become the actual body of Christ and his actual blood. We dissent from this as being most unreasonable and most untrue; the bread and the wine merely symbolized or represented the body and blood of our Lord. In absolute proof of this note the fact that our Lord at the time he used these words had not yet been broken and his blood had not yet been shed. Hence to have used these expressions in any other way than the way we do use them, namely, as meaning that the bread and the wine *represented* his body and his blood, would have meant to misrepresent the truth—to have falsified; and we cannot perceive that this was done or would have been proper to have been done by the Lord or any of his followers.

The bread, as our Lord explained, represented the bread from heaven—his flesh which he sacrificed for the sins of the world. He invites all of his followers to eat of it, and we partake of his flesh when we appropriate to ourselves the blessings, the mercy, the grace secured by the breaking of his body. We thus appropriate to ourselves the benefits of the sacrifice which secures to us the forgiveness of sins and reconciliation with the Father.

"THE BLOOD OF THE NEW COVENANT"

He took the cup and gave thanks and gave it to the apostles, saying, "Drink ye all of it, for this is my blood of the New Covenant which is shed for many for the remission of sins." This represents my blood—it will continue to represent my blood with you and with all my dear followers at all times, and will be to you on such occasions a reminder of my death and of the covenant which was thus sealed between God and sinners by myself as the great Mediator between God and man.

The New Covenant or New Testament sealed by the blood of Christ is the one that is mentioned throughout the Old Testament and referred to by the Apostle in his letter to the Hebrews (8:6-13; 10:29; 12:20) It supersedes the Law Covenant. The latter, mediated through Moses, provided that whosoever would do the commandments of the law should have everlasting life; but the New Covenant provides for mercy, and, recognizing the fact that in our fallen condition we cannot do the things we would, the Mediator of the New Covenant, by his death on behalf of the people, is able to keep Justice whole and yet deal with us according to our intentions instead of according to our actual accomplishments, and meanwhile to lift mankind up, up, up, out of degradation to that plane or condition of being where they will be able to do perfectly all the good desires of true and honest hearts.

The Apostle Paul shows us that this bread and cup had a still further and broader signification. He it was who had so clear an understanding of the "mystery"—Christ in you—that we are members of the mystical body of Christ, participators now in his sufferings, and, if faithful, to be members of his glorious body and participators also in his glory. From this standpoint, as the Apostle explains, the broken loaf represents not only the breaking of the Lord Jesus personally, but the breaking of all his mystical members throughout this Gospel age; and the drinking of the cup was not only his own participation in death that he might thus seal the New Covenant on behalf of mankind, but that his invitation to us to join with him in partaking of the cup, "Drink ye all of it," implied that we could have participation with him in the sufferings and death in the present time—participation with him in the inauguration of the New Covenant conditions during the Millennial reign. How grand is the thought, how deep, how broad! What a wonderful privilege that we should be permitted to fill up that which is behind of the afflictions of Christ and to look forward to a participation in his glories in the future. From this standpoint we see fresh force in his word to the apostles noted in a previous lesson, namely, "Are ye able to drink of the cup that

I shall drink of, and be baptized with the baptism that I am baptized with?" As not every one is worthy to be invited to such participation, so also not every one who is invited will so appreciate the privilege as to participate in this matter joyfully and gratefully. Let us each resolve and say to the Lord, as did James and John, "Lord, we are able"—we are willing. By thine aid we will come off conquerors and more than conquerors.

THE NEW WINE—THE JOYS OF THE KINGDOM

Our Lord declared that he would no more participate in the fruit of the vine until he would drink it new in the kingdom. The thought is not that he would drink new or unfermented wine in the kingdom with them, but that until in the kingdom the new or antitypical thing represented in the wine would not be fulfilled. When the kingdom shall come all the sufferings and trials of the present time will be past, the treading of the winepress, the wine making, will all be over, and instead the wine shall be that of joy and exhilaration, representing the joys and the blessings beyond imagination or expression that will be the portion of all those who truly have fellowship with our Redeemer in the sufferings of this present time and also in the glories that shall follow. The kingdom time is very close at hand now—certainly 1800 years and more nearer than it was when our Lord spoke these words—and the evidences of its steady inauguration are multiplying on every hand. Our hearts should be proportionately rejoicing in anticipation, and we should proportionately be faithful in the present time in the drinking of the cup of sorrow, suffering, shame and contumely, and thus testifying of our love and our loyalty.

Following this was the discourse which has blessed so many of the Lord's people down through intervening centuries recorded by John. (chapters 15, 16, 17) Then they sang a hymn and went out to the Mount of Olives—to the Garden of Gethsemane and to fresh trials upon all of the disciples. So it has seemed to us that with every recurrence of the Memorial season, and every fresh symbolization of our pledge to the Lord, come fresh trials, fresh testings, fresh siftings upon the Lord's people. Who shall be able to stand? Let us hold fast the confidence of our rejoicing firm unto the end, hold fast the faithful Word, hold fast the exceeding great and precious promises hold fast to our Passover Lamb, our Deliverer!

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VIEWS FROM THE WATCH TOWER

POSSIBILITIES OF A EUROPEAN WAR

Newspapers and magazines are discussing the possibility of the Russo-Japan war eventuating in a world-wide war. It is generally conceded that it would be the part of wisdom for Russia to back down and sue for peace proposals, but equally certain that the pride of that great nation will hinder such a course. If, therefore, the land fighting should go against Russia it is surmised by many that her diplomacy would manage to bring on a general war, in which her own defeat by little Japan would be measurably lost sight of in the glare of still more momentous conflicts. Matters have this appearance, though they may not reach such a culmination very soon.

Meantime the great nations are preparing for emergencies—especially Great Britain, France and Germany. Naval warfare is steadily undergoing a radical change: the prospect is that the great battleships will soon be of little value under the new conditions. The new models of fighting craft are the auto-boats and the submergible-boats. The latter can be sunk completely under water—100 feet if desired—in six seconds, and can thus travel toward their opponents unobserved, and can discharge torpedoes at close range and be gone. England has about twenty of these boats nearly completed and a large number ordered. France has more, and by the close of this year she will have at least thirty. These boats carry gasoline for fuel—enough for a 400-mile journey, and require but small crews. They would, of course, operate near a harbor or in conjunction with larger vessels. The auto-boat can be operated by one intrepid man, can travel twenty miles an hour and in the dark could creep close to a great ship and attack her with a torpedo. A large, swift ocean liner could carry twenty or thirty of these little auto-boats and make great havoc—in the night or in a fog.

Experts are speculating on the possibilities of these two new craft and conclude that no port would be secure against them—that four-million-dollar battle ships with hundreds of men aboard could be sunk almost instantly and without a sight of their enemy. Others still believe that air-motors will soon come into prominence and be used in dropping explosives upon ships and cities and armies.

We are to expect great things—shortly. The passions as well as the ingenuity of men will ere long wreck present civilization according to the Scriptures. We recall our Lord's prophecy of the days now near at hand, "Except those days were shortened there should no flesh be saved." But, for the elect's sake, they shall be shortened;—the "elect," Head and body, will assume the kingdom control at the right time to stay the awful anarchy which will follow the great war.

The prospects for the immediate future are conceded on all sides to be more favorable for peace, because of the recent amicable settlement by Great Britain and France of differences between them which have long been a source of friction. The large navies of these two nations far outweigh all the combined navy power of the world.

THE ESSENTIAL UNITY OF ALL RELIGIONS

Rev. R. Heber Newton, D. D., of New York City (Episcopalian), in a recent article in *The North American Review*, proves to his own satisfaction, and doubtless to the satisfaction of many of his readers, that all the religions of the world are really one;—that they differ merely in proportion to their degrees of *evolution*. This is the view of "higher critics" and evolutionists the world over. It ignores and laughs to scorn the Bible teaching of Adam, Eve and the fall. (Rom. 5:12 and 1:21-28) It has no place for Jesus except as a great teacher like unto Confucius, Moses, Darwin, Spencer, and others. His work as *Redeemer*—as the sacrifice for man's sins, by which alone reconciliation to God was possible—it entirely discredits, but ignores because *a few* "good people" still so believe.

Doctor Newton likens the religion of the world to a great tree with many branches and sub-branches. Buddhism is a branch, Brahminism is another, Confucianism is another, Mohammedanism is another, Christianity is another—its various shoots and smaller branches representing the various sects and denominations of Catholicism and Protestantism.

As usual, the wisdom of this world misses the mark it thinks it hits. It is Devildom that the Doctor sees as a tree with these many branches. In every branch it has a "form of godliness" to deceive men—to satisfy the craving originally a part of man's nature when he was in the image of God—a craving which since persists notwithstanding the fall, though now through the blinding influences of Satan deteriorated into superstition and formality. Let us ask the Apostle Paul's inspired judgment on the subject. He tells us respecting these heathen worshipers that they worship devils and not God. See his testimony in 1 Cor. 10:20, 21; 1 Tim. 4:1.

When the Apostle would use a tree to illustrate the church, he pictured a very different tree and very different branches. This inspired account is found in Rom. xi. There his olive-tree represents not all nations, but the one nation of Israel, each Jew a branch, drawing strength and vitality from the *root*, namely the oath-bound covenant made with Abraham and his seed. The Apostle shows plainly that no other tree is recognized in the divine plan, and tells us that when the Jews rejected Jesus all the rejectors were broken off from the relationship the tree represented, and that only believers in Jesus were privileged to be engrafted to take the places of the broken-off branches, as members of the spiritual seed of Abraham.—Gal. 3:29.

Our position as Gentiles he distinctly pictures as "children of wrath even as others"—strangers and aliens and foreigners—without God and having no hope in the world. (Eph. 2:3, 19, 12) How different the view of this modern Divinity Doctor from that of the great Apostle to the Gentiles! Mark the agreement of the Apostle John's testimony. He says of the Christian believers and all the world outside,—"We know that we are of God, and the whole world lieth in the Wicked One." (1 John 5:19) This reminds us of our Lord's words to some of the nominal Israelites: "Ye are of your father the devil." (John 8:44) Doctor Newton says:—

"Religion develops the same great *institutions* in different lands and ages which the varying religions of man vary indefinitely.

"The Church, spelled with a capital C, was an institution of Chaldea, India and Egypt, millenniums ago, as it is of Italy and England and America today. The Buddhist felt toward his 'order' much as the Romanist feels toward his church. A sacred ministry, a class of men set apart for the divine offices of religion, would have been found of old in Babylon and Thebes, as it is found now in Rome and London. The pagan temple was the Christian basilica and cathedral, baptized with another

name. The altar stood in the sacred spot of the heathen temple, as it stands in the holy place of the Christian minister. Monasticism developed in the East long before it arose in the West. Monks and nuns and hermits would have been found along the Nile valley ages before Christendom poured its host of sad-souled ascetics up the sacred river, peopling the hills for thousands of miles. Good Father Huc was utterly astonished to find in the Far East tonsured priests bowing before splendid altars, while acolytes swung the fragrant censers by their side. His *naif* explanation was, that the devil had counterfeited in advance the mysteries of true religion, in order that the elect might be deceived into perdition. A less heroic solution of the problem finds in these resemblances hints of the oneness of religion, generating the same sacred institutions among different religions."

"Good Father Huc," in recognizing the similarity between the Catholic and the heathen ceremonies, was not astray in attributing the heathen ceremonies to Satan's instigation. He should have gone farther and have realized that he and his associates had likewise fallen into the "snares" and "wiles" of the adversary.

Doctor Newton proceeds to prove that all religions are shown to be from one source because related *in worship*. We agree that all world-religions are of one spirit—the spirit of "the prince of this world." But the true church, "whose names are written in heaven," is in all but a "little flock,"—not of the world, but separate from it. "I have chosen you out of the world." Of the world's worships the Doctor says:

"The sacred symbolisms through which art ministers to worship meet us in the temples of paganism as in the churches of Christendom. The circle, the triangle, and the trefoil were graven by pagan chisels on the walls of the sacred buildings reared by religions which thought of themselves only as aliens and foes one to the other, for the unity of God, signed by the circle, and the triunity, the oneness in variety, of God, signed by the triangle and the trefoil were truths known to no one religion alone, shared by all great religions in the same stage of evolution."

The *beliefs* of men, though seemingly wide apart, Dr. Newton finds to be substantially one:

"All great religions pass through one general course of evolution. In the same stages of development, all alike will bring forth, as the same institutions and worships, so also the same beliefs. Arrange these different religions synchronously, in respect to their evolution, and the same ideas will be found in all, more or less modified. As they grow, they grow together; over all differences of environment and heredity, the forces of the common life of man asserting the oneness which exists under black skins and yellow, red skins and white. In their higher reaches they strain toward each other. The flowering of all beliefs is in one faith—all religions seeding down one religion. So, beneath the variant and discordant beliefs of the present the germs of the future *universal religion* can even now be traced."

Coming to the contrast of the Christian's life with the life of the heathen, Doctor Newton says:

"Goodness knows no native soil. Virtue is at home in every land. The Ten Commandments form the law of Egypt and of Persia as of Christendom. The Golden Rule proves the rule of Hindu and Chinaman, as the Christian. It waited not for Jesus to reveal it. The spirit of the Christ had already revealed it through Jewish Hillel and Chinese Confucius, and great spirits of well nigh every land. The Beatitudes exigently call upon the Buddhist as upon the Christian, *'Sursum corda.'* Saints are of blood kin the world over. There is nothing alien to the truly devout Christian in the devoutness of the Hindu Guru, or of the yellow-robed saint of Japan or of the mystic worshiper among the Iranian Mountains. When the soul of man fronts the infinite and eternal Spirit, beneath the bo-tree of India or amid the rugged fastnesses of Tibet or in the cloisters of the Christian abbey, it is one and the same God who is seen. Wherever we overhear the communings of a soul with God, we hear in our own tongue. In the presence of the man of the spirit, be his name what it may, we know that he is of our family and household of God."

Could evidence be more clear than the foregoing to prove that the Doctor does not know what constitutes a Christian—that he does not know that, according to Christianity as taught in the Bible, acceptance of God rests not upon perfection of life, for "there is none righteous, no not one"? (Rom. 3:10) Its teaching is not, either, that none are justified by *doing the best they can*, but that none are justified except by faith in the Son of God—"faith in his blood"—our ransom-sacrifice. If these *justified by their faith*, do the best they can, such obediences and efforts are acceptable to God *as though* they were *perfect*—Phil. 3:9; Rom. 4:7, 8; 8:4.

VOLUNTEER WORK, 1904

The free volunteer tract distribution reached larger proportions last year than ever before: more friends than ever engaged in the service and the quantity circulated was greater. This year bids fair to see the work carried forward with the same zeal and possibly to a still greater extent—though at some points seemingly no more would be possible. For instance, in Allegheny, Pittsburg and suburbs 112,000 tracts were placed in as many houses—practically every house was reached.

We urge co-operation,—that each little church unitedly take charge of its own district, elect a captain for supervision and lieutenants for sub-districts, and that all who can shall volunteer and serve under such beneficial regulations. A few of the captains sent us reports at the close of last year's campaign, in November, showing the number of tracts distributed and giving the names of all participating. We request that all captains follow this course this year.

As for the *method* this year: We urge that the careful house-distribution be continued, except in neighborhoods where there are many foreigners or Catholics, where it would best be done *near* (but not *at*) the churches, as their congregations are dismissed. The house-to-house circulation has reached some who do not attend public worship. Many good, moral people are becoming so confused on religious subjects that they attend no services.

"CHOOSE YE THIS DAY"

MARK 15:1-15.—JUNE 5.

GOLDEN TEXT:—*"Then said Pilate to the chief priests and to the people, I find no fault in this man."*—Luke 23:4.

How much depends upon our proper decision of the questions of life as they come before us day by day is well illustrated in this lesson. When our Lord and the eleven apostles left the upper room for the garden of Gethsemane, Judas—who earlier in the evening had reached a decision—had left their company to conspire with the chief priests, etc., and to guide their followers and servants to where Jesus could be apprehended quietly in the night, without the knowledge of the multitude in the city at that time for the Passover occasion. For the friends of Jesus, it was anticipated, might arouse a commotion amongst the throng of people, which might make the religious rulers of the Jews appear to be seditious, the Romans always being very much alert at such times for the suppression of any indications of revolt against the Roman authority. Judas doubtless had already conferred with the chief priests, and was probably present at the Passover Supper, partly for the purpose of learning the direction which Jesus and the others would take after the supper. Our Lord's words to him, "What thou doest do quickly," seemed to imply that the matter was already arranged, and that Jesus by supernatural power was aware of it. That was the moment of final decision for Judas. He was a money lover, and decided to sell his Lord for money. Perhaps indeed he surmised that Jesus could deliver himself, and possibly he thought to gain the money without our Lord being injured; but in any event it shows a baseness of character and willingness to do evil for selfish reasons that remind us very much of the Prophet Balaam, who so greatly desired Balek's rewards of iniquity.

BARTERING THE TRUTH FOR POTTAGE

This matter of selling the Lord for money cannot be practised today in the same manner in which Judas practised it, yet we believe there is somewhat of the same ignoble spirit manifested by some in our day. It perhaps does not go to the same extent, but it is of the same kind, and who knows but that under favorable conditions it might be willing to go to the same length? We refer to some who are willing to sell the truth for financial profit, for social advantage, for money; and others willing to sell the members of the Lord's body as Judas sold the Head, for earthly advantage, to deliver one another up to evil, to assist in bringing evil, tribulation, adversity, reproaches etc., upon the members of the body of Christ. Yet with each of these as with Judas, there was a time when they were perfectly

innocent of such base ingratitude and wicked designs; there was a time when neither self-love, nor money-love, nor any other consideration would have moved them to do injury to members of the anointed body. Let us beware of the little things which, like a switch upon a railway, turn a train into an entirely different track, and may let us off far from the goal we at first desired to reach. We cannot be too careful in the way we meet the trials and testings of character which come to us daily, and whose determination means so much to us respecting the present and the future life.

Our Lord, as he went with his disciples from the upper room and crossed the brook Cedron to the Mount of Olives, to the garden of Gethsemane, was likewise entering—a trial. His trial was from the opposite standpoint to that of Judas; his hour was fully determined, his consecration was completed, he wavered not in respect to the work he had come into the world to accomplish, he had no thought of anything else than dying for our sins. But as he stood upon the brink of death and realized that in a few hours the whole matter of his consecration, his "baptism into death," would be "finished," two matters presented themselves forcefully to his attention. One was that he perceived clearly that his arraignment would take place before the Roman tribunal—that his death would be according to the Roman form, by crucifixion—that, in order to secure his condemnation by the Roman government, the chief priests and scribes, his enemies, would misrepresent his character and teachings, and that his record before the world would stand as that of a blasphemer against God and an evil worker amongst men.

We have no doubt that there are characters in the world who would measurably gloat over an opportunity to suffer as outlaws and desperadoes; they would feel themselves more or less heroes, and would be regarded more or less as heroes amongst their own class, similarly depraved in mind. But for those of more refined temperament—for the upright and honorable and pure in design—to pass through the same experiences would be a terrible ordeal. We may well imagine that our dear Redeemer, perfect, and with sentiments not in the slightest degree degraded, would feel the shame and ignominy of his position in such circumstances more than any of us could do. It was this shame, this reproach of being executed as a blasphemer against God and an injurious person amongst men, that we believe our Lord referred to as the cup which he prayed might, if possible, pass from him, saying at the same time, "Nevertheless, not my will but thine be done."

"OF THE PEOPLE THERE WAS NONE WITH HIM"

That sad hour in Gethsemane's garden, his disciples asleep, unable to appreciate the situation as he did, was the most trying hour of our dear Redeemer's experience. Added to the cup of grief and shame and ignominy came the thought that it is written in the law, "Cursed is every one who hangeth on a tree," and thus he would be held up and marked amongst all the people of God as being accursed. A further thought was: "Is it possible that I have failed to meet the entire demand of the law perfectly? Is it possible that I have failed in some little particular, and that thus the curse of the law of God is to rest upon me, and that I shall lose life entirely after having striven to do the will of the Father and the fulfilment of perfect manhood under the divine law?"

The strain upon the nervous system became so intense as to produce a bloody sweat, a form of illness very rare indeed and yet not unknown to medical men. This was the greatest agony of all. If he had failed in the slightest degree he had no future, but all of his bright prospects of returning to the Father's love and favor and heavenly conditions by a resurrection would all be vitiated. The Apostle refers to this saying, how in the days of his flesh he offered up strong cryings and prayers unto him who was able to save him from [out of] death, and who was heard in that he feared. (Heb. 5:7) He was heard in respect to that he feared: he was delivered from death by a resurrection. More than that, he was delivered from the fear of death, from all doubt as respected his faithfulness to the Father's will and his acceptance of the Father down to that very moment. An angel, a heavenly messenger, appeared and strengthened him, comforting him and assuring him of the Father's love and care, and that he was well pleasing in his sight. Such an assurance to the loyal heart of Jesus was all that was necessary. He could go through any experience courageously while confident that the Father was well pleased with his course, and that the result would be his reattainment of the glories he had left when he came into the world to be our Redeemer, and the attainment also of all the other joys set before him in the Father's promises. Here was a trial upon a great heart that resulted in great blessing to himself as well as to others. The result of his trial was the peace, joy and confidence which, during that night and the next day, kept him the most calm of all, even to his dying moment, and which, as the Apostle declares, led to his glorification in the resurrection, and which eventually shall bring blessings to every member of the human family in the lifting of the curse, the right to lift which was secured by his faithfulness even unto death.

BETRAYED BY A PROFESSED FRIEND

Presently Judas arrived on the scene with a company of the high priest's servants—not followers in the ordinary sense of the term, but court followers, resembling more the police of the present time. Some of them carried swords and some carried clubs, as our Lord's language to them indicates. Peter and another of the apostles had swords with them—a not unusual matter in those times, though unusual for the apostles, as the context shows. They doubtless had the swords with them to demonstrate that our Lord was not taken contrary to his own will. He had with him eleven able-bodied men, willing to lay down their lives at his command in his defence. One of these, Peter, drew his sword and smote off the ear of the high priest's servant, and doubtless the defence would have been carried on vigorously if our Lord had said the word, or rather had he not interfered by intimating to Peter that what he had done was enough. Jesus bade Peter put up his sword—he was not to battle for his Lord with carnal weapons—and meantime healed the wounded ear. Our Lord, in surrendering himself, stipulated that his apostles were not included in the arrest.

Thus awakened, surprised, dismissed by the Lord, his disciples saw him taken from them, and were bewildered and confounded, notwithstanding our Lord's words to them on several occasions previously, intimating that some such calamity might be expected. It was a trial to them at the time, as the Master had already intimated, saying, "Watch and pray, lest ye enter into temptation." They had not sufficiently appreciated his words, had slept while the trial hour was coming on, and were, therefore, the less prepared for it.

Our Lord, his hands bound, was led away to Annas and Caiaphas. Although it was night time, about one o'clock, some of the chief officers of the Jews and the Sanhedrin had gathered, being informed that the arrest would take place that night, that one of his disciples would pilot the officers to take him, and the matter was urgent, so that his death could take place as quickly as possible on the next day, before the people in general learned about the matter and before the Passover week would begin. It was not lawful to try a man for any capital offence between sundown and sunrise, and hence this trial was in one sense an informal one—it would be required to be ratified by the Sanhedrin after sunrise. They were willing, however, to come as near as possible to breaking the law that thus they might accomplish their purposes.

THE VILE CHARGE OF BLASPHEMY

As he stood before the high priest, and as his enemies brought witnesses and the trial progressed, our Lord may be said to have made no defence; it would have been useless anyway, as they were intent on finding a charge of some kind —they had murder in their hearts. The charge they sought to establish was blasphemy, one of the few charges the penalty of which under the law was death, and it was his death they wanted. The blasphemy against God was declared to be proven in that he claimed to be the son of God, and blasphemy against the Temple was claimed to be proven in that some had heard him say that if the Temple were destroyed he could rear it again in three days. A decision was reached, but nothing could be done until daylight. Meantime the petty officers of the court spat upon the Lord, blindfolded him, and struck him, saying, "Prophesy, now, who is he that smote thee?" and thus the weary hours passed till daybreak. The Jews thought it a trial of the Lord but his trial was all in the past. It was the trial of their high priests, of the court officers and of the members of the Sanhedrin and of the Jewish nation. It was a trial of whether they loved truth or a falsehood, righteousness or unrighteousness. They decided for unrightousness.

Meantime the Apostle Peter was having a great trial, too. He had gained access to the outer room of the court and could probably hear or see something from where he stood and warmed himself at the fire. The first instinct of nature, self-preservation, overpowered him. It flashed upon him that if he were recognized as one of Jesus' subordinates he might be treated in the same manner as the Master, and in his desire to avoid the troubles that had come upon Jesus he denied that he knew him, and on a second occasion of the same kind he even swore that he did not know him. Poor Peter! It was a time of severe trial, and, alas! he failed. How he might have gloried afterwards if he had suffered something for Christ's sake and for his acknowledgment of being his follower! But had he done so, all of the Lord's followers since would have lost a very valuable lesson conveyed to us in Peter's experiences.

Peter's weakness on this occasion, afterwards so bitterly lamented and acknowledged and forgiven, has in some respects

been a great blessing to all of the Lord's followers as they found that they, too, had weaknesses, and that sometimes they were overtaken in a fault as was Peter. They have learned from Peter to weep bitterly for these shortcomings, and have not been utterly cast down when they have found that Peter was received again by the Lord and heartily forgiven, and that the lesson thus learned made a deep impression on his life and resulted evidently in his favor. It is related of Peter that ever after this he arose every morning at cock crowing, made a fresh remembrance before the Lord of his weakness on that occasion, and accepted divine forgiveness. It was a testing time to Peter, and so similarly testing times come to all of us. Let us see to it that under no circumstances shall we ever deny our Lord. More than this, let us remember that the Lord places himself and his Word and his brethren on a par, and assures us that those who deny his truth deny him, and those who deny his Word of prophecy are thus denying him.

TREASON AGAINST ROME

With sunrise the Sanhedrin met officially, and, accepting the testimony of the high priest, that he had examined witnesses and that it had been proven that Jesus had blasphemed God and the Temple, the verdict was reached that he should die. Then, as related in our lesson, they held a private consultation respecting how they should present the matter before Pilate, the Roman governor. They well knew that he would pay no attention whatever to their charges of blasphemy and would tell them that was not a crime under the Roman law. They determined that the charge against our Lord before Pilate should be treason against the Roman government. In support of this charge of treason they said that he declared there was another king besides Cæsar, namely, himself, the Messiah; and to seemingly corroborate this they declared falsely that he had forbidden to pay taxes to Cæsar's government, whereas when they tried to catch him on this very subject two days before he had answered to the contrary, "Render to Cæsar the things that are Caesar's, and to God the things that are God's." Moreover, he had paid taxes himself. Peter being sent for the fish to pay the tax for them both. But this false allegation would seemingly prove the truth of the original charge of treason.

Now Pilate's time had come for trial. He stood as judge, and the principles of right and wrong, truth and untruth, righteousness and unrighteousness, in this case were for him to determine. What a wonderful chance he had! Suppose he had refused to connive at the malice of the high priest when he recognized that it was "for envy they had delivered him." Suppose that Pilate had dismissed the high priest and Sanhedrin and the multitude and had set Jesus free, and had cautioned them that if any of them did him injury they would be answerable with their lives! What a noble picture it would have been before the eyes of history! But, instead, his course and reputation have been anything but commendable and admirable. Nevertheless, while recognizing that he thus had a test and that he failed to take the noble part, we are far from sharing with the majority in their very ignominious view of this governor.

We are to remember that Pilate was neither a Jew nor a Christian, but a heathen man—without God and having no hope in the world. We are to remember that he did not believe in the Jews' religion, whatever he may have believed. He did not believe in Jesus, nor had he any respect for the Messianic promises. He was filling the office of governor as the representative of Cæsar's government at Rome. He had his own pleasures and self-gratifications distinct from the Jews and their festivals, etc., for which he cared nothing. He was amenable not to our God, for he knew him not, but merely to Cæsar, and Cæsar expected nothing of him except that he would preserve the peace and quiet of the city and maintain the dignity and authority of Rome. Rome cared not if one or ten or hundreds of innocent persons were put to death, if only the peace of the country were maintained. It was, therefore, Pilate's first duty as Roman governor to keep the peace in Jerusalem.

ART THOU THE KING OF THE JEWS?

From this standpoint we can say that Pilate's course was noble and just—though not the noble and just one which we would have perferred for him. Pilate did not readily accept the charges of the Pharisees: he knew them to be hypocritical, and really we may here say that the worst wickedness in the world at any time, at every time, in its history has been that form of wickedness which parades under the cloak of religion, which does evil in the name of that which is right, true, good. Pilate asked for specifications respecting the treason, and this seems to have surprised the chief priests, who presumed that their word would be taken on that subject without proof. If they thought a Jew had been worthy of death by treason then Pilate should certainly so suspect and so believe, for they were not supposed to wish the destruction of any fellow-Jew on such a charge. Pilate looked at Jesus and saw in him no criminal appearance, saw that he did not look at all like one who would become a leader of sedition; that, instead, meekness, gentleness, patience, long suffering love, were marks of his features. Pilate inquired of Jesus respecting this charge, "Art thou the King of the Jews?" Our Lord's answer was not quite equivalent to yes, and yet it intimated that he did not wish to dispute the charge. To have attempted to explain the kingdom of God under such circumstances would have been improper, for none there were prepared to hear and appreciate or understand; to have done so would have been in conflict with our Lord's own instruction on the subject, not to cast pearls before swine. Those present were not prepared to understand that the kingdom would come a spirit kingdom, that it would have earthly representatives, etc.

Meantime the chief priests accused him fiercely, Jesus saying nothing—"He was led as a lamb to the slaughter, and as a sheep before her shearer is dumb, so he opened not his mouth." He was not there to defend himself, nor to protest against his execution. On the contrary, he was there to sacrifice his life, to lay it down, to permit it to be taken from him without resistance. Pilate himself marveled that any one could be so indifferent to the results of his trial. All this, however, proved the more conclusively that there was nothing dangerous to the interests of Rome in connection with our Lord's life or teachings: it all disproved what the chief priests were charging, and demonstrated that they had some ulterior malevolent spirit of opposition to Jesus.

PREFERRING BARABBAS TO JESUS

There had been a real sedition, a genuine movement against the authority of Rome, at a previous time, and Barabbas and others had been made prisoners on account of it. Some one in the crowd started a call on the governor to do as was his custom every year at this time—to release some prisoner as a matter of clemency and favor. Soon the whole mob took it up, and Pilate inquired, "Shall I then release unto you the King of the Jews?"—Jesus. His thought evidently was to arouse in them to some extent an enthusiasm in favor of his liberation of Jesus, for we read that he perceived that it was the chief priests and not the mulititudes that were against Jesus. He hoped to turn the rabble to the side of Jesus and to release him on their request. But the chief priests, who had accused Jesus, stirred up the multitude to request the release of Barabbas, the seditionist, the rioter. One wonders that they were not ashamed in the presence of even a heathen governor to manifest their perfidy in this manner—to accuse Jesus of being a traitor to Rome and asking to have him cricified and in the same breath to urge the release of one about whose rioting there was no question.

Pilate evidently heard something said about Jesus' work being largely done in Galilee, and thought to be rid of the matter by turning the case over to Herod, the ruler of Galilee, who was present in Jerusalem at the time. He therefore sent Jesus bound to Herod, with the explanation that, as he was a Galilean, Pilate was pleased to acknowledge Herod and to submit the case to his adjudication. Really he was glad to be rid of the case, for he preferred not to put to death an innocent man, yet he perceived that the chief priests could make very violent charges against him if he refused to put to death one whom they charged with treason against the Roman government. At Rome such conduct would have the appearance of favoring rebellion; and if Pilate should reply that there was no danger of rebellion, that the man was merely a quiet, innocent man, they would have probably responded that he was entirely too particular anyway, that he should be prompt in the execution of anybody and everybody charged with the slightest degree with rebellion in word or act against the Roman power. Thus, no doubt, he would have lost his position and would have been degraded for the remainder of life. Pilate was in a very trying position.

HEROD'S OPPORTUNITY AND FAILURE

The coming of Jesus to Herod meant a trial for Herod. How would he receive Jesus? What would be his conduct toward righteousness and truth and justice and purity and goodness? This is the same Herod who about a year and a half before had beheaded John the Baptist, and who, hearing of Jesus, had suggested that he might be a reincarnation of John. Herod, we are told, was glad to see Jesus and hoped to see him perform some miracle of which he had heard so much; but the Lord was absolutely silent before him, not a word had he to say before such a man. Such a course was probably the most striking rebuke he could have administered to Herod, and was entirely in line with the whole conduct of our Lord—his determination to do nothing that would hinder the accomplishment of that which he knew to be the divine purpose—his death that very day.

Finding that Jesus would not even reply for him, nor per-

form any miracles for his entertainment, Herod suggested to his men of war that they robe him as a king and have some sport with him, as it seems was a custom of that time in respect to criminals—the soldiers were granted opportunity to give them mock homage and then to buffet them, etc., before they were executed. This done to Jesus he was returned to Pilate, Herod in turn expressing his appreciation of Pilate's course, but declining to interfere in Pilate's territory. From that time Pilate and Herod were friends, though previously they had been adversaries.

"DO NOTHING AGAINST THIS JUST MAN"

The case returning to Pilate, and the chief priests evidently fearing some slip of their plans, were very persistent in demanding the death of Jesus and in inciting the multitude to clamor for it. Some six times in all Pilate declared the innocence of Jesus, yet under the circumstances already narrated he hesitated to absolutely refuse the demand of the Jewish priests and multitude: especially did he feel the point of the argument made by the priests, "If thou let this man go, thou art not Caesar's friend," which meant, 'You are an enemy to Caesar and to the government of Rome.' Pilate realized that such a course would not be understood by his superiors, and hence he tried every method to get the Jews satisfied in the matter. One step in this proceeding was to order that Jesus should be scourged. He hoped that the scourging would satisfy his adversaries' thirst for blood. Meantime Pilate's wife sent a message to him urging that he do nothing against this man, for that she had had a dream in the night to this effect. Under the circumstances Pilate evidently did everything that could be expected of a worldly man in the times and under the conditions in which he lived. The only exception to such a procedure that we could expect would be on the part of a Christian, or of some one who under Christian influence had gained a much more than ordinary love for justice, and willingness to sacrifice every interest in its behalf.

It was in connection with his endeavor to free Jesus from those who sought his life that Pilate stood Jesus forth so that they might see him, exclaiming, "Behold the man!" The impression we get is that Pilate himself was struck with the quiet dignity of our Lord in his facial expression, in his composure under trying conditions. His words seem to mean, 'Look at the man you are talking about crucifying! Why, Jews, you have not such a man in all your land. I doubt if there is any man his equal anywhere!' But it was all of no avail; the multitude had become excited and were clamoring for our Lord's blood. In the expressive symbolic language of the time, Pilate, before delivering Jesus for crucifixion, indicated that he was averse to the sentence they were compelling him to pronounce, and that wherever the responsibility lay he was not the guilty party. He did this by washing his hands with water in the presence of the people, exclaiming, "I am innocent of the blood of this just person."—Matt. 27:24.

THE RESULT OF THESE TRIALS—RETRIBUTION

What a number of trials, testings and provings we have found in this lesson—and now let us briefly glance at the results. Judas, as a result of failure in his trial, died soon by his own hand. Pilate, the unwilling instrument of the condemnation and not one hundredth part as guilty as the Jews, shortly afterwards lost his commission as governor and in despondency committed suicide. Annas, the high priest, was subsequently dragged through the streets, scourged and murdered. The multitude who cried out, "Crucify him!" and who in answer to Pilate's declaration that he was innocent of the blood of Jesus, declared, "His blood be upon us and upon our children," experienced a baptism of blood not many years after when the entire city of Jerusalem was a scene of most horrible atrocities, which culminated in the utter destruction of their city with great loss of life, in the overthrow of the entire Jewish polity in Palestine, and the scattering of the survivors amongst all nations and peoples. The curse they thus brought upon themselves still remains to some extent; his blood is still upon them, and from that day until the present time the Jews have suffered greatly; and although the divine disfavor has been passing from them as a nation since 1878, it will continue in some measure until nearly or quite 1914. The curse will be remitted because of its being forgiven through the grace of God in Christ.

On the other hand, note the blessings which came to those whose testings were received in the proper manner, demonstrating their loyalty to the Lord. Our Lord Jesus was highly exalted, far above angels, principalities and powers and every name that is named—because faithful unto death, even the death of the cross. Peter the Apostle, although partially overtaken in a fault, nevertheless through repentance and bitter tears was accepted back again to the Lord's favor, profited by his sad experience, and became one of the noblest of the apostles, one of the most honored, and is yet to be honored in th kingdom as joint-heir with his Redeemer.

THINK NOT STRANGE YOUR FIERY TRIALS

We are not to expect similar trials, in all respects like those of our lesson, but we are to expect fiery trials, and we are to note that the results will be in accord with the manner in which we meet them. The lesson to us is that we should follow in the footsteps of Jesus and resolve to be faithful to our heavenly Father, to do his will at any cost, at any sacrifice of earthly interests—not grudgingly, but, as expressed prophetically of our Lord, "I delight to do thy will, O my God; they law is written in my heart." Another lesson is that if temporarily we should stumble in following the Master we must not be discouraged, but turn the failure and stumbling into a blessing by permitting it to bring us into closer relationship to the Lord and to make us more and more careful and more faithful in our walk with the Lord henceforth.

Some one has said: "This scene has often been alleged as a self-condemnation of democracy. *Vox populi, vox Dei* (The voice of the people is the voice of God), its flatterers have said; but look yonder. When the multitude has to choose between Jesus and Barabbas, it chooses Barabbas. If this be so, the scene is equally decisive against aristocracy. Did the priests, scribes and nobles behave any better than the mob? It was by their advice that the mob chose Barabbas." This is a very wise and a very truthful suggestion. The voice of the people can be relied upon in some matters, and, on the whole, the republican form of government is probably the best of any in the world for civilized peoples under present conditions; but as respects religious things the voice of the people is far from being the voice of God. On the contrary, the Apostle declared, "The world by wisdom knows not God." It must not, therefore, prejudice our judgments to find the popular voice against us. What we seek for and listen for is the voice of the Lord through his Word. With this let us be satisfied as was our Redeemer, content whatever lot we see since it is our God who leadeth us. It is possible that the closing scenes of the Church's experience may in some respects resemble that of our dear Redeemer; it is possible that some of the Lord's people may be branded as blasphemers and hailed before governments on the charges of preaching Christ as another king. Should it ever come to such a pass, we should have no doubt whatever respecting our position. It should be that of full confidence in the Lord, and thorough faithfulness to him, to his Word, and to all the brethren. Let us leave the outcome of these trials and testings in the hands of the Lord, as assured by his Word that he will make these afflictions to work out for us a far more exceeding and eternal weight of glory.

HOW AND WHY CHRIST WAS CRUCIFIED

MARK 15:22-39.—JUNE 12.

GOLDEN TEXT:—*"Christ died for our sins according to the Scriptures."*—1 Cor. 15:3.

Victor Hugo wrote, "Waterloo is the change of form of the universe." Another amends the statement thus, "Calvary is the change of form of the universe." The story of our Lord's crucifixion is related with a pathos which stirs our souls with sympathy, and begets in us a responsive love from the moment we truly recognize the purport of our Golden Text. Others have died just as cruelly, and a few have gone to death voluntarily and composedly. The Lord's death, however, was the first one in which the victim was entirely innocent, entirely unworthy of the death sentence,—the only one, therefore, in whose case the matter of dying was wholly voluntary, the only one who needed not to die had he not so willed.

CROSS-BEARING EXEMPLIFIED

The evangelists relate the incidents of the crucifixion with very slight variations, and the whole matter is before us when we group together the various statements, each of which is true. From Pilate's Judgment Hall, after the governor had consented to Jesus' death because unable to stem the tide of Jewish prejudice and vociferous demands, the centurion, with three Roman soldiers, took Jesus to Calvary to crucify him. As was the custom, the culprit—in this case the victim—bore his own cross, which must necessarily have been a terrible task. Our Lord apparently was overcome by the weight of the cross, when a countryman named Simon coming along was forced to assist him. The statement of Luke 23:26 implies that Simon did not carry the cross entirely, but merely assisted Jesus, carrying the hinder part of it, which usually dragged.

We have often wondered, Where were Peter and John and

James that they did not see the Master's burden and run to proffer assistance? If disposed to envy Simon his privilege of assisting the Master in the bearing of the cross, let us reflect that many of the Lord's brethren are daily bearing symbolic crosses, and that it is our privilege to assist them, and that the Lord agrees to reckon any service done to his faithful followers as though it were rendered to his own person. Yet if no brother sees the privilege of giving a helping hand let not the burdened ones lose heart. The Lord knoweth the need and will send the aid necessary, even though it be impressed, and that because of the sympathy of the worldly—as in Jesus' case, when the soldiers provided the aid. As the wooden cross was not our Lord's heaviest burden, so, too, his followers have crosses which the world sees not, but which the "brethren" should understand. "Bear ye one another's burdens and thus fulfil the law of Christ."

Sympathetic Jewish women walked near, weeping. Quite probably these included Mary, our Lord's mother, Martha and Mary of Bethany, and Mary Magdalene. The particulars are not given us, but the sympathy of woman is markedly testified to. Our Lord was full of composure, though weak and fainting, not only because of the expenditure of his vitality previously in the healing of the sick, etc., but additionally because he had been under a most terrible nervous strain throughout the entire night, without sleep or food. It was now nine o'clock of the day of his crucifixion, and he had wearily borne a share of the weight of his cross for about three-quarters of a mile, from Pilate's Judgment Hall to Calvary. Golgotha, the name usually given to this place by the people of the vicinity, signified "the place of a skull," because that particular slope of the hill very closely resembled a skull in shape and in color, dark crevices in the face of the rock corresponding to the eye sockets, nose cavity, etc.

The offering of wine mingled with bitter myrrh, otherwise styled gall, was not an indignity as is usually supposed, but an act of kindness. A Women's Society for the Relief of the Suffering furnished sour wine with bitter narcotics with a view to deadening the sensibility to pain, and it was customary to provide this draught for all the poor unfortunates to reduce their terrible sufferings to a minimum. Our Lord tasted the wine, Matthew informs us, doing so probably to assure himself of what it was, or as a token of his appreciation of the kindness expressed by it. But he refused to drink of it, evidently preferring to experience the full measure of the pain and suffering which the Father's wisdom and love and justice had prepared for him—had permitted to come upon him as a test of the full measure of his loyalty and obedience.

The crucifixion must have been a terrible ordeal. The cross was laid upon the ground and the victim stretched upon it, while the nails were driven through the feet and hands; and if possible a still more trying moment came when the cross, lifted by sturdy men, was allowed to drop into the socket prepared for it in the rock. Very properly the evangelist did not stop to detail or comment upon the extreme suffering experienced by the Lord, and very properly we may similarly leave the matter. Nevertheless, our hearts can but ache still when we think of what this part of the redemption price paid for our sins cost the One who bought us with his precious blood. He who grasps the situation clearly will be the more willing to suffer something for the Lord's sake and for his cause' sake—thus to testify in return his love and his appreciation of the great things done for him by the Son of God. Indeed we should esteem it a deprivation if not permitted to "suffer with him," for otherwise we could not hope to "reign with him."

TWO PROPHECIES FULFILLED

It was the custom to count the personal property of an executed person the perquisites of the soldiers performing the execution, and in Jesus' case we read that, having divided his garments amongst them, his outer robe, his head dress, sandals and girdle—enough to give one piece to each—they assigned by lot "what each man should take." One piece remained; namely, his tunic or under garment, reaching from the neck to the feet, "woven throughout and seamless." This they could not divide advantageously, and hence "for his vesture they did cast lots." —Psa. 22:18; John 19:23, 24.

The crucifixion took place at the third hour, Jewish reckoning, or nine o'clock, our reckoning. Over his head was his accusation written in three languages—the Latin, the official or governmental language of Rome; in Greek, the classical language of that period; in Hebrew, the language of the Jews. The charge was that upon which the chief priests had laid special stress in their arraignment of Jesus, that he claimed to be the king of the Jews. Elsewhere we are informed that the prominent Jews objected to Pilate's inscription and endeavored to have it altered, but he refused, saying, "What I have written, I have written." The Jews would have written, "This is an imposter claiming to be the king of the Jews," but in the Lord's providences the true title was put above his head, "Jesus, the King of the Jews." Those of us who are not Jews have reason to rejoice that he is more than this—that by God's providence he is heir of the world and is surely to be the King of the world, and is already King of saints.

How it happened that two robbers were awaiting execution at the same time is not stated in the account. We may presume, however, that they had been in custody for some time under sentence, and that the chief priests may have suggested their execution at the same time. Their thought may have been to detract from the injustice of their own course and to throw a measure of justice into the proceedings as a whole, or their object may have been to demean Jesus in making him a companion of outlaws. But whatever the circumstances, the matter was foreseen by the Lord and foretold by the Prophet—"He was numbered with the transgessors."—Isa. 53:12.

"WE DID ESTEEM HIM STRICKEN, SMITTEN OF GOD"

Near the cross stood the Apostle John and Jesus' mother and others who loved him, and whose hearts were breaking with sympathy as they beheld his ignominy and suffering and were unable to fully appreciate the necessity for this, as we shall shortly see it. Some few idlers were standing by probably, while travelers were coming and going, because Golgotha was on a frequented route. Apparently many of these, who had heard much about Jesus and his miracles, were now satisfied that his claims were false, and that probably his miracles were deceptions wrought, as the Pharisees said, by the power of Beelzebub, the prince of devils. These reasoned from analogy that if the Lord had done the works ascribed to him by the power of God, as he claimed, he would not need to be at the mercy of his enemies, for it never occurred to them that any one would voluntarily lay down his life for his friend—neither did they have the slightest conception of the necessity or object of the Lord's death.

A similar mistake is made by the world in respect to the Lord's followers. Those who have sorrows and trials and persecutions and poverty they esteem to be under divine disfavor. Thus it was prophesied of our Lord, but is true of his church, his body as a whole—"We did esteem him stricken, smitten of God and afflicted," and we were ashamed of him. The world cannot discern, as we do, that God's favor toward the elect is manifested in letting them have those experiences necessary to their preparation for kingdom honors.

"NONE OF THE WICKED SHALL UNDERSTAND"

Our Lord's statement of a few days before was remembered by some, but either misunderstood or deliberately falsified in their raillery. He had not spoken of destroying their Temple, but had said that if they destroyed the Temple it would be reared again within three days (antitypical). The Temple construction had required about forty years ,and our Lord's declaration they considered bombastic, and said, It will be much easier for him to show his power by coming down from the cross. The fact that he did not do so was esteemed an evidence of the falsity of all that he had previously said and done. To a sensitive mind, like that of our Lord, we can readily suppose that such a charge of falsification and misrepresentation would be a severe burden upon his heart; yet he bore it patiently. Oh, we are so glad that Jesus did not come down from the cross, and thus leave us in our sins—the whole world unredeemed!

The chief priests and scribes pursued their victim to the cross—neglecting, doubtless, important matters in their eagerness to make sure that he did not escape them. They were more blameworthy than the common people, yet they sought to justify their course in the same manner. Strangely enough, they admitted that "he saved others;" and the fact that he did not save himself out of their grasp seems to have been to them conclusive evidence of the falsity of all of his claims as respected relationship to Jehovah God. They were satisfied that his blood should be upon them and upon their children. Poor men! they thought themselves wise, yet as the Apostle Peter pointed out a few days subsequently, the whole matter was done in ignorance. Peter's words are, "I wot, brethren, that ye did it in ignorance, as did also your rulers." It is fortunate for these—yea, for the great majority of mankind—that the Lord our God is not the resentful One he is represented to be; that on the contrary he is "long suffering and of plenteous mercy." In full accord with this is the glorious prophecy that eventually those who crucified the Lord shall look upon him whom they pierced and mourn because of him, and that "the Lord will pour upon them the spirit of grace and supplication and they shall mourn for him."

WHEN REVILED HE REVILED NOT IN RETURN

The Apostle points out our Lord's patience under this reviling as an example to us. When he was reviled he reviled not in return. How many cutting things our Lord might *truthfully* have thrown back at his persecutors. The secret of his patience

was expressed in his words to Pilate: "Thou couldst have no power over me at all except it were given thee of my Father." The same thought is expressed in the words: "The cup that my Father hath poured for me, shall I not drink it?" Likewise our ability to take reviling and persecution patiently and unresentfully will be in proportion as our consecration to the Lord is full and complete, and in proportion as we realize that "All the steps of the righteous are ordered of the Lord."

One of those crucified with Jesus reviled him also—perhaps both, but probably only one—the other for a time keeping silent, but afterward speaking in defence of Jesus, as is related in another Gospel. The morning, which had opened very bright, became very cloudy, and the darkness from the sixth hour (12 o'clock noon) until the ninth hour (3 o'clock), when Jesus died, was quite noticeable.

It was at the close of his experiences, at 3 P. M., that Jesus cried aloud with a strong voice, indicating considerable vitality still. His cry was, "My God, my God, why hast thou forsaken me?" Throughout the entire experience of the night and the morning, from the time he had the assurance, in the Garden of Gethsemane, that he was pleasing to the Father, our Lord was most cool and tranquil of mind. Why was it, then, that at the very close of his experiences he should have so dark a cloud, a shadow, between his heart and the Father? Why should the Father permit any cloud to come between on an occasion when his dear Son, well beloved, so much needed more than any other time the comfort and strength and sustenance of a clear appreciation of his love and favor? This we must answer later, when considering why our Lord was crucified.

It was at this time that our Lord had said, "I thirst," and that a sponge fastened to a hyssop stock and saturated with sour wine (Jno. 19:29) was lifted to his lips. From it he sucked some refreshing moisture, for by this time under such conditions his wounds must have developed a raging fever in his blood. Then Jesus cried aloud again. What he said is not recorded in Mark's account, but Luke gives it as, "Father, into thy hands I commit my spirit"—my life. This indicated that his faith in the Lord was absolute and that the thing he chiefly thought of was life. He was laying down his life most loyally, most nobly, in accord with the Father's arrangement. The Father had promised him as a reward to raise him up from the dead: he trusted in this promise, and now in his dying breath he expressed his faith.

"IT IS FINISHED"

Various things are recorded as taking place at the moment of our Lord's death—an earthquake shook the ground in the neighborhood of the cross, and in the Temple at Jerusalem the great vail which separated between the Holy and Most Holy was torn, not from the bottom toward the top, as would be the expectation if it were the result of wear, but from the top to the bottom, as indicating that it was a manifestation of divine power. The vail or curtain is described as being sixty feet long and thirty feet wide, and its thickness about four inches. Josephus describes it as "of Babylonish texture, a wonderful stretch of white, scarlet and purple." The rending of this curtain represented symbolically the opening of the way between heaven itself and the heavenly condition of those in the world. Christ has opened to us a new and living way through the vail—that is to say, through the sacrifice of his flesh. True believers are represented as being now associated with Jesus as priests in the Holy, or outer apartment of the two. Here we have fellowship with God through the light of the golden candlestick, through the bread of the golden table, and through the incense that we are permitted to offer on the golden altar, and from this standpoint we can now by faith see beyond the vail—catch glimpses at least of the heavenly estate which God hath in reservation for them who love him, for the called ones according to his purpose, for the Christ, head and body.

WHY JESUS WAS CRUCIFIED

One of the most puzzling matters connected with Christianity in all minds, including the hypercritical of the Lord's professed followers, is why the sufferings and death of our Lord at Calvary were necessary. We answer that they were necessary because God made them necessary—because he so arranged his plan that they would be indispensable. That he could have devised another plan of salvation is beyond question, for the whole matter was in his hands, but that he did choose the best plan is equally indisputable. Whoever attempts to solve this question in his own mind or with the human philosophies of the natural mind will be sure to err. The only safe, proper course is to give heed to the wisdom that cometh from above respecting this matter.

Hearkening to the voice of the Lord, we perceive that he knew the end from the beginning, and that his plan is designed to be a lesson respecting his attributes of justice, wisdom, love and power, not only to men but to angels, not only to the unholy, but to the holy. When the divine plan shall have been fully accomplished, all shall see the lengths and breadths and heights and depths of wisdom and love and justice and power exemplified in the divine arrangement. At the present time, however, only a few may see: "The secret of the Lord is with them that fear him; he has covenanted to show it unto them."—Psalm 25:14.

With full knowledge that he could not retract his own sentence, God pronounced death to be the penalty for sin—knowing at the time that Adam would sin and that he and his entire family would come under the death sentence. To Adam and to all who understood the matter the case must have appeared hopeless, since, first, God could not revoke his sentence; and, second, the sentence deprived man of everything in depriving him of his life. It would not occur to man that God might have in his purpose a substitute: and even if it had occurred to him, looking about amongst his fellow men he could have found no one capable of serving as a substitute for Adam, because all were sinners through their inherited share in the results of the fall. It surely never would have occurred to man that God, looking down upon the fallen race of Adam, would have such pity for the transgressors of the law as to provide for them a way of escape from the penalty at such cost as was entailed. For God to provide a substitute for Adam meant the creation of another man, his equal in every particular, or the transfer of some holy being to a condition in nature similar to that of Adam before he fell. It would not have been supposable to man that Almighty God would be so considerate of the interests of his human creatures. Furthermore, they might have reasoned that for God to have created a man similar to Adam would have been merely to have duplicated the transgression; while for him to have transferred some glorious spirit being to human conditions would have appeared but a violation of justice—a punishment of a holy and obedient creature in the interest of unholy and sinful ones.

But behold the wisdom of God, as well as his love and justice, manifested in the course arranged for. He would provide a ransom for Adam and thus for his race; he would provide a perfect man to be the Redeemer of the fallen one and those who lost life in him, yet he would do no injustice to any. Rather he would so arrange the plan that the one who should become man's redemption would himself be greatly advantaged by the sufferings and deprivations incidental to the work. No doubt had God offered the proposition in a general way to all of the heavenly hosts there would have been many ready and willing to render joyful obedience and to trust for whatever reward and blessing the Father might think best to give them; but he did not make the offer general—it was made to but one.

"LO, I COME—TO DO THY WILL, O MY GOD"

Amongst the heavenly hosts was the only begotten of the Father, he who in the beginning was called the Word and who was with the Father, and who himself was a god or a mighty one, and who had been used of the Father as his instrument in the creation of all the angelic and human beings. To this one, highest of all, the Father would first make the proposition of the great sacrifice, the great test of faith in the Father's love and the Father's power—that he would restore him again when the work was finished, and that with added glory. True, the Only Begotten might have declined, and, so far as we know, without prejudice, in which event the offer or opportunity would have been given probably to the one next in honor and glory and power amongst the angels. But the Only Begotten did not decline, but joyfully accepted the offer of being a co-laborer with the Father on behalf of mankind. He carried out the project; he left the heavenly courts, laid aside the heavenly conditions, spirit body, etc., was transferred to the womb of Mary, and in due time was born a man amongst men, "the man Christ Jesus."

At thirty years, the proper period under the law, he made his full consecration unto death and symbolized it in baptism. For three and a half years the death was being accomplished by him, until at Calvary he cried, "It is finished." Thus his first great humbling of himself in becoming a man was a preparatory step, while his giving of himself as a sacrifice, as a substitute for Adam, covered a period of three and a half years, ending in his death on the cross. He finished there the work which the Father had given him to do so far as redeeming the world was concerned. His life was the ransom price for Adam's; and since the world had lost life through Adam, because inheriting his weaknesses, his imperfections, therefore justly, legally, actually, Christ's death not only redeemed Adam, but redeemed the world of mankind. It was because Adam as a sinner was cut off from fellowship with God that our dear Redeemer, as his substitute, was obliged to have a similar experience for a little season before he died. It was his hardest moment and called forth the cry, "My God, my God, why hast thou forsaken me?"

In due time the Father's promise toward him was fulfilled

in his resurrection from the dead, a spirit being; in due time he ascended up on high to appear in the presence of God on our behalf—to apply to each believer a share in the merit of his sacrifice. This work has progressed throughout this Gospel age, and every consecrated believer has been accepted in Christ; and, being accepted in him as a member of his body, these believers in turn have been privileged to present their bodies living sacrifices and thus to fill up the measure of Christ's sufferings. Soon the entire Atonement Day sacrificing will be finished; soon it will be accomplished; soon the promise will be fulfilled, "If we suffer with him we shall also reign with him: if we be dead with him we shall also live with him." From that time onward the redemptive work takes on a larger scope. As soon as the last members of the body of Christ shall have suffered with him he will apply the full payment to Justice on behalf of all the remainder of mankind not believers, and the penalty, the curse against the world, will thus be cancelled—not through faith, not merely for those who shall have exercised faith, but regardless of faith.

THE RESULTS—THE GRACIOUS EFFECTS

Then will begin the work of uplifting the world—those who have not yet gone into the tomb, and gradually those who already have gone down into the prison-house of death. The prison doors shall be opened, all the prisoners shall show themselves; as the Prophet declared, they will all come forth to trial. (Isa. 61:1) Not to a new trial on account of the first offence by Adam, neither to a trial on account of things done while more or less affected by the penalty upon Adam, but to a new trial for life on their own responsibility. The responsibility of each shall be according to the measure of character and strength which he possesses,—it will be a righteous judgment that will make full allowance for every inherited imperfection and weakness, and that will expect from the world only that which mankind will be able to render.

The result will be an uplift of the world of mankind, an opportunity for each to come back gradually to all that was lost in Eden by Father Adam's disobedience,—including Paradise restored. The obedient of heart shall then be accounted worthy of the blessing of the Lord, to continue with them eternally. They shall have everlasting life, all contrary minded being cut off in the second death.

Thus seen the death of our Lord Jesus was necessary for man's release from the death sentence. Christ died for our sins, as our Golden Text expresses it. He died in order that, by paying our penalty of death, God might be just and yet the justifier of him that believeth in Jesus, and release him from the death sentence. Our Lord's death was necessary for another reason also, as the Apostle explains: it is expedient that he who shall judge the world during the Millennial age shall have full ability to sympathize with the world of mankind who will then be on trial—one able and willing to succor those beset by sin and weakness and to have compassion on them, having been tempted in all points like as we are, yet without sin. Thus not only the Lord Jesus, the great King and Judge of that time, but also the church—his joint-heirs in the judgeship and in the royal priesthood—will be able to sympathize with those whom they will be judging and trying, sustaining, assisting and uplifting.

We perceive, then, that the plan which God adopted is in the broadest sense of the word the wisest and best imaginable, and that under this plan nothing else than death was possible in order to man's redemption from the sentence of death, and that nothing else than severe trials were appropriate for the one who would be intrusted with so high a dignity, honor, responsibility, as that which the Father had apportioned to the Christ. We see also that it behooved the Father, in bringing the church to glory and subsequently testing the world, to prove the Captain of the salvation perfect through suffering, that he who was chief of the universe next to the Father, and whom he purposed to make so much greater still as to give him a participation in the divine nature, glory and honor—he might reasonably be expected to demonstrate before every creature his absolute loyalty to the Father; and this he did in the days of his flesh when he suffered the just for the unjust that he might bring us to God. As a consequence "him hath God highly exalted and given him a name above every name; that at the name of Jesus every knee should bow and every tongue confess to the glory of the Father"—during the Millennial age.

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VIEWS FROM THE WATCH TOWER

DENOMINATIONAL UNION IS THE CRY

The following from the Toronto (Canada) *News* well illustrates the trend of public opinion throughout Protestant Christendom. The spirit of union, or confederacy, is in the very air, as foretold by the prophet, who says: "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid."—Isa. 8:12.

Fear, a realization of weakness, is at the bottom of this desire for union at the expense of the truth. A union would give prestige to doctrines which cannot be sustained either by reason or Scripture. A union would give greater political power, and lead ultimately to the suppression of the truth as *unsettling* and antagonistic to the *peace* of error and errorists. But the truth has naught to fear, and the truth people see clearly that only the truth can produce that real heart-union which he Lord referred to in his prayer for his people—"that they all may be one." Another part of our Lord's petition was, "Sanctify them through thy truth." Wherever the sanctifying of the truth goes, there true union goes, proportionately. Not worldly union, however; not denominational union, for the truth separates from the world and from denominationalism and unites all developed children of the truth to each other, by uniting each to the head—our Lord. Such are taught of God; such hear their head; such are thus made one in him and in his truth.

We quote the popular and erroneous view of the question, as follows:—

"One of the most encouraging features of the present religious condition of the world is the increasing prevalence of a desire for Christian union. The arguments in favor of union are numerous and weighty. But the most powerful of them all—the consideration that should be kept in the forefront of the whole discussion—is that the object aimed at is very dear to the heart of Christ himself.

"The union that most Christians desire is not a vague, unsubstantial thing, but a solid, practical reality—not a mere spiritual unity of aim and motive, but an external, visible union, which will remove the reproach of unseemly rivalry that Protestant Christianity has too long been compelled to bear. Such an organic union constitutes the only real answer to the great intercessory prayer of our blessed Lord—the solemnly suggestive petition offered up amid the deepening shadows of the last night of his earthly ministry: 'That they all may be one, as thou, Father, art in me and I in thee; that they also may be one in us; that the world may believe that thou has sent me.' How much conviction of the divine mission of Christ is likely to be aroused in the heart of the world by the sight of the scores of rival sects into which the Church of Christ has been split up?

"Of course, the situation is improving. In our own country, nearly thirty years ago, Presbyterians led the way in the matter of closing up their denominational ranks, and consolidating their forces for the performance of their common work; and the example thus set was followed a few years later by the Methodists. The last quarter of a century has witnessed, too, a most gratifying advance in inter-denominational fellowship. Ancient asperities are being softened; denominational bigotry is slowly disappearing; in Christian utterances the irenic is being substituted for the polemic; mutual misunderstandings and recriminations are giving place to mutual appreciations and commendations, and from almost every branch of the divided Church of Christ many a 'God speed you' is heard, addressed to Christian brethren of other communions. All this the world can see, and the force of all this the world can hardly fail to feel.

"But how immeasurably more impressive would be the spectacle of one magnificent united Church! How irresistible would be the appeal to the world's conscience, if all the scattered companies of the Lord's army were united in one grand battalion, 'endeavoring to keep the unity of the Spirit in the bond of peace!'

"In so far as the Congregational, Methodist and Presbyterian Churches are concerned, this desirable consummation seems to be within measurable distance, the question of their corporate union having now come to be a question of practical church politics."

* * *

Sentiment in the United States is similar, as voiced by the New York *Independent*, as follows:

"Federation is one of the crying needs of our Protestant Churches. Some of our denominations in their national meetings have pronounced in favor of it. It would maintain the separate entity of denominations that are not ready to consolidate, and yet would be an evidence to the world of their essential and

spiritual unity. We understand that it ought to be the business of such an organization as the National Federation of Churches to seek such a federation of denominations. It might be invidious for any one denomination to take the lead in inviting a conference for federation, for we have in this country no one confessedly preëminent denomination, as they have in England. But this Federation of Churches, which has hitherto labored to secure fellowship in labor in cities and towns, might well send a proposal to the national body of every Protestant denomination in the country, asking it to appoint representatives to meet in Washington in 1906—which will give time—with a view to the establishment of a federate union of the entire body of churches. If this existing Federation of Churches does not thus present the matter generally, why should not the various national conferences, conventions, assemblies, synods and councils independently make the proposition and appoint committees? We commend this proposition to those of every denomination who are interested in the visible unity of the Christian Church."

A MODERATOR AWAKENING LATE

"New York, May 4.—'Look at Andover! What honest man can look at that institution and not be ashamed?' said Rev. Dr. Robert Russell Booth, moderator of the Presbyterian General Assembly and pastor emeritus of Rutger's Presbyterian Church, speaking at the Bible League in the Marble Collegiate Course today. He was participating in a discussion 'On the Practical Consequences of the Attack on the Bible.'

"'What honest man can see endowments saved by the toil of the believing and the earnest used in the propaganda of those who say that what is recorded in the Bible is untrue?' continued Dr. Booth, and there were cries of 'amen' from the pews.

"For nineteen centuries the Christian Church has been the church persecuted and the church militant,' declared the speaker. 'Now we must fight treason in our very midst. Men are using their positions in our pulpits and chairs of learning to disseminate treason. Church collections, salaries, endowments are being used to support those who talk higher criticism and to spread heresies.

"'A minister in this city, as prominent as there is in the land, reads the Apostles' creed: 'Jesus Christ, who, they say, was born of the Virgin Mary.

"'Jesus, who, they say, was raised after the third day.'

"'No wonder men find excuse for easy virtue when ministers, ordained of God, insert "they say" in the Apostles' creed. We are living in a time of financial immorality according to old fashioned men. There has come a change over our ministers which makes people suspicious of their honesty.

"'If this continues, if the Word of God as given to our fathers is whittled away by the ministers of our Protestant denominations, the time must come when to those always faithful to God there will be but one refuge and that will be the Roman Catholic Church, which, whatever it has added to the Word, has taken nothing from it.

"'We of this league expect that Archbishop Farley and Bishop Potter will join in this movement, if not by enrollment, in heart and spirit.

"'It is an imaginative and fictitious concensus of opinion, for which the journalists are to blame, that scholarship is all on the side of the critics. I say that the ablest scholars will line upon our side, five to one.'"

* * *

The Moderator of the Presbyterian General Assembly is just awakening to the fact that the higher critics have possession of the so-called religious colleges and seminaries. The gentleman will ere long discover that the "prominent" religious people have almost unanimously forsaken the Bible as an inspired work and now use it merely as a text-book, useful because of its influence with the "common people"—but not inspired. Now is the time for us to find those not yet contaminated and assist them to the truth, which alone will show the Bible to be both inspired and reasonable.

THE JONAH STORY CORROBORATED

The progress of the pulpit above that of the pew—away from the Bible and into infidelity—is well illustrated by articles recently published side by side in a secular journal. One of the articles quoted one of the most prominent and venerable ministers of our day—Rev. Lyman Abbott, D. D.—as denying the Bible story of Jonah, quoted as fact by our Lord. (Luke 11:30) Dr. Abbott said: "I do not believe that the great fish swallowed Jonah, because there is nothing to attest the story," etc.

The reverse side of the question is an account of a Bible-class teacher's discussion of the same subject with his large class of adults. The teacher, a prominent business man of Pittsburgh, Mr. James I. Buchanan, averred his faith in the Jonah story. He said: "The Bible is sufficient evidence for me, but occasionally I get interested in comparing the miracles with modern phenomena which remains unexplained." Then he drew the attention of his class to the account of a seaman's similar experience during a whaling voyage, reported in the public press about eight years ago and referred to in these columns.

The published account told how the whale's nose broke the small boat to splinters, and how one of its occupants was swallowed. Subsequently the whale was killed and the man found unconscious in its stomach. Later he told that he could breathe there, but found it intolerably hot. His skin was very red, probably the result of the action of the acids of the whale's stomach. In other words he was in process of digestion.

The story is so similar to that of Jonah as to be well worth remembering, and we were specially interested in some verifications which Mr. Buchanan related to the reporter. He said:

"Not long after that George Jarvie, a cousin, and a Scotch sailing master, happened to be a visitor at my home. One day I mentioned the New Zealand whale story.

"He said he had read the story, had heard it among the seamen of the islands, and the story was generally believed and vouched for among the seafaring men. He explained to me how the sailors of that region considered the fish story. His version tallied with that of the newspaper clipping, which Mr. Jarvie had never read.

"The fish prepared for Jonah's residence was apparently not common in Jonah's time, because no name is given for the fish. Almost a thousand years later some one conceived it was a whale that had swallowed Jonah."

"Mr. Buchanan said that his sister, who had visited the New Zealand islands, had also been told the modern whale story, as she had heard it from people who claimed to know the sailor who had been swallowed by the whale and men who had served on the ship at that time."

"PREACH THE WORD"

"The true pastor, being a messenger of Jehovah of Hosts, and not a messenger of Byron, Milton or Shakespeare, is bound by the most solemn of all his obligations to preach 'Jesus Christ and Him crucified.' The gospel preacher is a minister of the New Testament, which became of force on the death of the testator, our Lord and Savior Jesus Christ. In this Testament is recorded the following statement of our Savior: 'The words that I speak unto you, they are spirit and they are life.' This cannot be truthfully said of science, or of popular literature, or of the writings of the wisest men not inspired of God. In His command to His disciples to teach all nations, Christ's language is specific: 'Teaching them to observe all things whatsoever I have commanded you.' No mention is made of human doctrines, and no authority given for teaching them. The prophet that hath a dream, let him tell a dream; and he that hath My Word, let him speak My Word faithfully. What is the chaff to the wheat? saith the Lord. Is not My Word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?' The Word of God is 'the sword of the Spirit.' One armed with this sword for destroying evil is required to use it. A sword needs no stronger proof of what it is than the effects of its use. No learned argument is necessary to prove that a hammer is a hammer. Use it, and it proves itself. Fire proves its own character when applied. God's Word is 'like as fire.' It cleanses away evil. 'Preach the Word.' A pastor who substitutes anything else for the faithful preaching of God's Word—and this is all he is authorized by Christ to preach—is trifling with the eternal destinies of men, and bringing guilt upon himself. The writer has in recent months heard much chaff in sermons, and noticed a conspicuous absence of the 'one thing needful.' It is the holy Spirit who commands, 'Preach the Word.'"—*The Interior.*

* * *

It is not often that such an item as the above can be clipped from the "Religious Press." We rejoice to find it and to commend it.

THE TREND OF SOCIALISM

"We openly war against God, because he is the greatest evil in the world."—Schall, German Socialist leader.

"It is our duty as socialists to root out the faith in God with all our might, nor is anyone worthy of the name who does not consecrate himself to the spread of atheism."—Liebknecht, German Socialist leader.

"We have simply done with God."—Engels, German Socialist leader.

Bebel, another prominent socialist, perhaps the greatest living authority on the subject, leaves "heaven to the angels and the sparrows." The same authority confessed that "Christianity and socialism stand toward each other as fire and water."

"Modern socialism is without religion and its tendency is atheistic."—Henry George.—*Houston Chronicle.*

EN ROUTE TO LOS ANGELES

About twenty of the Bible House family accompanied us to the Pittsburgh depot on our departure on April 28 for the Los Angeles Convention. As announced, we left in time to make four stops with the friends in Texas. We reached Dallas, Texas, on Saturday evening, and had a pleasant social gathering with the friends and a good rest before the Sunday, May 1st, services.

The morning service was well attended—friends being present from many surrounding cities and villages. The first hour was devoted to praise and testimony and was very profitable, showing great progress since our last visit. One brother testified that he was the only one at his place at the time of our last visit and that now thirteen were in attendance and rejoicing in the truth.

The testimony meeting was followed by a fine discourse on baptism by Brother Barton, and later several symbolized their consecration by water immersion.

The principal session of the day was at 3 P. M., addressed by the Editor—the topic being, "To Hell and Back!—Who are There?—Hope for the Recovery of Many of Them," as published in the *Gazette* of May 2. The attendance was large. The house was crowded to the doors, about 700 being present, and about 500 were unable to gain admittance. There was close attention and a great demand for free literature at the close.

The evening service was held in a smaller hall and was not advertised, but kept for the interested friends. Brother Russell spoke at that session from the words, "The Lord your God doth prove you, whether ye do love the Lord your God or no."

Early on Monday, May 2d, we started for Austin, where we arrived at 6:30 P. M., and, after a good supper, met a very intelligent audience, one of whom reported that he had come 68 miles by wagon and then 100 more by rail to attend the meeting and grasp the hand of the author of MILLENNIAL DAWN. The audience gave excellent attention, and we trust that some have been stimulated to a more earnest endeavor to follow the Lord and to study the divine plan. The friends of the truth remained for a later meeting and some accompanied us to the train.

Next morning found us at Houston, where we had a hearty welcome from the local church and visiting friends from various quarters. The morning session was a rally and testimony meeting, while the afternoon service, addressed by the Editor, was composed chiefly of believers. The discourse was from the words, "Cast not away therefore your confidence, which hath great recompense of reward."

The evening session was for the public and was well attended —about 1200 being present. The subject, "The Oath-Bound Covenant," received the closest attention. The literature was in great demand and the friends hope that the truth has received a fresh impetus. We left by night train for San Antonio.

Wednesday, May 4th, was devoted to a one-day convention at San Antonio. The morning session was addressed by Bro. Currie. The afternoon meeting, also for the church, was addressed by Bro. Russell. We had some very enjoyable interchanges with the dear friends here also: our hearts flowed together as we communed one with another respecting our experiences and prospects.

The evening session, for the public, was held in Beethoven Music Hall. It numbered about 1200 very intelligent people, who gave great attention and in various ways manifested deep interest. Our hope is that the colporteurs there may find many grains of ripe "wheat." It is our experience that careful study of the literature is necessary to development. Talking and preaching are good to awaken interest, but reading is essential to development.

We are writing while en route to Los Angeles, where we hope for a splendid season of fellowship with the household of faith.

IMPORTANCE OF JESUS' RESURRECTION

MATT. 28:1-15.—JUNE 19.

GOLDEN TEXT:—"*Now is Christ risen from the dead and become the first-fruits of them that slept.*"—1 Cor. 15:20.

Few seem to realize the importance of our Lord's resurrection—its bearing upon the entire Gospel message. The Apostle indicates how much depended upon it when he wrote, "If Christ be not risen, then is our preaching vain, and your faith is also vain. . . . They also who are fallen asleep in Christ are perished." (1 Cor. 15:14, 18) The numbers of the Lord's professed followers, clergy and laity, who fail to appreciate the resurrection—who really do not believe in it—is very large. The number who really do believe in it is very small. The majority, under the teachings which have come down to us from the dark ages, fail entirely to realize that death means a cessation of life, and, as the Scriptures declare, "In that very day their thoughts perish." On the contrary, the masses of Christendom have come to believe that there is no death, that the dead are more alive than they ever were before they died. Applying this thought to our Lord, as well as to others, they do not appreciate the Scriptural declaration that "Christ died for our sins and rose again on the third day." They think of him as being alive during that time, and that it was merely his fleshly body that was inanimate in the tomb, and that the resurrection which occurred on the third day was not his resurrection to life, but merely the reanimation of his dead body.

ERROR LEADS TO CONFUSION

Confused thus by the errors of medieval times, which were adopted by the reformers and are engrafted upon the minds of the civilized world today, the majority of Christian people cannot appreciate the Scriptural declarations respecting the importance of the resurrection of our Lord. Instead of believing the Apostle we have just quoted, to the effect that our faith is vain, our preaching vain, if Jesus did not rise from the dead, the majority of Christendom would be inclined to say just the reverse of this: "What difference would it make to our dead loved ones, what difference would it make to our preaching, what difference would it make to our faith, if Jesus' *body* had been left in the tomb?" Hence, only those who realize that the dead are dead—that they can have no conscious existence until awakened from the sleep of death—can really appreciate the importance of the resurrection.

If Jesus had not been raised up from the dead, we have no basis for the preaching of the Gospel—for the Gospel message is that, by the grace of God, Jesus' death was the ransom price for father Adam and his posterity, and that because Jesus has thus paid the penalty for the whole race and redeemed all from the sentence of death by his own death, therefore, in due time, in God's appointed time, Adam and all of his posterity are to be released from the death sentence, and Christ as the great king is to establish his kingdom in the world, and through it lift from mankind the burden, the penalty of death, and that then all who are in their graves shall hear the voice of the Son of man and come forth to the glorious opportunities of the Millennial kingdom—opportunities for reconciliation with God, and release from all the imperfections of the fall. To preach such a Gospel, with the fact before us that Jesus had died and without any proof of his resurrection, would be vain preaching, foolish preaching, deceiving the people. To believe such a Gospel, under such circumstances, would be to brand ourselves as foolish simpletons; and to have any hope that our dead friends could ever be benefited by a dead Christ would be absurd.

Seeing, then, the importance of the Lord's resurrection, and how every feature of the Gospel is dependent upon this great fact, we understand why it was that the apostles, preaching forgiveness of sins and a future blessing, based everything upon the fact that Jesus not only died for our sins as our ransom price, but that he rose again for our justification, for our deliverance from the sentence, the guilt, the penalty, that is upon us as a human family—the death penalty. No wonder, then, that our heavenly Father arranged that we should have so explicit an account, so detailed a statement of everything pertaining to our Lord's resurrection; no wonder that the evangelists recorded matters with such minuteness, no wonder that in all the preaching of the apostles this great fundamental truth, which was the basis of their own faith toward God, was set before the church as being all important. From this standpoint the present lesson must be of deep interest to all of the Lord's people for all time—until the outward manifestations of the kingdom shall attest the things which the household of faith must now accept by faith built upon this testimony.

HE AROSE ON THE THIRD DAY

We concur with the generally accepted—and, we believe, well-attested—view, that our Lord's crucifixion on the 14th of Nisan, Jewish time, corresponded to the sixth day of the week, which we now call Friday. According to the records ,our Lord died at three o'clock in the afternoon. Calvary was but a short distance from the gate of Jerusalem, the Temple and Pilate's residence. Hence, Nicodemus and Joseph, members of the Sanhedrin, evidently friendly to Jesus, but not sufficiently convinced of the truthfulness of his claims, or else not sufficiently courageous to lay down their lives with him, had not far to go after noting his death to secure consent for his burial; and the tomb in which it is supposed he was buried is within a stone's throw of the supposed location of the cross. It has been presumed, therefore, that our Lord was buried about four o'clock on the afternoon of that day, corresponding to our Friday. The next day, which we call Saturday, and which the Jews called the seventh day or Sabbath, began—Jewish time—Friday evening at sundown and ended on what we call Saturday at sun-

down, and our Lord's resurrection took place early in the morning of the first day of the week, which we now designate Sunday.

Thus our Lord arose from the dead on the "third day." He was in death from three o'clock until six on Friday, all of the night following, all of the next day, Saturday, all of the next night, which, according to Jewish reckoning, was the forepart of the first day of the week. This would not make three days and three nights full complete—seventy-two hours—but we believe it did constitute what the Lord meant when he declared that he would rise from the dead on the third day. Some, desirous of counting full three days and three nights have been led to claim that our Lord was crucified on Thursday; but neither would this make three days and three nights—seventy-two hours. In order to have three full days and three full nights we would be obliged to suppose that the Lord was crucified on Wednesday. But all the testimony is against such a supposition and the weight of it decidedly in favor of Friday, and the counting of a part each of three days and nights as being what our Lord referred to. But if any one have a different view from ours on this subject, we will not contend with him: it is a trifling matter, of no importance whatever. Nothing was dependent upon the length of time our Lord would be dead. The important items were that he should actually die, that he should be dead long enough for it to be positively known that he was dead, and that he should rise from the dead.

DESTROYING THE TEMPLE AND RAISING IT UP

When our Lord spoke in advance, saying, "Destroy this temple and in three days I will raise it up"—"he spake of the temple of his body." (John 2:21) But of which body did he speak—of the flesh?—of the body which he took in order that he might be the sacrifice for sin, of the body which he consecrated to death? Was it that body that he meant would be raised on the third day? We answer that that body was not his temple, but merely his tabernacle. Our Lord's resurrection body was not the one which the Jews destroyed, but a spiritual body which they had never seen, but which was revealed to the Apostle Paul as "one born out of due time" when, on his way to Damascus, Jesus appeared unto him "shining above the brightness of the sun at noonday."

It is much more reasonable to suppose that our Lord spoke of his body which is the church and of which he was and is the head. The Jews destroyed the Head, and all down through the Gospel age the various members of the body of Christ have been called upon "to suffer with him," "to be dead with him," "to lay down their lives for the brethren." The body has been in process of destruction from Jesus' day until now, and very soon, we believe, the last member will have proven himself "faithful unto death." Now, let us see how the Lord will raise up this Temple of which he was the great foundation stone, and of which the Apostle Peter declares, each of his faithful disciples is a living stone. (1 Pet. 2:4) Considering the time from the Lord's standpoint—"A day with the Lord is as a thousand years"—our Lord died in the year of the world 4161—after four days had passed and the fifth day had begun.

The destruction of the temple of God, which is the church, began there in the destruction of the chief corner stone and has progressed since—during the remainder of the fifth day, all of the sixth day, and we are now in the beginning of the seventh day—"very early in the morning." And the promise of the Lord is that the Lord's resurrection shall be completed about this time—"The Lord shall help her early in the morning." (Psa. 46:5) Thus we view the matter, that the Lord was a part of the three days dead and rose on the *third* day, early in the morning, and that likewise the first resurrection will be completed—the entire body of Christ will be raised on the third day, early in the morning.

Evidently the matter of the resurrection was beyond the mental grasp of the apostles themselves at the time it occurred. Jesus had foretold that he would rise again on the third day, but they had not comprehended the meaning of his words: None of them for a moment thought of his resurrection, but merely of what they could do in the way of embalming his body, and showing to it, as his remains, the same sympathy and love which they would have shown to the remains of any dear friend or brother or sister. Thus it was that being hindered from coming to the sepulcher on the Sabbath day by the Jewish Law, which forebade labor of any kind on that day, the Lord's friends began to gather at the sepulcher, probably by previous appointment, about daybreak, after the Sabbath,—on the first day of the week. There were a number from Galilee, and probably they were lodged with other friends in different parts of the city, and possibly with some at Bethany; hence they went by different routes. The accounts vary, and are yet in perfect accord and all true. They are told from the different standpoints of each writer, and are all the more conclusive to us as evidences in that they show that there was no collusion between the writers of the Gospels—no endeavor to state the matters in exactly the same terms, as there surely would have been had the account been a manufactured one, a concocted story.

ARGUMENTS AGAINST THE TRUTH ARE WEAK

Before the arrival of any of the disciples, while the Roman guard was still on duty at the tomb, an angel of the Lord appeared on the scene and a shock like that of an earthquake was experienced, and the guard, or "watch," became as dead men—almost swooned or fainted—but, recovering, hastened from the spot to make their report to the chief priests, at whose instance they had been appointed to this service. The chief priests induced them to circulate the report that the body had been stolen by his disciples while they slept, and this report was evidently current for quite a time subsequently, as we read, "The saying is commonly reported among the Jews until this day"—up to the date of writing Matthew's Gospel, which is supposed to have been written some nine years after the event. Like all arguments against the truth, it was a weak one, but the best they could do. How foolish would be the testimony of men who would say what took place while they were asleep! A bribe was given to the guard as the price of this false statement, and they had the assurance of protection, security against the ordinary penalty for a Roman soldier sleeping while on duty; but then they were not on duty for the Roman government; they were merely a complimentary guard furnished in the interests of the the priests and at their solicitation.

Meantime, while the guard was on its way to the priests to report matters, the Lord's friends began to gather, with their love and spices, etc. The women of the company arrived first, and in so doing attested for all time the love and sympathy of their hearts, and honor, yea glorified, their sex in so doing. The three mentioned in our lesson have since had noble mention by the poets of all nations. One has written:—

"Three women crept at break of day,
Agrope along the shadowy way,
Where Joseph's tomb and garden lay.

"Each in her throbbing bosom bore
A burden of such fragrant store,
As never there had lain before.

"Myrrh-bearers still, at home, abroad—
What paths have holy women trod,
Burdened with votive gifts to God!

"Rare gifts whose chiefest worth was priced
By this one thought, that all sufficed:
Their spices had been bruised for Christ."

During the forty days which began that morning, and which ended with our Lord's ascension, he appeared at most eleven times, sometimes to one and sometimes to another, and on one occasion to above five hundred brethren at once. It is quite probable that instead of eleven times there were only seven, and that the other four records were merely differences of description of four of the seven manifestations.

"HE SHOWED HIMSELF BY INFALLIBLE PROOFS"

Our Lord's first appearance was to Mary Magdalene, she out of whom he had cast seven demons and who, from thenceforth, became one of our Lord's most earnest followers. She had much forgiven her; she loved much, and her love had brought her early to the sepulcher. Apparently, Mary Magdalene was the first of the women to arrive at the sepulcher, and immediately on finding that Jesus was not in the tomb, she hastened to announce the fact to John and Peter. Returning to the sepulcher, later she apparently reached it after the other women had been there and had gone their way, and it was while she was still near the tomb that Jesus appeared to her first of all, as described by John—20:11-18.

Subsequently the Lord met the other women as they were en route to make known the news to the household of faith. He addressed them, "All hail!" which in the Greek was the usual salutation, practically signifying, Rejoice! They fell before him, worshipping him and grasping him by the feet, and appeared afraid that anything henceforth should separate them from him. Our Lord, however, reminded them of their duty toward the brethren—that they should spread the good tidings of his resurrection. The same lesson comes to us, that after we have found the Lord, have come to realize the truth, we have a great privilege in being permitted to serve it, and a great duty toward the brethren who as yet know not what has caused our hearts to rejoice. We are not to assume that we are to merely hug the Truth to our own hearts, but are to remember that it is also for others, and to take pleasure in dispensing it to them. He who thus serves the Lord and the household of faith is sure to have the greater blessing in the end.

Our Lord's message was to tell the disciples that he would

meet them again in Galilee. Thus it was that, after five or six appearances in the vicinity of Jerusalem, our Lord abstained from further appearing to his followers, and they returned to their home country, Galilee, where he met them, as he had engaged to do. We must remember that the most of our Lord's' ministry was spent in Galilee and that the majority of the believers were Galileans. It was to be expected that all of the household of faith should have some opportunity for witnessing to our Lord's resurrection, and so the Apostle Paul tells us that in one of these later manifestations in Galilee, "Our Lord was seen by above five hundred brethren at one time; of whom the greater part remain unto this present [the time the Apostle was writing], though some are fallen asleep."—1 Cor. 15:6.

It is necessary that we should note carefully the two objects our Lord had in view in the various manifestations he gave his followers of the fact that he had risen from the dead. The first of these was a demonstration that he was no longer confined to earthly conditions, as they had known him to be during the previous years of acquaintance, but was now, like all spirit beings, able to go and come like the wind—invisibly, secretly. Like all spirit beings he was now glorious. The Apostle explains the resurrection of the overcomers of the church in 1 Cor. 15:51, 52, and the Scriptural assurance is that in our resurrection we shall be like the Lord, see him as he is and share his glory. The Scriptures also assure us that our resurrection is really a part of his resurrection, a part of the first resurrection,—that Jesus the head of the glorious Christ was raised from the power of death, was glorified on the third day after his death, and that early in the morning of the new dispensation the church will come forth from death in his likeness, sharers in his resurrection.—Phil. 3:10.

OUR LORD'S RESURRECTION CHANGE

This being true, we know that the time when our Lord received his spirit body was at his resurrection and not subsequently; as the Apostle declares, "He was put to death in flesh, but quickened [made alive] in spirit." Speaking of our Lord's humiliation and his subsequent exaltation at his resurrection, the Apostle assures us that our Lord left the glory which he had with the Father and humbled himself to become a man, and that in due time he humbled himself unto death, even the death of the cross—"wherefore God hath highly exalted him and given him a name that is above every name." The exaltation came to him in his resurrection change. It was true of him then, as it will be true of all the members of his body in due time, that he was sown in weakness, raised in power, sown a natural [animal, human] body, raised a spiritual body

This spiritual body of our Lord was just as glorious in the moment of his resurrection as it was at any time afterward or is now. It had all the powers properly granted to spirit beings in harmony with the Lord. He was not, as previously, merely the man Christ Jesus, but was now the Lord of glory. As such he was able to associate himself with his disciples, either visibly or invisibly, or to appear as a flame of fire in the burning bush, or as a wayfaring man, as he appeared with others to Abraham, or in any manner he might see fit. He was the same glorious being who subsequently appeared to Saul of Tarsus, shining as the lightning, much as the angel appeared when the Roman guard was overcome and fled.

Some, then, may inquire, Why did he not appear to the women and apostles in the same glorious manner, with shining features? We answer that to have so done would have been to hinder the very object he had in view. How could his followers, who were not then begotten of the holy Spirit and consequently were unable to understand spiritual things (1 Cor. 2:14)—how could they have understood that a being shining like an angel was the Lord Jesus they had seen crucified three days before? And even if they could have associated the two in some manner, what evidence would there have been for others since? The removal of the remains of our Lord Jesus from the tomb was an essential to the faith of the disciples of that day, and of all who would believe on him since through their word, and manifestations of his being alive from the dead were necessary also to all these. The instructions which our Lord gave, and his expositions of the prophecies, and his application of these to himself, given at that particular time, were necessary as a firm foundation for faith. None of these objects could have been so well served in any other manner as the manner in which they were performed. Our Lord's first appearance to Mary was as a gardener. She recognized him not; neither his clothing nor his features were the same as those she had previously seen, as those she had previously recognized. His clothing was divided amongst the Roman soldiers, his grave clothes were still in the tomb, the body which she saw was a special body and the clothing which he wore was special clothing prepared and used for this special occasion. She knew not her Lord until he adopted a tone of voice which she recognized.

It was the same with the two on the way to Emmaus, later on the same day. Jesus walked with them, but they knew him not; his clothing was different, his features were different, they saw no prints of nails in his hands or in his feet. They asked him, "Art thou a stranger in these parts?" He improved the opportunity for discussing with them calmly, deliberately, carefully, the prophecies relating to himself, expounding these to them so forcefully, so clearly, that their hearts burned within them as they thought of the possibility that the story which they had heard from the women might have been really true—that Jesus was to rise from the dead. Our Lord did not reveal his identity until he was ready to vanish from their sight. When he vanished, his flesh and his clothing vanished, too. The same evening he appeared to the company in the upper room at Jerusalem, the doors being shut. They were doubtless talking about the events of the day and of the preceding day, when, suddenly, Jesus appeared in their midst. He materialized—that is to say, he, a spirit being, came into their midst and there assumed flesh, bone, a complete body clothed. Does some one ask, How could he do this? We cannot answer, but whoever can understand the miracle of the change of the water into wine can as easily understand our Lord's appearance in the upper room, the doors being shut; and how, after the interview, he just as mysteriously vanished from their sight, flesh, bone, clothing, all—the doors still being shut and doubtless carefully barred for fear of the Jews in anticipation that the hatred which had pursued the Lord to death would fasten itself upon his followers.

BE NOT FAITHLESS, BUT BELIEVING

A later appearance was in the same upper room probably a week later—again on the first day of the week. Thomas was present: he had been absent on the previous occasion and he could not believe the testimony of the others. Thomas had expressed his doubts most forcefully and had insisted that the others were too easily convinced, but he was satisfied finally when Jesus, appearing to him with the others, requested him to put his finger in the prints of the nails. Did Thomas really see and put his finger into the nail prints of that body of our Lord which three days before had hung upon the cross? We answer No; that body of flesh and bones could not have come through the door while it was shut. The body which appeared in the upper room was a materialization — actual flesh and actual bones as our Lord said to them, "Handle me: a spirit hath not flesh and bones as ye see me have." What they saw was not the spirit body, what they saw was the actual flesh and bones. He, the spirit being, was hidden from their sight: he assumed this body of flesh and bones in their midst—created it there and created the clothing also.

Whoever disputes the power of the Lord to create flesh and bones has an equal difficulty in accounting for the clothing; for who will say that it would be more difficult to create the body than to create the clothing inside that room, the doors being shut? Who will say that it would be easier to make clothing vanish into thin air than to make flesh and bones vanish into thin air? The power to do these things is not natural to us, nor can we fully comprehend the matter. Now we see through a glass obscurely, by and by we shall understand how our Lord can do the wonderful things that he is continually doing. For do we not see miracles all about us in nature, in the transpirings of every day? The kernel of wheat—how is it possible that out of that little grain should come a stem, a sprout, a stock and a head full of grain? It is a miracle—something wholly beyond our power to accomplish and beyond our power to even understand. We could make a grain of wheat, we could combine the various elements necessary to it, and could shape them as a grain of wheat is shaped; but our grain, while analyzing the same as that which nature would put forth, would not send out shoots, would have no stock, would bear no grain.

"HIS FLESH SAW NOT CORRUPTION"

It is not for us to say what became of the natural body of Jesus—the one that was pierced. God has not revealed particulars respecting it, except that it did not corrupt. Where then is it? We know not; but he who hid the body of Moses so that none could find it, was likewise able to hide the body of Jesus. (Deut. 34:5, 6) Who can tell but that the uncorrupted body of Jesus is yet to be produced by the Lord as an evidence or testimony of the truth of this whole transaction for the world in all future time. We do remember that the manna with which Israel was fed was wont to corrupt on the second day, except on the Sabbath; but we remember also that a golden pot of this manna was preserved in the Ark incorruptible, as a witness or memorial of the great miracle of the desert. What shall we say, then, respecting this bread which came down from heaven, which is also likened to manna? Is not the Lord equally able to preserve the body of Jesus as a witness, and, although other bodies of flesh are wont to corrupt, may not this one be pre-

served incorruptible? There is a certain statement in the Scriptures which seems to imply that this same body, spear-marked and nail-marked, is somewhere kept for future exhibit—as it is written, "They shall look upon him whom they have pierced." —Zech. 12:10.

The first five of the Lord's appearances apparently took place during the first eight of the forty days' presence. Thus there was a long wait in which there was no manifestation, and the apostles had abundance of time to think over and discuss the situation. As the majority of them were from Galilee, they probably did not remain in the vicinity of Jerusalem more than two weeks after our Lord's last appearance on the eighth day, but betook themselves to their homes, wondering whether or not they would ever see the Master again, whether or not he might appear to them again on their homeward journey or in some other upper room when assembling in Galilee. Perhaps, too, they remembered the message sent to them by the women, that he would go before them into Galilee and meet them there.

A little longer waiting in the vicinity of the old haunts, visited frequently by our Lord and themselves, and the practical affairs of life began to press upon them. Simon Peter was the first to declare his intention of re-entering the fishing business, and others of the apostles, accustomed to the same craft formerly, joined him, and practically the old partnership arrangement was revived as it existed two years or so before, when Jesus called them to apostleship. This was the very condition of things which our Lord foresaw, and we believe that his tarrying forty days after his resurrection before he ascended was in great measure for the purpose of giving the very lessons which now were called forth. He knew just how discouraged they would feel; that all the hopes and prospects of the kingdom, as they had previously viewed it, would seem vague and indistinct under the new conditions, and how his followers would not be prepared to go out in the work he intended without further instruction. He was present with them, but invisible, a spirit being, during all these weeks; he heard and noted their queries and explanations, suggestions and conclusions, and was ready to apply the proper lessons at the proper moment.

"LOVEST THOU ME MORE THAN THESE?"

The Lord permitted the partnership in the fishing business to progress and a fresh start to be made. They toiled all that night and caught nothing, and doubtless were still further discouraged, concluding that failure was attending them in temporal matters as well as in spiritual. The opportune moment had come, and Jesus—standing on the shore in another form, in a body of flesh and with clothing, though not his own flesh and not his usual clothing, but specially prepared flesh and clothing—called to the apostles inquiring if they had fish; they shouted back that they had been toiling all night and had found nothing. He suggested the casting of the net on the other side of the boat, although it must have seemed to them foolish, because it would be but a few feet away from where it had already been, and indeed the boat itself was continually turning. Nevertheless something about the stranger on the shore impressed them and they did cast their net on the other side, and immediately the net was filled with great fish. So far as Peter was concerned the lesson was learned already. He remembered a very similar experience they had had at the time the Lord called them to apostleship, and quickly he perceived that the one on shore was the Lord—in another manifestation. Without waiting for the boats, the net or the fish, Peter sprang into the water and swam ashore in his anxiety to be soon with the Lord, and in his realization that this manifestation like the others might terminate suddenly. Besides, Peter was anxious to manifest his love and faithfulness, remembering how not a great while before he had denied his Lord.

It was in connection with this manifestation that Jesus specially directed his words to Peter: "Simon, son of Jonas, lovest thou me more than these?"—these boats, nets, etc. The question addressed to Peter was applicable to all, but of special weight and force to Peter as the elder and leader of all, and the one who had particularly said but a short time previously, "Though all forsake thee, yet will not I." Peter declared his love for the Lord, and was told to feed the sheep and to feed the lambs. The lesson was a timely one and never needed to be repeated. Peter and the other apostles, so far as we know, never subsequently doubted the importance of their mission as apostles, but gave their entire time and energy to the feeding of the sheep and lambs. The miracle witnessed convinced them of the Lord's power either to bless or hinder them in temporal matters, and that equally he will provide for their every interest as his apostles and representatives. The lesson was given at exactly the right moment. Had it been given earlier in their experience it doubtless would have had much less weight: it was the part of wisdom to permit them to become perplexed and to decide on the fishing business, and then on the very first day of their experience to give them this forceful lesson. It was a lesson respecting the resurrection of our Lord and also demonstrated the fact of his change, that he was no longer the man Christ Jesus, no longer subject to human conditions. Again he vanished out of their sight, but made an appointment for the meeting of all at a certain place.

This meeting by appointment was doubtless the one mentioned by the Apostle Paul—the one in which about five hundred brethren witnessed a materialization and manifestation of the Lord. We know not the full tenor of the various lessons taught, but incline to think that the lessons were more of the practical kind than in words—that these manifestations were for the purpose of convincing them of the Lord's resurrection and of his change from earthly to spiritual conditions.

HE THAT DESCENDED IS THE SAME THAT ASCENDED

The next appearance probably was the one on the Mount of Olives at the time of our Lord's ascension. Apparently all of the apostles and perhaps others returned to Jerusalem and to the Mount of Olives, their instruction being to tarry at Jerusalem until they should be endued with power from on high. It was while they were present with him receiving final instructions that he was parted from them; the form that they beheld gradually receding into the clouds was received out of their sight. In this arrangement the Lord did the best thing possible to be done for those who had not yet been begotten of the Spirit and who, therefore, could not understand spiritual things. He represented in the flesh the things which really transpired in the spirit. Then the apostles could understand after they had been begotten of the Spirit, and it is from the standpoint of the begetting and not from the standpoint of the natural man that their records come down to us.

The essence of this lesson is as expressed in our Golden Text, "Now is Christ risen from the dead, and become the first fruits of them that slept." Others have been awakened from the sleep of death temporarily merely to relapse into it again subsequently, but our Lord Jesus was the first "born from the dead," the "first-fruits of them that slept"—as the Apostle declares, "He was the first that should rise from the dead." His resurrection was the life resurrection—to perfection on the spirit plane. In that he was the first-fruits of them that slept, the implication is that the others slept similarly and are to come forth in the resurrection as spirit beings after the same manner. To be the first-fruits implies that the others will be of the same kind, for although our Lord was the first fruits of all that slept in the sense that his resurrection preceded all other resurrections, in another sense he is the first-fruits of the church, which is his body. It is in a still larger sense that the Christ, head and body, is the first-fruits brought up to life of the whole world; as the Apostle James expresses the matter, "Of his own will begat he us with the Word of Truth, that we should be a kind of first-fruits of his creatures."—Jas. 1:18

Thus we see a first-fruits in two senses of the word: as, for instance, we see that strawberries are the first-fruits in the largest sense of the word in that they come before other fruits in the spring—so the expression that the church is the first-fruits unto God of his creatures does not imply that all will have the same nature. Then again we may speak of the first ripe strawberries as the first-fruits of the strawberries. It was in this latter sense that our Lord Jesus was the first-fruits of the church; and since the church is the first-fruits of the whole creation, it follows that Christ keeps this place of primacy, not only in the church, but in respect to all who will ever be raised up fully out of death into the fulness and perfection of life.

ENOCH, ELIJAH AND THE SENTENCE

The answer to the following query may interest others than the inquirer:—

"Since 'death passed upon all men,' because of Adam's sin; and since all had to be *redeemed* before they could escape from that death sentence, how came it that Enoch and Elijah escaped from it before the redemption-price was paid?

We answer, that they did not escape, but were still under the sentence of death until the ransom was paid. The *execution* of the sentence was deferred in their cases, and their lives prolonged; but they would eventually have died had they not been redeemed. After father Adam was sentenced he lived nearly a thousand years, but under his particular sentence he could not have lived more than a thousand years; because the sentence read, "In *the day* that thou eatest thereof, dying thou shalt die." And since "a day with the Lord is as a thousand years" (2 Pet. 3:8), his death was fixed to take place within that "day." But

God left the way open to make types of Enoch and Elijah, and hence, so far as they and the remainder of the human family were concerned, no limit of time for the execution of the sentence was fixed. If, therefore, it pleased God to have it so, they might have continued to live for thousands of years, under the death sentence, without dying. In Elijah's case, although he was translated, it is not said that he did not die afterward. His translation made a type, as we have seen (MILLENNIAL DAWN, Vol. II, Chapter viii.), and he may have died and been buried afterward, unknown to men, as was Moses.—Deut. 34:6.

But with Enoch the case was different, as we are expressly told that he did not die. In his case, therefore, it is evident that the execution of the sentence was deferred, but there is no evidence that it was annulled. He, therefore, remained under that sentence of death until he was *ransomed* by our Lord's death. As a member of the fallen race, he was an imperfect man, and although redeemed, and although a restitution to human perfection is provided for him in the divine plan, we are not certain that he is *yet* a perfect man. For the Apostle seems to teach that none of those whose faithfulness was attested before the Gospel call was made will be *made perfect* until after Christ and his bride are made perfect. He says (Heb. 11:39, 40), after enumerating many of the ancient worthies, Enoch included, verse 5, "These all, having obtained witness through faith, received not the promise [everlasting life, etc.], God having provided some better thing [priority of time as well as of honor and position] for us [the Gospel church], that they [the ancient worthies] without us [apart from us] should not be MADE PERFECT." And since the church, the body of Christ, has not yet been perfected in glory, it is but a reasonable inference that wherever Enoch is and however happy and comfortable he may be, he is not yet made a perfect man, and will not be until all the members of the body of Christ have first been made perfect in the divine nature.

As to *where* God took Enoch, we may not know, since God has not revealed that. Should we speculate as to whether God took him to some other world, and for what purpose, it would be but an idle speculation. We may not be wise above what is written. We may be certain, however, that Enoch did not go to heaven—the *spiritual* state or condition—for such is the record: "*No man* hath ascended up to heaven but he that came down from heaven—even the Son of man." (John 3:13) Elijah is said to have ascended to heaven; but, from our Lord's statement above quoted, that must be understood to refer to the *air*—as, when it is said that "the fowl fly in the midst of heaven" it certainly cannot refer to the *heavenly condition*, which flesh and blood cannot enter nor even see without a change of nature, which change has been promised only to the Gospel church.

Understanding, as above shown, that Enoch was preserved from actual dissolution in death—although already under that sentence, legally dead (Rom. 5:12; Matt. 8:22) until the ransom-price for all was paid by our Lord's death—we can see that there will now be no necessity for his dissolution, but that when the due time shall have come he may be fully and completely *restored* from even the measure of human imperfection he had inherited to full, perfect manhood.

So, too, it will be with those of the world who will be living when the "times of restitution" are fully ushered in: it will not be necessary for them to go into the tomb. For although they are already legally dead, in that condemnation (or sentence) to "death passed upon all men," yet their penalty has also been legally met by another, Christ. He now holds the *judgment* against all, but graciously offers to cancel it entirely for each one who will accept restitution to life and perfection on the conditions of the New Covenant.

"WHAT OF THE NIGHT?"

"Watchman! watchman! what of the night?"
"Shadows and darkness encircle me quite;
Earth is enshrouded in midnight gloom,
Black as the pall that envelopes the tomb;
Watchers are few, and mockers are bold—
The heavens are starless—the night-air is cold.
I am weary; Oh would that this night were gone.
I will watch for the day till the morning dawn."

"Watchman! watchman! what of the night?"
"In the east appeareth a glimmering light;
Faint it gleams—but 'tis rising now,
And streaming afar—'tis the morning's brow.
Shadows are passing—the Day Star is out,
The glory is flashing and leaping about,
And the golden tints that are poured o'er the earth
Foretell of the bursting morning's birth."

"Watchman! watchman! what of the night?"
"Day rushes onward all cloudless and bright.
And warmth, and light, and beauty are driven
To the farthest bond of the far-off heaven.
Flashing flames from the throne of God
Are bathing the world in a golden flood.
Seraph and cherub are crowding it on,
And the pure in their rapture are skyward gone."

"Watchman! watchman! what of the night?"
"Bursts on my vision a ravishing sight:
The Lord is in sight with his shining ones,
And the splendors of twice ten thousand suns.
He has come! Lo, the night-watch of sorrow is o'er,
And the mantle of midnight shall shroud me no more.
Pilgrim and stranger, haste to thy home;
For the morning, the beautiful morning, has come!"

—D. T. TAYLOR.

THE LIFE OF CHRIST IN REVIEW

JUNE 29.

GOLDEN TEXT:—"*Wherefore God also hath highly exalted him, and given him a name which is above every name.*"—Phil. 2:9.

This lesson is appointed, in the International Series, as a review of the Bible studies for the preceding six months—all of which have related to our Lord Jesus' birth, life and experiences from boyhood to his resurrection. We trust that our readers have followed the studies connectedly, and we can only wish that they have received as much benefit as we from this course of studies. We will not again go into details, but will suggest that it may be profitable for each reader to review this series of lessons, and to seek to have and to hold well in mind the main thoughts therein developed.

Our Golden Text is a very precious one. It assures us that our dear Redeemer, whose faithfulness to the Father's will and whose sympathy for the dying race, led him to endure the cross, despising the shame, was not permitted of the Lord to suffer a permanent loss through his generosity and obedience. If there were no other text of Scripture pertinent to the subject in the Bible, this one alone would be convincing to us that our Lord Jesus is no longer a man. Man, we are to remember, was created very good, an image of God—but an image on a lower plane than angels, and on a very much lower plane, therefore, than our dear Redeemer before he humbled himself to take the human nature. "What is man that thou art mindful of him? . . . . Thou madest him a little lower than the angels, thou crownest him with glory and honor"—in his Edenic perfection. Our Lord as a perfect man would be grand and far above men, but as a perfect angel he would be a still grander being, still farther above man. Hence, if our Lord were a mighty angel now, it would still mean that he had suffered a great loss as a result of his atonement work for man; and if he were a perfect man, it would mean still greater loss on our behalf. But this was not necessary, not purposed, and is not the fact. He left the glory, humbled himself, came down and accomplished the work necessary, paid the price—a man's life for a man's life—and our Golden Text gives the result: "Wherefore God also hath highly exalted him and given him a name which is above every name."

Another Scripture, speaking of our Lord's present exaltation, declares that he is exalted "far above angels, principalities and powers, and every name that is named." (Eph. 1:21) We believe these Scriptures, and in harmony with them we believe that God's character for justice and benevolence is demonstrated by this high exaltation of him who was faithful unto death as the man Christ Jesus. He is now a partaker of the divine nature, a spirit being of the very highest order—of the same order with the Father himself. This thought of our dear Redeemer not losing eventually by the great sacrifices he endured for us must be gratifying to all who are truly his and who love him. But, additionally, we have another source of satisfaction in thinking of our Master's glorification, and that is that the promise is to us who are faithful to him, that we may yet share his nature, share his glory, share his name, share his exaltation, share his divine nature. O, wonderful wisdom and grace and goodness of our God! We call upon our souls with every power within us to praise and laud and magnify his great and holy name honored before his people through his great and wonderful plan, revealed to his people through his wonderful Word!

CHEERING WORDS FROM AUSTRALIA

DEAR BROTHER RUSSELL:—

You will be pleased to know that the work of this Branch is opening up; not rapidly, as yet, but we are hoping the velocity will soon be considerably increased. Some of the dear friends here are exercised concerning their opportunities in the colporteur service, and are going ahead to make the effort. May the Lord's grace be with them! But the field here is very great, and there is plenty of room for many more laborers in it; besides, the time is short. We shall be most happy, therefore, if those in America who contemplate coming out will do so without delay.

Herewith are extracts from interesting letters lately received at this office, also further TOWER subscriptions, among which are some new names.

With much Christian love to you and the Allegheny coworkers, and asking an interest in your prayers on behalf of this corner of the field, I am.

Yours faithfully in Christ,

E. C. HENNINGES,
Manager Australian Branch.

DEAR BROTHER:—

Your letter duly to hand. We were very pleased to hear from you, and can imagine how thankful you are to be comfortably settled. I wish I could run down to see you and help in the grand but difficult task you have undertaken. We have just returned from a holiday in the country. Spent a good time with Brother L., a TOWER subscriber, who, I am sorry to say, is having a hard time of it. He has been a great worker in the Methodist church (local preacher, etc., etc.), and of course, a "good fellow" as we say, but having given this all up, it is different now. Still, we expect this, and rejoice with all those who walk the narrow way.

I shall soon be wanting a fresh supply of DAWNS, so let me know when you receive your big consignment. This looks like business, and no doubt it is the right thing to do; there is nothing like having plenty of faith. It is wonderful the amount of matter Bro. Russell and his staff are sending out; God bless them! We are anxious to get No. 6 DAWN, feeling sure there is a treat for us, though I still read the others with the same interest.

Hoping you will soon get a company of sincere lovers of the Truth around you, and that the work of the WATCH TOWER office will make great progress in all the colonies, and that God will bless you with his precence and guidance, I remain,

Yours in Christian love, in which my wife joins,

——., *New South Wales.*

DEAR BROTHER:—

Many thanks for your kind letters and enclosures. My husband and I will make an attempt, with the help of the Lord, for a few weeks, to secure orders for MILLENNIAL DAWN. We pray we may succeed. Hitherto we have given away, instead of selling, but we shall try your plan, and hope to send you cheerful news. Enclosed is P. O. O. for three subscriptions and an order for cloth-bound DAWNS. We trust, dear Brother, we may be able still further to help on so good a work and so glorious a gospel. We are grateful to be vessels for use in His service.

Yours faithfully in Christ.

——., *New South Wales.*

DEAR SIRS:—

I received the parcels of DAWNS, Bible, etc., and thank you very much for them. I have been reading them, and there is not the least doubt about their being correct. I have not the time for continual study, but intend acquiring all the Bible knowledge I can; it is better to get it late than never. I am only sorry I did not get these works before; they are clearing up all my doubts on Christianity as clergymen could never do.

I have handed some of the tracts to friends, and two or three of them are very much interested. I think it will not be long before they withdraw from Babylon. One of them wants the DAWNS in cloth, and a Bible the same as you sent me, and I wish to ask whether you will send him the same for the same money, or whether mine was sent for the same price because it was all I remitted? You see, the Bible is such a splendid one that I am almost afraid to tell him the amount it cost, for fear when he sends he will have to pay more. [The brother's fears are not surprising, for Bibles are very expensive everywhere in Australia, except at our Depot. For example, we have the Holman No. 8836 with patent thumb index, for 10s. 10d; in the Sunday School Union Depot in Melbourne the same Bible is priced 21s. 6d.—E. C. H.]

I intend doing my best to spread the truth around here, though do not expect to make much headway, as most people are bound to their various creeds, and are "full." However, what time I have to spare I intend to use studying the glorious truths, and helping others to the same knowledge. I remain,

A co-worker for Christ,

——., *New South Wales.*

DEAR FRIEND:—

Yours of 10th inst. duly to hand. My time has been so much taken up since receiving your first communication, about a month ago, that I have not had sufficient time at my disposal to give your letter that consideration it deserves, and to answer it as promptly as I otherwise would.

Business pressure upon me is very great, and absorbs most of my time, but you can rely upon me to do all I can for the sale of MILLENNIAL DAWN as time will allow. Have received orders today for six volumes, which please send. Enclosed is remittance.

Yours faithfully,

——., *South Australia.*

DEAR BROTHER:—

I received your kind letter of the 10th, intimating that a Branch of the Society had been opened in Melbourne. Was glad to hear of it, and trust it will prove of great service to the dear brethren throughout Australia. I, for one, have felt considerable drawbacks at having to wait three months for an answer from America.

For several years I have been trying to help Christian brethren by lending them volumes of MILLENNIAL DAWN, but have as yet met with no hearty response from any one (one dear brother excepted), the majority of those I have tried to reach being very indifferent, and a few quite hostile. Years before hearing of Mr. Russell's books I was deeply interested in the themes of which he so ably treats, and since reading them have continued to be so, praying and wishing from my heart that others might be led to receive their heavenly teachings, but, sad to say, without success, so far as I know, with the above exception. Still, I do not despair, nor wish to allow myself to get discouraged, remembering whose work it is, and the many precious promises he has given us in his holy Word.

I shall be glad to receive some tracts for distribution, also full information regarding the colporteur service. I may be able to devote one or two hours daily to this kind of work, later on.

Sincerely yours in Christ Jesus,

——., *Tasmania.*

DEAR BROTHER IN CHRIST:—

Tracts to hand; many thanks. I have given quite a number to those who I think will be interested, and have already received some interesting accounts from those who have gotten them. But I think it will take some time before they enter fully into the depths of the truths therein contained. My wife has become interested in reading "The Plan of the Ages." Please forward the six volumes in cloth, which I will lend to friends.

Yours in the Lord,

——., *Victoria.*

DEAR BROTHER:—

I was very pleased to receive your letter, and to know that you are established. I trust that God's richest blessings may rest with you in your labors, so that it will be a permanent branch, and that you may long be spared to labor in the harvest work.

I have been in this colony only three years this month. I nearly entered into present truth prior to leaving England, while you were in charge of the British Branch, through some one giving me a WATCH TOWER in Canning Town one Sunday morning. As it was, it was left over until I arrived in W. A., and at that time there were only two or three here who knew anything about it. About a fortnight after my arrival, I happened to go to Fremantle on a Saturday night and heard some one speaking in the open air. I went up to listen, but, being hard of hearing, I hardly caught anything, though I managed to hear something about 1914. I stopped till the brother finished, and then went up to ask him where he got his 1914, and that is how I was led into present truth. Shortly after, I was shown a WATCH TOWER. Well, I said, I had one similar to that given me in England! . . . .

With kindest wishes, believe me to be,

Yours in the Lord's service,

——., *Western Australia.*

DEAR BROTHER:—

Yours of the 10th to hand. We were very pleased to hear from you and to know that you were getting settled in your new home. The Lord sustain you by bringing you in contact with true brethren and congenial friends.

There is little to tell you of our affairs. We have meetings twice a week for Bible study and prayer in which we always remember you. We could wish the Lord had left you with us, but we humbly submit to his will in this as in all other matters.

I should be glad of any word of instruction or exhortation from you.

Please deliver one set of DAWNS in cloth to the address of the enclosed note, which will recommend you to my friends in Melbourne, where I hope you will find many who love the Lord and are hungering for the truth. Give my love to all of like mind in the Lord, and let us "work, for the night is coming."

Your brother in Christ,

DEAR BROTHER:— ——., *Western Australia.*

Yours came to hand in due time, and I was glad to receive news of you and your welfare. I am pleased with the choice of position for headquarters, so far as the Australian States are concerned. I should have written you sooner, but have been very much engaged of late; you both and the work under your care are not forgotten, the same being remembered by me in prayer.

Our meeting at Fremantle was very profitable to me; I was glad to be there. Though I had to make a sacrifice to do it, I was indeed glad to meet you, and sorry to leave you, but the Lord's will had to be done. I shall be pleased to hear of the progress of the work, with you later. The Lord bless and prosper you as it pleaseth him, and in due time he will exalt you. Yours in his service,

——., *Western Australia.*

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VIEWS FROM THE WATCH TOWER

THE OUTCOME OF THE WAR

Various are the speculations on the outcome of the present war in the far East. Russia's prime minister has surprised Europe by declaring that Russia will neither accept any mediations for peace, nor be willing at the close of the war, should it end in her favor, to allow other nations to have any say in regard to the terms of peace. The journals of the world generally agree that this is an early boast, and that when the end of the war comes, even if Russia win, she will be so weakened by the struggle as to be in poor condition to resist the will of the Great Powers, all of whom are deeply concerned in the future of China and Japan.

The Japanese, pardonably intoxicated by their success over one of the greatest nations of Europe, are speculating on what they will do when the war ends favorably to them, as they expect it will. Some of their leading papers counsel moderation, but others picture Japan as the head and leader of all Mongolia—of China, Korea, etc., some even thinking of Siberia as ultimately a part of Greater Japan.

Russia includes numerous subjected peoples—Finns, Poles, etc., all of whom have been treated with great harshness, which they have been powerless to resist. The failure of Russian ships and armies in the present war emboldens these peoples to hope that some kind of relief for them may be part of the outcome of the war,—either through open rebellion or through the change of the general government of Russia from a despotism to a more liberal government in which they would have some share. We quote from one of their journals, as follows:—

"The roar of the bombs shattering the Russian vessels at Port Arthur must resound with a double echo in the heart of every Pole. It proclaims to us not only the defeat of our foe, the executioner of our fatherland, who for a century and a quarter has been torturing so many millions of our countrymen, but it announces something else. Out there in the Far East wedges are being driven into the granite, into the apparently indestructible might of Russia. There, amid the whizz of the balls and the groans of the dying, conditions are forming by means of which all upon whom Russia has laid her heavy hand may derive advantage. The name of these sufferers is legion. There is perhaps no corner of the Russian empire in which feelings of hatred have not thus accumulated, in which there does not seethe in the hearts of the people the desire for liberation, for the final removal of the cause of so much misery and of so many wrongs. . . . . Rendered especially audacious in recent times by her diplomatic successes, convinced that her external foes would not dare attack her and that her internal foes would be subdued the more easily the more severity she displayed in oppressing them, Russia discarded all restraints. She created one enemy after another. After the workingmen and the students came the turn of the peasants. Next the Jews learned the meaning of Russian rule. After the Jews, Russia laid her iron hand upon the proverbially loyal Finns. Finally came the turn of Armenia, which only recently was turning a yearning eye to Russia, the deliverer from Turkish chains. Of the Poles there is no need to speak. With the exception of the conciliationists, there is no one who does not long to cast off the hated yoke. Any action having that object in view would certainly meet with the approval of the Poles."

In any event the war means a wakening of the nations—a preparation for the general and awful anarchy which the Scriptures forewarn us will wind up the present Gospel age and be the forerunner of the Millennial age. During the next ten years many of the great nations will become similarly weakened.

ZIONISTS ENCOURAGED

Whatever price for Jewish liberty in Palestine might be acceptable to the Sultan of Turkey, its actual ruler, the matter would require the acquiescence of Great Britain and Russia, and Germany might like to be consulted. Negotiations between Dr. Herzl of the Zionists and the Sultan of Turkey were reported satisfactory some time ago, but nothing could be done without Russia's consent—Great Britain and Germany being understood to have been favorable all along.

Now, under date of May 26, press dispatches report that just as the Zionist Congress at Hamburg, Germany, was closing, the announcement was made by Dr. Klee that the Russian government had replied favorably to the request of the Zionists that it would use its influence with the Sultan of Turkey in favor of Jewish colonization of Palestine.

CHURCH MUST DO SOME FIGHTING

At the City Ministers' Union meeting yesterday, Dr. Charles A. Eaton spoke on "The Relation between Churches and Men." He said in part—

"Seven million young men in this country are alienated from the Christian churches, according to Dr. Cressey. To this number a vast army of older men must be added. I do not attribute this condition to the preacher; nor do I attribute it to the innate depravity of these 7,000,000 and more men.

"We can refer his alienation to a deeper cause. Biological science, for one thing, is at the root of the evil. We eliminate the supernatural revelation. We burrow ourselves in nature. Each man becomes his own god. The idealistic philosophy, as taught today, is that God and man are one. That's the plain English of Monism.'

Following another detail of this line of thought, Dr. Eaton said: "I don't believe the world today could produce Jesus; I don't believe the United States could produce Jesus; I don't believe the city of Cleveland could produce Jesus; not even the church, Could it, Dr. Jackson?"

"We'd crucify him, probably, if he came among us," shouted Dr. Jackson.

"Yes," Dr. Eaton went on; "we'd find him the most inconvenient member of our church, and the hardest to get along with. His doctrines would stagger us.

"We have failed to use our scientific heritage, but we are better off than we were ten years ago. We have had our scientific deluge. We have discovered that a man can have a thorough knowledge of science, and yet die of a broken heart. We have discovered that science is not infallible.

"We're beginning now to feel hungry for some meat and some milk, something that will sit well on the stomach. We have tried all the isms, all the new things, and now we are about ready to turn to the truth."—*Cleveland Plain Dealer.*

* * *

How strange such confessions sound to the well-nurtured children of God. While realizing that science, fasely so called, has done great harm—has destroyed the faith of many—Dr. Eaton is seemingly oblivious to the fact that his own faith is undermined. Otherwise how could he talk about our day being unable to produce a man the equal of Jesus. Evidently Dr. Eaton believes that our Lord Jesus was a *mere* man, a sinner, "born in sin and shapen in iniquity," even as others. Evidently he rejects the Biblical teaching that our Lord had a preëxistence, and that his life was transferred, and so peculiarly born that he was "holy, harmless, separate from sinners." And yet this gentleman has accepted and avowed a creed which declares that Jesus was Jehovah. Alas, such inconsistency! Is it any wonder that the "world' is gradually seeing through such theological deceptions and double dealings? How hard theologians sometimes seem to struggle in their endeavor to be honest with themselves and their hear-

ers. Years of systematic dishonesty with their own consciences has put them now at great disadvantage in any attempt they may make to grasp or to tell the truth.

REV. DR. BURT ON ROMANISM

A DESCRIPTIVE VIEW OF CONDITIONS IN ITALY

The following is from the *Geneva Daily Times*:—

"Rev. Dr. William Burt of Rome, Italy, spoke to a large audience in the First Methodist Church last evening. So closely did he hold the attention of the people that when the fire alarm sounded only the firemen present withdrew.

"Dr. Burt gave a concise review of the history of Italy, leading up to the events of 1870, when the Romish Church lost its temporal power. He showed that the growth of education and of liberal thought, as represented by Protestantism, had resulted in the fall of the temporal power of Papacy. He gave an eloquent portrayal of the work of Garibaldi in establishing freedom and uniting the petty states of Italy into one strong kingdom.

"Mr. Burt contended that the Papacy of Italy is essentially pagan; that its influence upon personal character is pagan; that it places responsibility not upon the individual but upon the Church; that it teaches that salvation depends not upon faith in Jesus Christ but upon some external ceremony. He declared that the rank and file of the Italian priests are ignorant and helpless, so far as practical notions of life are concerned: that many of them are anxious to escape from their position as they come into contact with the liberal ideas of Protestantism.

"There are two great classes in Italy—the poor, ignorant people, who are idolatrous and superstitious followers of the Papal Church, and the educated class, who are agnostics and infidels. The young men of Italy, he said, are bitter and intense in their hatred of the Romish system. The popular estimate of the Papal hierachy is that the names of cardinal, bishop, priest, are synonyms for deceit, hypocrisy, lust, avarice and intolerance. The press of Italy deals constantly in charges of corruption and lust against the clergy, such as would be considered too indecent for public utterance in America.

"Dr. Burt declared that the present pope is considered only a figurehead by the authorities at Rome; that within the Vatican there is a representative of the Associated Press, whose business it is to see to it that the world gets a favorable impression of the pope, while the Jesuitical powers that elected him are really guiding the policy of the Church. The pope turns one face to France, another to Austria, another to Italy and another to America.

"Mr. Burt closed with an earnest appeal to Americans to be more on the alert against the encroachments of Romanism in politics and their interference in our schools. He said, 'If you want to know what Romanism really is, look at Mexico, look at Spain, look at South America, look at Porto Rico! Look at them!'

"One of the most surprising statements of the speaker was that much of the detailed description of the imposing scenes connected with the burial of Pope Leo XIII. was prepared and sent out from Rome two weeks before the pope died."

BIBLE STUDY

Chancellor MacCracken, of the New York University, at the recent opening of that institution, complained of the gross ignorance of the Bible on the part of students. He spoke as an educationist, looking to the production of noble and effective manhood and womanhood. Ignorance of the Bible is to all a great loss; in Jews it is a disgrace. If the clubs and classes formed for the study of Browning and Shakespeare are evidences of culture, what shall be said of those who neglect the study of the Bible?

It is not inopportune to present some reasons for the study of the Bible:

1. It is the charter of our religion.
2. It is the storehouse of its principles.
3. It has essentially moulded our civilization.
4. It is an ancient classic.
5. It is the inspired Word of God.
6. It is the history of our people.
7. Its language is worthy of study.
8. Its characters are striking and original.
9. Its principles are exemplary and most powerful.
10. It is an ethical force.
11. It unveils an ancient civilization to the world.
12. Its fundamental ideals are yet far from realized and its declarations unexhausted mines, yielding ever fresh treasures.
13. Its facts and principles and characters pervade all literature, which is unintelligible to those ignorant of its contents. ("The Bible in Shakespeare," "The Bible in Browning," are two recent books.)
14. It is the battle-ground of a great science.
15. It is the basis of three great religions.
16. It is culture-building.
17. Ignorance of it is gross stupidity.
18. Knowledge of it is presupposed in every educated man and woman.
19. It enables men to reach and move the heart of all.
20. It is faith-giving.
21. A great comfort in time of sorrow.
22. An ever-present help in temptation.
23. A great stimulus to noble living.
24. Its view encompasses heaven and earth, opens a path in this life to walk in, and a hope for the future.—*Jewish Exponent.*

REFORMED PRESBYTERIANS DECRY THE SPECTACULAR

Holding fast to the "faith of the fathers," a movement has been inaugurated by the Philadelphia Presbytery of the Reformed Presbyterian Church for concerted interdenominational action to "correct abuses in the forms of worship among Protestant churches. The first steps in the movement were taken this week at a meeting of the Presbytery, and arrangements are under way for a joint meeting of representatives of several denominations in the near future.

The resolutions, among other declarations, state as follows:—

"Churches in general, in the present day, have departed far from the apostolic system and method of divine worship

"The existing tendency is to lower and degrade the holy and solemn service of God's house to a sensuous and spectacular entertainment.

"The preaching of the Word of God has been quite generally reduced to soul-starving brevity.

"The churches, by will-worship are endangering their religious inheritance won in the great Reformation at the cost of much precious blood.

"Let all bear testimony against the presumption of men who attempt to improve upon God's own plan and system of divine service. The law of God relating to the matter and manner of worship, as revealed in his Word is, in our judgment, a foundation stone of primal importance in a basis of union for all the churches of Christian faith."

WANT TO CLASP HANDS

At the closing session of the recent Baltimore (Md.) conference of the Methodist Episcopal Church the following resolutions pertaining to the unification of the Methodist Episcopal and Methodist Protestant churches of the country were adopted:—

"Whereas, Providence evidently plants the union of Methodism, and negotiations are now progressing between the Methodist Protestant and other communions; therefore be it

"Resolved, That the Baltimore annual conference of the Methodist Episcopal Church invite the Maryland annual conference of the Methodist Protestant Church to join with us in requesting their delegations to their respective general conferences to memorialize to appoint commissioners to confer upon the terms of union."

PRESBYTERIANS FAVOR UNION

Buffalo, N. Y., May 27.—The General Assembly of the Presbyterian Church in the United States, by an overwhelming vote, today adopted the report of the committee on union with the Cumberland Presbyterian Church. The resolutions adopted included not only favorable action on the report but recommends certain other steps to be taken to secure the union of the churches and to make plain the position of the church

The question of proposed basis of union will now go to the presbyteries of the General Assembly. If it be approved by two-thirds of them, the necessary steps will be taken at the next General Assembly to effect the union. The announcement of the result was received with great cheering.

METHODISTS FAVOR UNION

Washington, May 27.—The Methodist Protestant Conference today completely cleared the way for union between itself and every one of the four denominations with which negotiations are pending, by the adoption of a supplemental report from its committee on union.

The report provides: First, that the annual conferences of the denomination should vote on the proposition of union with the Primitive Methodist denomination. Should a two-thirds vote for union be recorded—the same action being taken by the Primtive Methodists—the union will have been consummated. Second, the memorial from the Baltimore Conference of the Methodist Episcopal Church was received "in a most heartily reciprocating spirit."

A SPECIAL WORD TO AUSTRALIAN FRIENDS

We trust that the opening of our Australian Branch office will prove to be a very great convenience to the friends of Present Truth there. We have stocked it well with DAWNS, Booklets, Tracts, Bibles, etc., for their accommodation and for co-operation with them and for the further spread of the "good tidings of great joy." Avail yourselves of these advantages: join with us in seeing to what extent ripe "wheat" may be expected in that quarter of the field.

IMMORTALITY IN THE EARLY CHURCH

It is not our practice to quote the "early fathers" on any subject, but all the more some of our readers may be interested in what Rev. J. Agar Beet, D. D., Professor in a Methodist college in England, has found on Immortality. We quote liberally, as follows:—

"In chapter 1 we saw that Plato taught that the soul of man is immortal. *i. e.*, that for good or ill, immortality is its inalienable attribute; in contrast, as we saw in chapter 2, to Christ and his apostles, who taught that incorruptibility—*i. e.* a state without decay—and eternal life are the reward awaiting the righteous, whereas destruction awaits the wicked. We shall now consider what the early Christian writers, living in an intellectual environment greatly influenced by the teachings of Plato, said about the immortality of the soul and about the eternal life promised by Christ to the righteous.

"The earliest Christian writers reproduce the thought, and in large measure the language, of the New Testament, and say nothing about, or reject, the immortality of the soul. Clement of Rome, in his epistle to the Corinthians, chapter 35, speaks of 'life in immortality' as a gift of God to the righteous. So Ignatius to Polycarp, chapter 2: 'Be sober, as God's athlete; the prize is incorruptibility and life eternal.' He writes to the Magnesians, chapter 20, about 'the medicine of immortality, an antidote so as not to die, but to live eternally in Jesus Christ always.' . . . .

"Theophilus to Autolycus, book ii, 27, writes: 'But some will say to us, Was man by nature mortal? Certainly not. Was he then immortal? Neither do we affirm this. But one will say, Was he then nothing? Not even this hits the mark. He was by nature neither mortal nor immortal. For, if he had made him immortal from the beginning, he would have made him God. Again, if he made him mortal, God would seem to be the cause of his death. Neither then immortal nor yet mortal did he make him, but, as we have said above, capable of both; so that if he should incline to the things of immortality, keeping the commandment of God, he should receive as reward from him immortality, and should become God; but if, on the other hand, he should turn to the things of death, disobeying God, he should himself be the cause of death to himself. For God made man free, with power over himself. That, then, which man brought upon himself through carelessness and disobedience, this now God bestows upon him as a gift, through his own kindness and pity when men obey him. For as man, disobeying, drew death upon himself, so, obeying the will of God, he who desires is able to gain for himself life eternal. For God has given us a law and holy commandments; and every one who keeps these can be saved, and, obtaining the resurrection, can inherit incorruptibility.

"Somewhat later Irenæus writes, in book ii, 34, 3, that 'the Father of all imparts continuance forever and ever on those who are saved. For life does not arise from us nor from our own nature, but is bestowed according to the grace of God. And therefore he who shall preserve the life bestowed upon him and give thanks to him that imparted it, shall receive also length of days forever and ever. But he who shall reject it and prove himself ungrateful to his Maker, inasmuch as he has been created and has not recognized him who bestowed the gift upon him, deprives himself of the privilege of continuance forever and ever. And for this reason the Lord declared to those who showed themselves ungrateful to him, If ye have not been faithful in that which is little, who shall give you that which is great? indicating that those who, in this brief temporal life, have shown themselves ungrateful to him who bestowed it, shall justly not receive from him length of days forever and ever.'

"On the other hand, in book v. 4. 1 (cf, ch. 7. 1), Irenæus speaks of the soul as one of the things 'which are by nature immortal, and to which it belongs by their own nature to live.' This apparent contradiction reveals the influence of two contradictory lines of thought.

"At the close of the second century Clement of Alexandria writes: 'Let us observe God's commandments and follow his counsels; they are the short and direct way that leads to eternity,' *i. e.*, to eternal existence; and again, 'When baptized, we become enlightened; enlightened, we become sons; as sons we become perfect and immortal.' See *Pœd.* 1. 3, 6.

"Up to the time, so far as I know, except the passing references in Irenæus just quoted, and two writers now to be mentioned, no Christian writer speaks of the soul of man as immortal, or as continuing in endless existence, or of immortality as other than a reward of righteousness.

"In the middle of the second century Tatian writes, in his 'Address to the Greeks,' ch. 13: 'The soul is not in itself immortal, O Greeks, but mortal. Yet it is possible for it not to die. If indeed it knows not the truth, it dies and is dissolved with the body, but rises again at last at the end of the world with the body, receiving death by punishment in immortality.' About the demons he says in chapter 14: 'That which is now their chief distinction, that they do not die like men, they will retain when about to suffer punishment; they will not partake of everlasting life so as to receive this, instead of death, in a blessed immortality. And as we, to whom it now easily happens to die, afterwards receive the immortal with enjoyment, or the painful with immortality, so the demons who abuse the present life to purposes of wrong doing, dying continually even while they live, will have hereafter the same immortality, like that which they had during the life they lived, but in its nature like that of men, who actually performed what the demons ascribed to them during their lifetime.' The phrases 'punishment with immortality' and the 'painful with immortality' deviate from the phraseology of the New Testament. For there the terms immortality and its equivalents, incorruptibility and eternal life, are used only to describe a state of blessing. Thus Tatian approaches the language of Plato, with whose writings he was familiar. . . . . "

After referring to Athenagoras, a philosopher of Athens who accepted Christianity, to Tertullian and to Origen as advocates of the Platonic teaching concerning the immortality of the soul, Dr. Beet says:—

"To sum up: The phrase, *the soul immortal*, so frequent and conspicuous in the writings of Plato, we have not found in pre-Christian literature outside the influence of Greek philosophy; nor have we found it in Christian literature until the latter part of the second century. We have noticed that all the earliest Christian writers who use this phrase were familiar with the teaching of Plato; that one of these, Tertullian, expressly refers both phrase and doctine to him; and that the early writers never support this doctrine by appeals to the Bible, but only by arguments similar to those of Plato. We have learnt that by this phrase Plato and the earliest Christian writers who use it asserted the endless and essential permanence of all human souls, and appealed to this doctrine in proof of retribution beyond the grave. But we have failed to find any trace of this doctrine in the Bible. On the other hand, (Christ and his apostles teach clearly and frequently retribution beyond death, and eternal life with God for all who put faith in Christ. The hope of immortality, however, rests in the New Testament, not on the nature of the soul, but on the 'promise of life in Christ Jesus.'

"The doctrine of the immortality of the soul differs further from the immortality promised in the New Testament in that this last is not for the body only, as Plato taught, but for the whole man, body and soul.

"Doubtless the doctrine before us was welcome in the early Church, as in a still earlier day to some devout Jews, because of the support it renders to the all-important doctrine of retribution beyond the grave. But, as we have seen, it is altogether alien, both in phrase and thought, to the teaching of Christ and his apostles."

EPISCOPALIAN TESTIMONY

"It is sometimes argued that the immortality of the soul is a truth so generally accepted that any direct statement of it in the Holy Scripture was necessary; and a parallel to this silence is thought to have been found in the fact that none of the sacred writers have felt obliged explicitly to state the proposition, There is a God.

"But notice the wide difference between these two cases. The existence of a God, even if it be not distinctly asserted, is yet on almost every page of Scripture as plainly implied as it possibly can be. Everywhere the Almighty confronts us. Take his name and presence out of the Bible and the book shrivels into nothingness in a moment. Can any such thing be said of the doctrine of the natural immortality of the soul? Where is it taken for granted? In what single sentence is it necessarily implied?"—*W. R. Huntington, D. D. Sermon, "The Hypothesis of Conditional Immortality."*

NEW VIEWS OF THE AUTHOR OF "IN HIS STEPS"

"I have come to believe myself in the probable *annihilation* of those who never respond to God's offer of forgiveness, those who never believe in Christ and take him as their Savior. It seems probable that the Bible teaches that the word 'death,' as applied to the soul that always refuses to repent, is a death that means total extinction. I cannot interpret the use of such a text as we have today, to mean anything less than that 'the wages of sin is death.' What do these words mean, if not plainly what they say?—the extinction of life, the utter going out of the flame that was meant to ascend higher and brighter and purer on the altar of man's worship of his Creator and Redeemer."—*Chas. M. Sheldon, in Sermon reported in "The Christian Herald."*

HENRY WARD BEECHER'S VIEWS

"He that lives to the flesh shall of the flesh reap corruption—*shall*. It is sure to come. What shall it be? Future torment? No, I do not mean that; I mean that he that cultivates his lower nature, mere animal nature, with the animal perishes. . . . . It is to my mind a relief that if a man never rises any higher than the animal life, the universe will never see a God enthroned that looks down upon the infinite and prolonged torments of an unconceived number of men shut up simply for the purpose of suffering. If there be anything more infidel than that I do not know what it is, or anything which more effectually blots out the possibility of respecting and loving any God than this—continuing to create men with some foresight of their perpetual suffering."—*From Sermon on Gal. 6:7-9.*

FROM DR. LEONARD BACON

"Let it be fairly understood, on all hands, that the doctrine of future existence as conditional upon the act of God, is not incompatible with any of the theories of the future life current in modern Christendom—with Universalism, Restorationism, with the opinions called orthodox, or even with the wretched despair of those who know no life to come at all. The one thesis to which, if I were a disputant on the subject, I should try to stick and to compel all my diverse antagonists to stick, until it was decided one way or the other, is this: That whatever future existence men shall have after death, be it blissful or miserable, be it unending or transient, be it the lot of all souls or only of a part, they will have it as being conferred by the act of God who raises from the dead, and not by the soul's intrinsic tenacity of life."

THE LOS ANGELES CONVENTION

Our greeting on arrival at Los Angeles depot was most cordial. Probably thirty of the dear friends awaited us, though the train was many hours late and it was Saturday night—May 7th. Words are not adequate to describe our mutual joys as we realized that our long-looked-for pleasure of meeting was at last fulfilled. It made us think of the waited-for "General Assembly of the Church of the First-born" in the kingdom glory. Indeed it was in many respects a foretaste of it. We were made glad when we learned that the opening sessions of the convention had been joyous and profitable, and by midnight we were safely abed at the home of our dear Brother and Sister Sherman, with a "Rest" motto at the head of the bed and others on the walls, and all wrapped in the perfume of roses. We gave hearty thanks to the Lord for his care and bounty and slept refreshingly after our tedious two-days' journey through the desert.

Sunday was the principal day of the convention. Its morning hours were for all—a testimony and praise meeting. It was good to be there. Many of the testimonies were remarkable as tributes of praise and thanksgiving to the heavenly Father for the "meat in due season" received in various ways, often peculiar and unexpected. After this session we were privileged to shake the hands of the dear friends of the Los Angeles church and about as many more—visitors from abroad, far and near—the total being about 250. The writer greatly enjoyed this, and the words and tones and looks and hearty hand-grasps assured us that many had their cups of joy full to the brim.

The afternoon discourse was specially for the public, from a platform covered with flowers—surely a thousand of them—on the topic, "Salvation—From What Are We Saved and To What Are We Saved?" We had a house full, estimated 750, who gave very careful attention. A full report of the discourse appeared in the *Gazette*, which so many of our readers now receive regularly.

The Sunday evening meeting was designed to have been a question meeting, but as we decided to remain over an extra day we spoke on "Cast not away therefore your confidence."

The sessions of Monday forenoon from 10 to 12 o'clock were occupied by Pilgrims Draper and Van Amburgh, who spoke ably to attentive listeners. Monday afternoon the discourse was on "Baptism and its import." This was followed by the symbolic burial in water of twenty-two, who witnessed a good confession of their faith, devotion and obedience.

The evening service was, as per our program, a "Love Feast." After a few remarks explanatory—showing that there is no relationship between such "breaking of bread" and the Memorial Supper—we made brief reference to the blessings which by the Lord's providence the convention had brought to us all, and exhortations that we each strive diligently to make our calling and election sure so as to be participants in the joys of the great convention in glory—"the General Assembly of the church of the First-born, whose names are written in heaven." Then with the Elder of the local church, Brother Sherman, and Pilgrim Draper at one end and Pilgrim Van Amburgh and the writer at the other end, and intermediately elders of other churches and colporteurs (about 25 in all), we bade good-bye to the dear brethren and sisters, greeting each with a hearty hand-shake. The first-named for each had on a plate a loaf of bread cut into strips, that the passing friends might break bread with each as representatives of all present, and indirectly, in the writer's loaf, with all absent members of the Society—who also were remembered in our prayers. Thus the convention proper closed.

However, further pleasures and privileges were open to those who could and did remain over. Tuesday morning we had a most interesting gathering of colporteurs and those meditating engaging in that fruitful and blessed service. In the afternoon we addressed many of the convention friends and others in a suburban village in a Presbyterian church on the occasion of the funeral of a dear sister who for weeks had been hoping to see us in the flesh, and whose death occurred in season to gratify another wish of her heart—that her neighbors should hear from our lips respecting the hopes built upon God's Word common to us both.

In the evening we met in the W. C. T. U. rooms and had the postponed question meeting, about 150 being present. Some very interesting queries were propounded and answered. Then final greetings and partings and hopes for the future, when we shall be forever with the Lord and all who are his. A goodly company, however, was on hand at the depot as we left next day for San Francisco.

SAN FRANCISCO, PORTLAND, SEATTLE, ST. PAUL AND MILWAUKEE ONE-DAY CONVENTIONS

Each of these precious gatherings had its own special and peculiar features of interest; but we must not detail them all lest we weary you, for however distinctive they each were to us and to those met at the different points, the accounts must needs be in similar language.

At San Francisco dear brethren awaited us at the depot and saw to our comfort and refreshment. Two meetings were held, dear friends being present from various quarters and introducing themselves—Brother A—— from B—ville, Sister C—— from D—ville, etc. Some said they had come 60 miles, some 100, some more and some less. And their radiant faces and hearty grasp told the same story as their lips: that the occasion was one of the grandest experiences of their lives—long to be remembered as an encouragement in the narrow way." May it be so: we all need each other's help, sympathy and prayers. Attendance about 150.

Saturday night (May 14) we reached Portland, Oregon, and were greeted at the depot by about twenty of the dear friends most enthusiastically, and you may be sure we reciprocated the joy. We were most comfortably entertained at the home of "Grandmother" Baker and the Sunday convention began and ended most enjoyably.

The morning session was devoted to general testimony, interspersed with praise and prayer. It was good to be there—to hear the thanksgiving of many overflowing hearts acknowledging God's goodness in "so great salvation," and for the knowledge of his grace coming to us now as "present truth." About 125 were present.

The afternoon session for the public was on "The Oath-bound Covenant." About 300 attended, some of whom were obliged to stand throughout. Our hope is that some good was done—some glory brought to our God and Savior, and some blessing and refreshment to his hungry flock. The evening discourse on "A Night of Weeping and a Morning of Joy" appeared in the *Pittsburgh Gazette* of the following day

and thus many of you already have it in full. After this service we took the train for our next appointment at

Seattle, Washington, which we reached next morning, Monday, May 16. A group of seven brethren awaited our arrival at the depot, giving us a most cordial welcome and greeting. An afternoon and an evening session were held, and from the latter quite a group accompanied us to the 10·30 east-bound express, on the N. Pac. R. R. Their earnest expressions of good wishes, requests for our prayers and hopes for our return will long be remembered.

Spokane, Wash., we reached on Tuesday (May 17). We deeply regret our inability to spend a few hours with the loyal little band of "fellow-soldiers of the cross" at this place. But as the train stopped here for five minutes we had opportunities for greetings and found seventeen of the dear friends awaiting our arrival at the depot. The love and enthusiasm and zeal manifested everywhere by those who know and love present truth is very encouraging indeed. With the Apostle we thanked God and took courage, accepting a bouquet of flowers as a love token. Most of the dear friends here were no longer young, but all had the bright, joyous look so general among the "Truth people."

Constant riding day and night brought us on Thursday to the dear ones at St. Paul and Minneapolis, whom we had met before, but who were none the less beloved on that account. True love, begotten of the Spirit through the word of grace never grows cold but goes on increasing.

We were met at the train by Brothers Thori and Dickinson, who conducted us to the meeting place, where the friends were already assembled. We had time for personal greetings before the advertised meeting hour and enjoyed the privilege greatly. Some of the dear friends had come considerable distances, and fully one-half we had never met before. They had the family likeness, namely earnestness and fulness of the truth, and beaming faces. The afternoon discourse was chiefly for the interested, and in the evening, to which the public was invited, the topic was "The Oath-bound Covenant." At the close of the meeting we bade all adieu, being accompanied to our train by nine of the friends

Milwaukee, Wis., was reached the next forenoon, and there we were cordially welcomed and entertained by Bro. Page and his family. Our time permitted of but one meeting here; it was not publicly advertised, but afforded a most enjoyable opportunity for meeting eighty dear friends of the truth—about half of whom had come from other points in Wisconsin and thirteen from Chicago. Our text was, "Cast not away therefore your confidence, which hath great recompense of reward."—Heb. 10:35.

We reached Chicago the same evening and had an hour and a half before train-time to spend with a surprise party of seventeen of the Chicago church who met us in the depot and with whom we had supper near by. The love for the truth, manifested here as everywhere, was most refreshing. How often the Lord has thus comforted us, and how such comfort offsets the adverse conditions incident to the present pilgrim-way! As the Apostle expresses it·—

"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all *comfort;* who *comforteth* us in all our tribulation, that we may be able to *comfort* them which are in any trouble, by the *comfort* by which we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation [*comfort*] also aboundeth by Christ. And whether we be afflicted it is for your consolation [*comfort*] and salvation, which is effectual in the enduring of the same sufferings which we also suffer· or whether we be comforted, it is for your consolation [*comfort*] and salvation."—2 Cor. 1:3-6.

We reached Allgheny safely the next morning, where two of the Bible House family met us at the depot and escorted us to the sitting room, in which were gathered the office helpers—about 30. We united our hearts and voices in praise and then in prayer, when on behalf of the whole a few words of greeting and welcome-home were expressed by one of the brethren. We responded that though greatly pleased and refreshed by recent meetings with the dear friends in various places, nevertheless none could have a warmer or a closer place in our heart than the dear fellow-laborers of the WATCH TOWER office.

STUDIES IN THE OLD TESTAMENT

1 KINGS 12:1-20.—JULY 3.

GOLDEN TEXT·—"*Pride goeth before destruction and a haughty spirit before a fall.*"—PROV. 16:18.

The International Sunday School lesson course changes again to the Old Testament. Six months ago we concluded a study of Israel's experiences down to Solomon's time: today we consider the conditions which followed the death of the wise king. And, by the way, while crediting King Solomon with great wisdom, we should not ignore the fact that his life in many respects was a contradiction of his wise utterances. Under the Lord's blessing his rule brought great prosperity to the nation of Israel. Peace ruled within its borders during his lifetime, and those borders were extended so that they included adjoining nations.

The fact that discontent was rife throughout a considerable portion of Solomon's kingdom, so that it was all ready to break out in open rebellion at his death, does not necessarily prove that his subjects were badly governed—oppressed. We find today that many of the best governed and most prosperous peoples are discontented, while many of the badly governed and less prosperous are contented. Thus in our own nation the blessings and privileges of liberty are not appreciated by all. There is perhaps more complaining under the wisest and best governments in the world today than under the more despotic ones. It may have been the same in respect to Israel. Indeed it would appear to have been the same in some degree, because we find that Israel never prospered to the same extent subsequently. After their rebellion against what they considered tyranny and oppression, they seemed to be less prosperous than under that which they considered to be oppression.

Solomon's son who succeeded him in the kingdom was Rehoboam. The twelve tribes, while uniting under David and subsequently supporting Solomon, nevertheless preserved tribal liberties and called a council of all the tribes except the one to which the royal family belonged (Judah—Benjamin being a small tribe attached to Judah). This gathering of the ten tribes was in the capital city of the principal one, Ephraim, in the city of Shechem. The representatives of the ten tribes made no secret of the fact that they wished assurances from the new king that there would be an abatement of the royal demands in the nature of levies of men for public labor, of taxes, liberties, etc., and that their loyalty to him as their king was more or less in the balance. The king was invited to attend this meeting.

WHAT BETTER COULD BE EXPECTED?

The king was really a better man in some respects than might have been expected when we call to mind that his mother was a heathen woman, and that to please her Solomon had erected a sanctuary to Moloch on Mount Olivet. With such a mother and a royal father whose time was necessarily largely occupied in other ways, it would have been a wonder if Rehoboam had been more godly than he was. The older councillors advised that he yield to the demands of the tribes as gracefully as possible, but the young men expressed the thought that to yield a little would mean a pressure to yield more and would show weakness. They advised that he speak out boldly and bully his subjects into loyalty. He followed their advice and sent as his reply, "My father made your yoke heavy, but I will add to it· my father chastised you with whips, but I will chastise you with scorpions [whips with metal lumps on the strands]." The answer was a foolish one and precipitated the separation of the ten tribes from the two. That separation lasted for centuries: the only healing of it ever took place was that, after the captivity in Babylon, so many as desired of all the tribes gathered back again into Canaan and were henceforth one little nation.

We are to view the affairs of nations and the affairs of individuals as separate and distinct, though the individuals make up the nations. Things may be working advantageously to the individuals, but disadvantageously as respects the nations, or vice versa. The Lord's people are to learn to trust him in the guidance of the great affairs of life—that he is overruling in the affairs of nations in the interest of his loyal servants. This was so in respect to Israel's affairs. The split in that nation must have seemed to many of the people a woful disaster, reducing them as a nation from a high place as one of the principal nations of earth to a much lower level. To some it may seem even to intimate a failure of the divine purposes—that God never wished the nation to be divided, but wished the Jewish people to become great, mighty, powerful, so that he might accomplish through them the promise that in the seed of Abraham all the families of the earth should be blessed. But those who took such a view erred. God wished the nation to be divided—he wished to humble them, to weaken them. This is distinctly stated in the lesson, as we read the cause was from the Lord, that

he might establish his word through the prophet Ahijah. Some time before the Lord had sent a message through this prophet to Jereboam to the effect that the latter should become king of the ten tribes, and now the answer of Rehoboam paved the way to the accomplishment of that prophecy.

PROPER VIEWS OF ISRAEL'S EXPERIENCES

As in the lessons of the next six months we shall study the history of Israel, let us view it from this standpoint. Let us not think of the matter as being wholly the result of unwisdom on the part of kings and rulers, but as being a matter entirely overruled by the Lord with a special object in view.

The object in view—indeed the entire object of the Jewish dispensation—was the purifying of Abraham's descendants, so that the Lord might find in that people the most holy, the most devoted, the most obedient, to the intent that when the time should come for the presentation of Messiah, the nation should be represented by its very best people under the most favorable conditions. This was attained. In the time of our Lord, notwithstanding the fact that many of that nation who heard him were called hypocrites and many others were professedly publicans and sinners, nevertheless the moral and religious conditions of the nation were never better. This is evidenced, we think, by the fact that, in addition to the disciples and the five hundred brethren who received our Lord during his ministry, there were several thousand ready to receive him on the day of Pentecost, and more thousands subsequently. It is doubtful if as many thousands of "Israelites indeed, in whom there was no guile," could have been found in any other period of Israel's history. The finding of them at that time was by no means accidental, but was the result of divine providences in their national experience.

The Lord sifted the nation time after time to take out of it the classes possessing less faith and to bring more closely together those possessing more faith, until the best results were eventually found, as we have shown. The experiences narrated in our lesson were the beginnings of a sifting process. the nation of Israel was more or less honey-combed with idolatry, though still the religion of Abraham, Isaac and Jacob was their national faith. The Temple at Jerusalem was the center of this faith, and the tribe of Judah—through which the Lord had foretold Messiah should come, and in which, therefore, the kingly authority was vested—became on this account the most religious of all the tribes, because thus closely identified with this hope and its fulfilment, and because in their king Messiah's kingdom was typified, as in their sacrifices his sufferings were typified. Both the sufferings and the royal glories, therefore, were more vividly and specially impressed upon the people of Judah than upon those of the ten tribes, whose territory was more or less remote from the capital city, the Temple, etc.—especially in a time when there was no rapid means of communication.

During the period of the union of the tribes under David and Solomon, some of the most devoted people of all the tribes had removed to Jerusalem, partly through their religious convictions and for the privilege of prayer in the Temple, and for more frequent association in the religious festivities. With the political rupture came the tendency to cast off all faith in the promises made to the fathers to the effect that a deliverer should rise out of Zion and that this great king should be of the tribe of Judah. Patriotism on the part of the ten tribes would naturally tend to alienate them from these religious promises. They must have remembered that the Lord had said that his law-giver would not depart from Judah until Shiloh should come—until the Messiah. In harmony with this we shall find, as we progress during this series of lessons, that idolatry began to come into the ten tribes more and more after their separation from Judah, and that likewise those who respected the Lord and his promises and were dissatisfied with idolatry, were disposed to leave their own tribes and to emigrate to the land of Judah. This division of the tribes, therefore, tended to sift the Israelites indeed out of all the tribes into the land of Judah.

SIFTINGS OF SPIRITUAL ISRAEL

Spiritual Israelites studying this lesson should take special note of this feature—should notice that the Lord overruled in all the affairs of the typical people for the welfare of the true-hearted. Applying this lesson to spiritual Israel, we learn not to feel disappointed at what to others might appear to be unfavorable turns in national or temporal affairs, realizing that the Lord is wisely directing, not according to man's wisdom but according to his own plan and in the interest of his own cause, which means also in the interests of his own people. From this standpoint the Lord's consecrated people may seem less patriotic than others, but they may continually have joy and peace in all the vicissitudes of life, knowing that all things are co-operating for good to them that love the Lord.

Verse 16 briefly tells that the ten tribes revolted from Rehoboam in a quiet and peaceful manner, advising the king that he must look to his own tribe for support. Verse 17 refers to the Israelites from all these tribes which dwelt in the cities of Judah, and who from religious or other considerations were not moved to join with their tribes in rebellion, but preferred affiliation with the tribe of Judah, in which God through the prophet had declared that his blessing should come, and the worship divinely instituted at the Temple, built under divine direction.

The king, uncertain to what extent the dissatisfied ones would carry their threat, sent to them Adoram, the Secretary of the Treasury, the one having charge over the assessments, etc., the same mentioned in 1 Kings 4:6, called Adoniram, who presided over the forced labor. He was probably commissioned to do as previously, call for levies of laborers to serve the king as troops and for general national services. The people promptly resented it, and after the manner of their time the king's messenger was stoned. At this, the king realized that the people were not only sullen but angry and determined, that a rebellion was not only threatened but accomplished, and that his own life would probably be in danger unless he got back into the boundaries of Judah. The ten tribes chose Jereboam for their king and supported a separate government. King Rehoboam, loath to lose so large a part of his empire, at first thought to compel the union by putting down the rebellion, but the Lord warned him to the contrary—this also being in accordance with what we have heretofore seen, that it was part of the divine plan that the nations should be divided, and that, as we have seen, for the greater blessing of the Israelites indeed.

THE LORD ABHORRETH THE PROUD

Our Golden Text fits well to the king. He had evidently overlooked, as many others have done, his father's words of wisdom, "Pride goeth before destruction, and a haughty spirit before a fall." We will not claim that if the king had taken a less haughty course he would not ultimately have lost the ten tribes from his kingdom; on the contrary, we believe that would have been the result anyway. Nevertheless, the Lord has a peculiar way of causing fore-intended events to come to pass in accordance with natural laws, etc.

The force of the proverb is still greater to us who are spiritual Israelites than to any others in the world at any time, for by the grace of God we who have received the high calling have reached a position, a standing, never previously granted to any, and the higher the standing the more serious would be the fall, and the greater the blessing the more serious would be the loss by destruction. Let us, dear brethren, as those who have tasted of divine favor, as those who have been made recipients of so great blessings, let us walk humbly with the Lord; let him that thinketh he standeth take heed lest he fall. Let us remember that pride leads to destruction; that a haughty spirit, a domineering, self-satisfied disposition, tends to undermine the character, and ultimately to precipitate the haughty one from his vantage position into degradation—in some cases into death, the second death.

SELFISH EXPEDIENCY MISLED THEM

1 KINGS 12:25-33—JULY 10.

GOLDEN TEXT:—"*Keep yourselves from idols.*"—1 John 5:21

Jeroboam, by divine arrangement the king of the ten-tribe kingdom of Israel, trusted not in the Lord. To some extent he must have recognized that God had given him the kingdom; nevertheless he proceeded to establish himself in it, leaving the will and power of God out of his consideration. He was a worldly-wise man: expediency was the law which governed his course. He concluded that to make the separation between the ten tribes and the two tribes lasting, and thus to insure his own throne, the religious arrangements of the people must be changed. By divine order Jerusalem was the center of religious service, and all the people, individually or representatively, were expected to be at Jerusalem three

times a year—at the feast of Passover in April, feast of Pentecost in June, and the feast of Tabernacles in October. Jeroboam feared that this recognition of Jerusalem as the center of the religious interests might ultimately lead the ten tribes to long for union with Judah; hence one of his first arrangements was to break the religious tie.

This was done by the establishment of two religious centers favorably located in the ten-tribe kingdom—one at Dan, in the most northern part, where an altar had long been maintained contrary to divine arrangement, where certain descendants of Moses had long officiated and continued to officiate under Jeroboam's arrangement. The other sacred place established was Bethel, the place where Jacob had his dream and saw the ladder with angels ascending and descending. This place on this account had always been somewhat sacred in the minds of the children of Israel Jeroboam thus showed worldly wisdom in selecting places for the new religious movement that were already sacred to his people.

EVIL GARBS ITSELF AS ANGEL OF LIGHT

Thus error and everything pertaining to it is always crafty, insidious. Temptations to wrong doing are rarely presented in an open, blunt manner—usually they come clothed in the garments of light and associating themselves with something sacred, claiming to be for spiritual advancement. So Jeroboam claimed that the ten tribes had long enough gone to the farther part of the country, to Jerusalem, to worship; that it was time that Israelites should recognize that their God was accessible from other quarters as well. It was time that they should feel a kind of national pride and patriotism in connection with their religion. Craftily he did not tell them his real reason, that he feared ultimately his own rejection and was merely strengthening his power over them and feathering his own nest.

The two bulls or calves of gold were probably made of wood overlaid with gold; as we would say, they were golden calves. One was located at each of the sacred cities appointed, and at each a house was built dedicated to the worship of God, and the golden bull installed as God's representative—as representative of him who brought Israel out of Egypt. We are not to think that Jeroboam and the people turned quickly to worship the bull as a god. They surely would have indignantly denied anything of the sort, just as today the Roman Catholics and Greek Catholics deny that they worship images, pictures, crucifixes, etc., and for the same reason. The claim is that these things represent spiritual truths and help the mind. We find to the contrary, however, that the scriptural declaration alone should be followed, and that any other course is sure to lead to idolatry; and so in this lesson it is stated that, "This thing became a sin" unto the people. It was not only a sin in that it was contrary to the divine arrangement to have any other place for a general convocation for worship except at Jerusalem, but it became a sin in that it led them gradually into idolatry. God was forgotten, and the worship attached more and more to the image.

TO RESIST EVIL IS PROFITABLE

Not content with changing the arrangement, the king changed the priesthood also. The priests and Levites lived in various countries of Palestine, yet had certain seasons of the year at which they went to Jerusalem to take part in the services there, thus unifying the people and the religious sentiment and continually keeping it fresh. It is probable, though not so stated, that the Levites refused to join with the king, refusing to co-operate in the establishment of these unauthorized religious services mixed with idolatry. If so, it was to their credit. But the king would have no difficulty in finding others willing to take the services, and quite probably to these would go the tithes of the people. This in turn would mean temporal deprivation to the Levites as a reward for their fidelity to the Lord and the truth. As a consequence many of them removed to the kingdom of Judah. Thus, as we suggested in our last lesson, the sifting of the noblest, truest and best people from the ten tribes was gathered into the nation of Judah, and was evidently a part of the divine program for preparing that people for the reception of Messiah in due time.

Jeroboam's scheme was far-reaching. In addition to changing the place of gathering and the priesthood, he changed also the date for one of the gatherings, which, instead of being held on the seventh month, he appointed for the eighth. However, craftily he perceived that by taking the high priest's position to himself and being both priest and king he would attach to his own person more of the reverence of the people. This was the very matter which God had stipulated for the Israelites as being more favorable to their liberties, as putting less power into the hands of their rulers, as keeping their religion on a separate basis from their politics. But Jeroboam's plan evidently was to take the very step that would forward his personal ambitions. Similarly the emperors of Rome took to themselves the priestly office, in order that they might the more effectually bind the people to them and appear to be not only great military heroes, but the representatives of the gods.

LESSONS WE MAY DRAW FROM THIS

Let us apply to our own hearts the lessons that evil is insidious, and that every parting of the ways, every leaving of the divine path, signifies a separation from righteousness to a degree we are unable to estimate at the beginning. Let us learn that the only safe course to pursue is to trust in the Lord and to be glad to have whatever his providences may mark out for us, and to refuse to have anything contrary to his will, however desirable it might be, however gratifying to human ambition. Let us learn the lesson that ambition is a dangerous thing—especially in our present imperfect condition, where our judgments are more or less warped from the fall, where our knowledge is imperfect and where Satan is sure to put light for darkness and darkness for light. Our ambitions must be curbed, yea, every thought must be brought into subjection to the will of God in Christ, if we would be on safe ground as new creatures in Christ Jesus.

MAMMON WORSHIP IS IDOLATRY

Let us not too quickly suppose that we are not in danger along the lines of Jeroboam's fall. Let us note carefully the Golden Text applied by the Apostle, under divine guidance, to the new creatures of this Gospel dispensation, "Keep yourselves from idols." On every hand policy suggests the setting up of idols—that we love or respect or serve some one or some thing or some system in an improper spirit or degree, and allowing such to take the place in our hearts which properly belongs to the Lord only. Some have their chief temptation from one quarter and others from another quarter. Some are disposed to idolize husband or wife or child, and really, in their affection and interest and devotion, give these a place superior to that accorded to the Lord. Others are inclined to idolize wealth and to devote themselves to it, continually serving it, seeking it as though it were the most important thing in the world. Others are disposed to worship fame, desiring to be thought some great one either in the church or in the world, to attain a position, a pre-eminence; they hunger and thirst more after the pre-eminence than after righteousness—they worship it, it becomes their idol; in their hearts and time and affections it takes to a considerable extent the place belonging to God, whose will and service is correspondingly neglected. Others set up selfishness pure and simple as their idol; they serve self, minister to self, comfort self, please self, etc., instead of God. In many respects this idol of self is the most horrible one of all—the meanest looking. Others, disdaining personal ambition and selfish consolations, take on in some respects a nobler thought, yet are deceived by the adversary in worshiping a sect, a party, a faction. To it they will sacrifice, to it they will yield their lives, for it they would yield their reputations, and the while—like the Apostle, before his name was changed from Saul to Paul—they would verily think that they did God service. Let us, dear brethren and sisters, keep ourselves from all idols, and, as the Apostle exhorts, sanctify the Lord God in our hearts. "The Lord your God will prove you, to know whether ye love the Lord your God with all your heart and with all your soul."—Deut. 13:3.

INTERESTING QUESTIONS ANSWERED

IN THE SAME BODY

Question.—When our Lord appeared to the eleven apostles in the upper room and invited Thomas to thrust his hand into his side and put his finger into the nail prints, was it the same body that was buried in Joseph's tomb a few days before? If not, was it a deception practiced upon Thomas?

Answer.—No: it was neither the same body nor was there a deception. Our Lord's body, buried in Joseph's tomb, was composed of flesh and bones, and could not have passed through the door into the room in which the disciples were met—"the doors being shut." To have dissolved it into gases, and to have thus brought it into the room and reorganized it there, would have been to destroy one body and to make another. Nothing of this kind was necessary, and we have some reason for supposing that the body which lay in the

tomb is hidden away by the Lord as was the body of Moses, though for a different purpose. Possibly it is preserved incorruptible as a great object lesson for the future, that men may actually look upon him whom they have pierced, actually see the remains of him who died for them. The man Christ Jesus gave himself a sacrifice for our sins completely and forever; and that sacrifice was never taken back. To have taken it back would have meant the cancellation of our redemption. Instead, the heavenly Father gave to our Lord Jesus a spiritual body, glorious, honorable and immortal. Thus, as the Apostle declares, the Father exalted our Lord far above angels, principalities and powers, and every name that is named. As we have already shown (MILLENNIAL DAWN, Vol. II., p. 123), there was a special reason why our Lord appeared at all to his disciples after his resurrection.

As a spirit being he would, of course, be invisible to them, and a miracle was performed every time they saw him;—he appeared to them at different times, in different places and in different bodies, forms and appearances. As the writers declare, he "showed" himself. At any other time than when he thus showed himself he was hidden from human sight, as are other spirit beings. One of these manifestations was to the disciples in the upper room. Thomas, not being present, was informed, and inquired of the others whether or not they had noticed the nail points or seen the wounded side. Apparently they had not, and Thomas declared his incredulity, saying that they might believe if they chose that Jesus was risen from the dead, but he would not believe unless he saw the nail-prints and the spear-mark.

When our Lord appeared in the upper room, the doors being shut, and Thomas present, the body in which he appeared must have been created or materialized inside the room! and when he subsequently vanished out of their sight it was merely a dissolution of the body. Not only so, but the clothing must also have been created or materialized in that room. Our contention with spiritualists is not that there is absolutely no foundation to their claim of materialization, for we believe that their seances are not all fraudulent; but our contention is that the materializations which they show are deceptions, in that they appear like deceased friends while in reality they are the fallen angels, the "demons" of the Scriptures. The Scriptures show clearly that the dead could not thus materialize, for they know not anything and will not know anything until the awakening on the resurrection morn.—Eccles. 9:5.

In our Lord's case the matter was different. "He was put to death in the flesh, but revived a quickening spirit," and it was quite within his ability as well as his rights to appear in any manner he might choose for the purpose of instructing his disciples,—teaching them that he was no longer deceased, but alive; and no longer man, but a spirit being—"Now the Lord is that spirit." Before he became a man he appeared to Moses in a flame of fire, in what appeared to be a burning bush, yet there was no deception in it; and he appeared unto Abraham as a man on the way to Sodom. So after he had again become a spirit being by resurrection he appeared to Mary as the gardener, and to the two on the way to Emmaus as a traveler, and in the upper room to Thomas and others in a body similar to the one in which he had been buried.

LIFE AND EVERLASTING LIFE

Question.—Is there any difference between life in its perfection, as Adam enjoyed it before he sinned, and everlasting life, which the Lord purposes to give eventually to the worthy of mankind, and as expressed to the sheep in Matt. 25:46, "These shall go away into everlasting life"?

Answer.—Death is the opposite, or antithesis of life. Man was created a living soul, a living creature, and death had no power upon him until after he sinned: then he came under its power, as the divine sentence expressed it, "Dying thou shalt die." Where the dying began life in its perfection ceased. From this standpoint not a soul of humanity has life—neither perfect life nor a right to perfect life. All rights have been forfeited and death is reigning over all.

Adam before he sinned possessed everlasting life, a life which would have lasted forever had he remained obedient to God. As is well known to our readers, the word "everlasting" in our English language has a stronger meaning than any word either in the Hebrew or the Greek language: the strongest Greek or Hebrew word would properly be translated lasting. Adam had the lasting life and lost it; Jesus has redeemed for mankind that which was lost by Adam, and the Millennial age is to be the time of restoration—restitution. What men will get eventually through Christ's redemptive work and their acceptance of it and obedience to its terms will be the same lasting life which father Adam lost—human life, unimpaired either by sentence or by disease.

This Gospel age is the anti-typical Day of Atonement, in which the church, typified by the goat, fills up or participates in the work of sacrifice with her Lord Jesus, who in the type was represented by the bullock. The entire Gospel age is devoted to the sacrificing of these—Christ Jesus, the head, and the church, the members of his body, who "fill up that which is behind of the afflictions of Christ." With the close of this Gospel age the Atonement Day will be ended, and, as expressed in the type, an atonement will have been accomplished for the sins of the whole world, and forthwith the forgiveness of all sins under the original curse will be decreed for men. As the Apostle expresses the matter,—As by the offence of one [Adam], judgment [sentence] came upon all men to condemnation, even so by the righteousness of one the free gift will come upon all men to justification of life. For as by one man's disobedience the many were made sinners, "even so through the obedience of one shall the many be made righteous"—that as sin has reigned unto death, even so might grace reign through righteousness unto eternal life, through Jesus Christ our Lord.

With the completion of the "better sacrifices" (Heb. 9:23) the Atonement will be complete and the sentence will be removed from mankind. Thenceforth no man will be under sentence of death for Adam's transgression, but whosoever then shall die will die for his own sins. The Life-giver, the merit of whose sacrifice accomplished all this, will be present with his associated church, his bride, as the great Physician, to heal and to bless and to uplift all who will to be blest.

From the moment the sentence of death shall be lifted the dying processes will cease to reign, and the living processes will begin to reign in mankind. More and more throughout the thousand years life will reign, will become ascendant in mankind, and more and more the weaknesses and imperfections resulting from the death sentence will abate, until at the close of the Millennial age life in its perfection will be attained by mankind—any unwilling to progress, by obedience to the great Prophet, having been cut off from amongst the people from time to time. (Acts 3:23) Thus righteousness will be reigning—unto life—during the Millennial age, as sin has reigned—unto death—during the past 6,000 years, under the curse.

Thus seen, life will begin in mankind in a small way, but will be in the ascendancy: all will live, except as they shall wilfully reject the provisions of life. Thus every man will get lasting life at the hands of his Redeemer at his awakening, and the measure will increase according to his obedience until he shall have attained it in its fullest measure at the close of the Millennium, and then standing trial to see whether or not his heart is fully loyal to the Lord. If determined that he is in full loyalty his testings will be at an end, and the same life will be his in perpetuity—so long as he remains in accord with the spirit and laws of his Creator.

Thus seen, our confidence that the future life will be an everlasting one, is not based upon any immortal quality which mankind possesses, or will ever possess, but based upon the principles of the divine arrangement revealed to us in the Word, namely, that God was pleased to create and is pleased to continue everlastingly those of his creatures in harmony with himself—that there is no penalty nor suggestion of death to any intelligent creature of God, except upon condition of sin—the soul that sinneth, it shall die.

IT WAS "FINISHED" AT CALVARY

Question.—One of the preaching brethren suggested in my hearing that our Lord's sacrifice was not finished until he ascended up on high and appeared in the presence of the Father, and that the evidence of its being finished was the sending of the holy Spirit at Pentecost. Is this the correct thought?

Answer.—No. The correct thought is that the Lord's sacrifice was completed at Calvary, where he cried, "It is finished!" Possibly you misunderstood the conversation referred to, and the speaker may have said, or probably intended to say, that satisfaction for our sins was not accomplished at the cross, but when our Lord Jesus appeared in the Father's presence and offered the merit of his sacrifice on our behalf—appropriating to believers their share in his Atonement work. That the Atonement work at Calvary, was satisfactory to the Father was demonstrated by our Lord's resurrection from the dead. That he had offered the merit of the sacrifice as a covering for the sins of believers, and that it was so accepted of the Father, was witnessed by the holy Spirit at Pentecost.

VIEWS FROM THE WATCH TOWER

ARGUMENTS FOR CHRISTIAN UNITY

Recently at a Protestant ministers' meeting in the Y. M. C. A. building, St. Louis, Mo., the following argument was presented by Rev. Gilbert Dobbs, of the Coliseum Place Baptist Church:—

"The churches of Jesus Christ are confronted by a gigantic problem. Nineteen centuries have passed since our Lord came in the flesh, and taught and wrought and died; nineteen centuries since he arose from the dead and said, 'Go, disciple all nations,' and yet the nations are still stumbling on the dark mountains. Only the apex of the great pyramid of humanity has thus far been brightened and transformed by the Gospel light, a diamond point flashing in the sun. But what about the great pyramidal base, the black carbon of ignorance and superstition and sin and all the marks of a lost and benighted race?

"Nineteen centuries, and only 390,000,000 nominal Christians in all the world, and only 116,000,000 of these belonging to all Protestant denominations. That leaves more than one billion souls absolutely destitute of the bread of life. What a sad commentary on the sloth and strife of Christendom! This is the problem: How shall the great black pyramid be transformed by light? What concentrated energy and fervency must be displayed before the black can be burned out, and the huge mass become, as it were, a colossal kohinoor of divine splendor and glory?

"You remember the part of that remarkable prayer of Jesus recorded by the Evangelist John, where he prays: 'That they all may be one, as thou, Father, art in me, and I in thee: that they also may be one in us; that the world may believe that thou hast sent me,' and again he repeats it, 'that the world may believe that thou hast sent me and hast loved them as thou hast loved me.' The great utilitarian purpose of Christian unity is, therefore, that the world may believe. . . .

"We must get closer together. We must cease looking at our denominational difficulties through the magnifying microscope of bigotry and prejudice, and at our essential agreement through the inverted telescope of indifference and selfishness. Of course Christian unity does not mean uniformity. The latter is perhaps not desirable; and at present it is certainly not feasible. It is not one form that we need, but one spirit, a spirit of brotherly kindness and a broad Christian charity. All arbitrary and coercive methods of attaining uniform religious observances are anti-Christian. God's children are freemen, and their service must be rational and voluntary. There is nothing more uniform than penitentiary life. The same shaven face, the same cropped pates, the same stripes, the same dull, slavish tasks. It is not the unity of the prison that we covet, but the unity of the family, where each preserves his individuality, and yet where all dwell together in love, sharing a common life and hope and purpose.

"And just as there cannot be any uniform ritual, so there cannot reasonably be any uniform creed. Of course we all admit that God's Word is our all-sufficient guide in matters of faith and practice, an infallible and inherent standard by which we must be led: but as each man must interpret that Word as his mind and conscience shall direct, we cannot expect that all will see alike. The domain of God's truth is so wide, and the various paths of interpretation are so numerous and intricate, and the human understanding is such a complex matter, that all of us may not be expected to traverse the same paths. Perhaps God has so ordained it that every part of his divine truth shall have due emphasis by raising up different schools of interpreters.

"You know the parable of the blind men and the elephant. In describing the elephant one felt his leg and said, 'He is like a tree.' Another felt his trunk and said, 'He is like a huge snake.' Another his ear, 'He is like a blanket.' And still another said, 'He is like a rope,' as he felt his tail. They were all right and all wrong. The part is never equal to the whole. Let us not suppose that our distinctive views are of more importance than the sum total of accumulated knowledge which the whole body of Christian theology sets forth. I think, however, that an occasional ecumenical council for the purpose of discussing in a brotherly manner our doctrinal differences with a view of arriving at a clearer conception of the truth, and the bringing of the various denominations into a closer sympathy and affiliation, would have an admirable effect. . . .

"The most inspiring utterance on the subject of Christian unity, aside from the beautiful prayer of our Savior, to which we have made reference, is from Paul. Writing to the saints at Ephesus, he says: 'I, therefore, the prisoner of the Lord, beseech you to walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love, endeavoring to keep the unity of the spirit in the bond of peace. There is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.'

"The argument is this: As the body of Christ is one, and all of God's people are members of that body, made members by the divine Spirit, whose sovereign call they have heard and obeyed; as they all have the selfsame hope of eternal life and the glad expectation of entering into the joys of their Lord, whom they love and serve in common; as they acknowledge but one Lord and master, Jesus Christ, and have exercised the same saving faith in him, and have been brought into his church through baptism, the one symbol of their renewed nature; as there is but one God who rules over all, everywhere guiding and directing his people by his loving providence, and who has made his habitation in every renewed heart; then ought not all his people endeavor to recognize and preserve this spiritual unity, and live and labor together in peace?

"The Indians speak of friendship as a golden chain. So may all God's people be linked together in the closest ties of fraternal love, and by keeping the golden chain forever bright, we will the best be able to bring a captive world in loving servitude to the feet of our God and Savior."—*Times-Democrat.*

* * *

The above shows how easy it is to have "a form of godliness and deny the power thereof;" how easy it is to have a form of sound doctrine, but to misapply it!

Neither our Lord nor the Apostle Paul referred to a union of denominations. They preached an individual union with Christ, and a consequent relationship of all justified and consecrated believers to each other in the one Lord, one faith and one baptism.

This union already exists, except to the extent that denominational creed-fences and social usages separate the Lord's sheep. Wherever and whenever the Lord's sheep meet they may and do quickly identify themselves to each other, and the heart-union and fellowship and joy in the Lord they experience cannot even be imitated by creedal bonds.

The union of the church to which our Lord referred in his prayer, "That they all may be one," was this union of heart already and always experienced by the true members of the "one body,"—and additionally he referred to the actual union of all such with himself by the resurrection "change" from flesh and blood to spirit being—to be with him and like him and to share his glory and power and great work for the world, which he mentions just following, viz.: "that the world [during the Millennium] may believe."

THE JUDGMENTS OF THE LORD

The Scriptures declare that "when the judgments of the Lord are abroad in the earth the inhabitants of the world will learn righteousness" (Isa. 26:9), and the coming Millennial age is pointed out to us as the world's Judgment Day; and our Lord tells us that the dead world will be awakened from the death-sleep—"come forth" unto a resurrection [*anastasis*, an uplifting out of sin and death] by judgments.—John 5:28, 29.

Now we have an illustration well authenticated by the Chicago journals, showing one kind of judgments which will prevail during the world's Judgment Day, as follows:—

Julian Renfro, 21 years old, while engaged with three chums at a game of cards, declared his unbelief in a God. He was a "higher critic" of the Ingersoll school and said: "Fellows, if God would demonstrate himself to me in some way—for instance, if he would strike me deaf and dumb, or blind—I might admit his existence." One of the young men was about to reply to the argument when he noticed Renfro turn pale. The next moment the skeptic threw his arms out before him as if warding off a blow, then he convulsively placed his hands before his face. An instant later he fell forward off his chair, and on to the floor. Since that time he has been unable to speak or hear. In writing he afterward expressed faith in the Lord, and declares his intention to study the Scriptures, and if the Lord should grant a recovery he hopes yet to preach Christ.

When the time shall come that the Lord's *judgments* of rewards and punishments will be promptly meted out, and in no uncertain manner, the whole world will be speedily converted and, like this young man, be glad to preach the One once blasphemed. But we must wait for this to become general until the kingdom class shall be completed and the general "Judgment day" or age fully inaugurated.

THE EFFECT OF THE EASTERN WAR

The London *Spectator*, commenting on the recent successes of Japan, in the battle on the Yalu river, says:—

"It is the moral effect upon the world at large which is,

and will be, so tremendous as to modify, possibly for all time, the relation of Europe to Asia. Until that battle had been fought the white race, though deeply impressed with the capacity of the Japanese and the devoted courage of Japanese sailors, was still unconvinced that a Japanese army could rival or defeat a European force of anything like adequate dimensions. The pride of the white continent had for three centuries seemed to be justified by history, and it created, consciously or unconsciously, a mass of belief which was perhaps the cause of many of its victories, and certainly of much of its daring. The struggle on the Yalu provides precisely the concrete evidence needed to dissipate this confidence. A Japanese army has crossed a mighty river in the teeth of European defenders, and then has marched upon those Europeans entrenched in a splendid hilly position; has driven them out by the close fighting which we still call fighting with the bayonet; has overwhelmed the European fire by the superior weight of cannon and shells made in Japan itself; has captured whole batteries of European guns; has driven European artillerymen in what seems to have been headlong rout: and—most notable fact of all—has taken hundreds of European prisoners, who have surrendered, not by a capitulation, but while fighting on the field. In other words, an Asiatic Power has arisen which, besides defeating a European war-fleet, is proving itself able to use three great armies of invasion, each sixty thousand strong, with the careful precision, the strategic skill, and the clenching courage of armies directed by the great masters of European warfare."

THE HAMILTON CONVENTION

The One-Day Convention held at Hamilton, Canada, was quite a success in its way. Delegations were present from every quarter of Ontario—sixty-seven from Toronto, thirteen from Buffalo, about the same number from Brantford, and ones, twos and threes from many points.

The morning session was for the interested only and was not advertised. The attendance was about 400. A praise and testimony meeting for 45 minutes was followed by a discourse on the divine promise,—"No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the people of the Lord, and their righteousness is of me, saith the Lord." (Isa. 54:17) A full report of this discourse appeared in the *Pittsburgh Gazette* of the day following, and many of our readers thus have it. We still have a few copies of the *Gazette* and will be pleased to send a sample on request.

The afternoon session at 3 o'clock brought out a closely packed house, chairs being crowded in the aisles and probably fifty persons were seated on the platform behind the speaker. The friends estimated that at least 1,100 were present. Profound attention was given to our discourse on "God's Oath-bound Covenant to Abraham and his Seed." (Heb. 6:17-20) This discourse appeared in full in the *Hamilton Times* of the next day, and thus reached many more than were able to hear it.

The "truth" people all looked and felt joyful in the Lord, and, as our train pulled away from the station, about fifty of us joined in singing, "God be with you till we meet again."

UNIVERSAL ANARCHY—JUST BEFORE OR AFTER OCTOBER, 1914 A. D.

What seems at first glance the veriest trifle and wholly unrelated to the matter, has changed our conviction respecting the time when universal anarchy may be expected in accord with the prophetic numbers. We now expect that the anarchistic culmination of the great time of trouble which will precede the Millennial blessings will be after October, 1914, A. D. —very speedily thereafter, in our opinion—"in one hour," "suddenly."

Our readers familiar with the presentation of the subject given in MILLENNIAL DAWN will recall that the date, October, 1914 A. D., is very sharply defined by two lines of evidence: (1) *The Times of the Gentiles*—2,520 years from the overthrow of the government of Zedekiah, the last typical king of the Jews, in 606 B. C.; and (2) the *Parallels*, both the length and various features of the Jewish and Gospel ages. We have found no flaw in either of these prophetic testimonies, nor do we believe that fault can be found with them along Scriptural lines by anybody. The matter that has just come to our attention is that in counting the forty years' harvest of the Jewish age, from October, A. D. 29, to October, A. D. 69, where the year 70 in Jewish reckoning began, we spoke of that harvest time as ending A. D. 70. This is a correct enough statement, because the full end of 69 A. D. is up to the beginning of 70 A. D. We pointed out that the parallels of time in the harvest of this Gospel age began October, 1874, and will end October, 1914—at the beginning of 1915, Jewish time.

All these matters stand just as they were—we have nothing to fault or to alter. But in a recent examination of the closing of the Jewish harvest, with a view to closer scrutiny as to what might be expected in the end of the present harvest of Christendom, we noticed that the actual fall of the Jewish polity was not at the beginning of A. D. 70, but towards its close, and at once we perceived that the forty-year harvest ending 69 A. D. closed before the destruction in its fullest sense came upon the typical people. Instantly we thought of the parallel here and perceived, as above stated, that our forty years' harvest, ending October, 1914 A. D., should not be expected to include the awful period of anarchy which the Scriptures point out to be the fate of Christendom. The matter seems so plain and simple now that we wonder that we or our many critical readers did not notice it long ago. The only plausible explanation is that in the divine will our eyes were holden for the time respecting this matter—possibly with a view to our expectations that the harvesting opportunities would sooner close, causing our consequent greater zeal in the service.

Looking back to the prophetic testimony respecting the *Times of the Gentiles*, we perceive that, although the Lord did not give to worldly governments a definite lease of power until 1914, nevertheless our Lord's words, "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be filled full," gives the intimation broadly enough that the determined times or years in which the empire of earth would be in the hands of Gentile governments was a fixed one from the divine standpoint. And if, as we believe the Scriptures to teach, Gentile domination was provided for up to October, 1914, it would seem but a reasonable interpretation that divine power for the overthrow of the kingdoms of this world would not be exercised to their dethronement until after the time allotted for their reign had ended—October, 1914.

True, it was to be in the times of these kings that the God of heaven would take from the mountain, without hands [not by human power], the little stone which should eventually smite the image in its feet. True, also, it was to be in the days of these last kings—represented in the toes of the image—that the God of heaven should set up his kingdom, which should break in pieces and consume all; but the setting up of that kingdom we understand has been in progress throughout this harvest time, especially since 1878, since which time we believe that all the overcomers of the church who die faithful are changed "in a moment, in the twinkling of an eye," and are immediately constituted members of the set-up kingdom on the other side the veil. Quite probably this setting up will consume nearly or quite all of the forty years of harvest time apportioned to it; but in any event, the time for the smiting of the image in its feet will not come until October, 1914 A. D., however much trouble and distress of nations may result from the prior awakening of their peoples under the enlightening influences of the dawning of the Millennial morning. Already such distress or perplexity is felt in quarters national, financial and religious.

Our previous expectation was that the anarchistic period would last some three or four years, and in our mental calculations of the opportunities for harvest work, we naturally cut off those years, and the time thus appeared shorter to us. Now, however, we see clearly that for some of the church there probably remain fully ten years of experience, opportunities, testings, victories, joys and sorrows. Each year, however, we may expect that the signs of the times will more and more demonstrate the accuracy of our expectations both for the church and for the world. As already pointed out, the harvest dates shown us in the Scriptures are October, 1874, as the beginning of the harvest; April, 1878, as the parallel to our Lord's death; October, 1881, as the parallel to the tremination of the special favor to natural Israelites in the sending of the Gospel to the Gentiles, Cornelius being the first; and October, 1914 A. D., as the end of the forty years' harvest. Any other dates than these are purely speculative. We have never set forth any other dates as being presented by the Scriptures. We did indeed call attention to the date suggested by one of the measurements through the upper step of the Great Pyramid's "Grand Gallery," but in conjunction with the suggestion we particularly intimated that it was merely speculative.

Our estimate of what may be reasonably looked for as the order of events in the next ten years is, of course, based upon what the Scriptures indicate to be coming, and is the result of our endeavor to put together these coming events in their seemingly logical order or sequence. We have already pointed out that the "symbolical image of the beast" began 1846.* We are now anxiously looking for the vitalizing of that image as foretold in Rev. 13:15. Our expectation is that this causing of the image to have life, speech and power will have its fulfilment in some pact or union or agreement amongst so-called Protestant denominations, with a sympathetic alliance and coöperation with the church of Rome. Our expectation is that the spark of life to the organic union begun in the Evangelical Alliance will come from the Episcopal church, which claims divine authority through apostolic succession—a claim which other Protestant denominations would be glad to be able to make. The Episcopal church is quite ready to confer the spark of authority and vitality, and we opine that three or four more years will so greatly increase the tendency toward union and toward power amongst Protestants that they will be willing in some form to accept the so-called apostolic ordination and authority. If this be not accomplished by 1910, or evidently be very near to accomplishment at that time, we shall feel a measure of disappointment.

Meantime Socialism (which, although not so intended by its best and ablest leaders, is incipient anarchy, because even its best propositions would prove unworkable under present selfish conditions) will be making strong headway throughout Christendom, and will be causing more and more perplexity to the great, the rich, the mighty, the wise, the influential, according to the course of this world. The quickened "image" will be closely related to the chief captains of industry, finance and politics, and the dread of Socialism and irreligion and anarchy will draw them more and more closely together and make each the more energetic in support of the other.

As a result of these conditions we may expect an increasing disregard of the rights and constitutional prerogatives of all who are not directly active supporters of the powers that be, political, financial and religious. The freedom of speech and freedom to circulate literature will be greatly abridged, under the plea that such abridgment is necessary for the public welfare, which in some respects will be the truth. Anything not fully in line with the rulers of that time will be reckoned as in opposition; and notwithstanding our disposition for peace, and our good will toward all men of all classes and stations, the WATCH TOWER publications will probably come under the ban with those of Socialism—though their teachings be as opposite as the poles. The period following will seemingly be the time when the door will be closing—and opportunities for service will be increasingly diminished, though opportunities for suffering for the Truth's sake may increase.

The lesson to us each and all seems to be that during the next five or six years we should labor with intensified zeal, because we know that the night is coming wherein no man can labor. How glad we are that in divine providence our lot has fallen in the present time! How glad we are that our eyes have seen and our ears heard the precious messages peculiar to this time! How glad we are that we are permitted even at this "eleventh hour" to engage in the harvest work! How glad we are for the prospect of continued opportunities for service—a little longer than we had previously supposed! How glad we are that, no matter how infinitesimal our talents and opportunities may be, the great Reaper deigns to use us still as his co-laborers, and has provided various instruments by which even the smallest, the weakest, the humblest, may through tracts or books or otherwise engage in the wonderful opportunities of the harvest of this age.

In answer to many inquiries respecting the progress of the work, we take this opportunity of assuring the dear co-laborers that it is progressing greatly. The volunteers are very energetic and we are continually noting favorable results: some of the Lord's truth-hungry sheep are being found and revived; the colporteurs are finding more and more a readiness to hear as the people awaken to the fact that their theological professors and ministers and many of the membership of the various denominations are drifting farther and farther from faith in God and in his Book. As the chasm between faith and unbelief widens and deepens, as the higher critics become more and more bold, and the evolutionists more and more assertive, the true sheep are getting to listen more and more attentively for the Shepherd's voice, and to realize that they have been following to some extent false guides and have been too careless of the voice of the Shepherd. Now is the time for reaching these hungry sheep, who if not speedily nourished with the truth will fall into the evolution theories and the higher critical pit of infidelity.

* See MILLENNIAL DAWN, VOL. III, p. 119.

THE ATONEMENT FOR SIN

A SCIENTIST'S VIEW

Sir Oliver Lodge, F. R. S., D. Sc., of Birmingham University, England, has recently expressed his views on the above fundamental feature of the Christian religion. Such gentlemen in the past have kept their unbelief somewhat secret, but now they are encouraged, emboldened, by the temerity of the "higher critic" infidels in pulpits and seminaries, and are speaking their minds more freely. This man, learned in worldly lore, and the trusted educator of many good people's sons, expresses his unbelief in the first proposition in his published article, thus:—

"In the days when the vicariousness of sin could be accepted, and when an original fall of Adam could be held as imputed to the race, it was natural to admit the possibility of a vicarious punishment and to accept an imputed righteousness. In the days when God could be thought of as an angry Jehovah who sent pestilences until he was propitiated by the smell of a burnt offering, it was possible to imagine that the just anger of an offended God could be met by the sacrifice of an innocent victim. . . .

"As a matter of fact, the higher man of today is not worrying about his sins at all, still less about their punishment. His mission, if he is good for anything, is to be up and doing, and in so far as he acts wrongly or unwisely he expects to suffer. He may unconsciously plead for mitigation on the ground of good intentions, but never either consciously or unconsciously will any one but a cur ask for the punishment to fall on some one else, nor rejoice if told that it has already so fallen.

"As for 'original sin' or 'birth sin' or other notion of that kind, by which is partly meant the sins of his parents, that sits absolutely light by him. As a matter of fact, it is nonexistent, and no one but a monk could have invented it. Whatever it be, it is not a business for which we are responsible. We did not make the world; and an attempt to punish us for our animal origin and ancestry would be simply comic, if any one could be found who was willing to take it seriously.

"Here we are; we have risen, as to our bodies, from the beasts; as a race the struggle has been severe, and there have been both rises and falls. We have been helped now and again by bright and shining individual examples—true incarnations of diviner spirits than our own—notably by one supremely bright Spirit who blazed out nineteen hundred years ago, and was speedily murdered by the representatives of that class whose mission it appears to be to wage war against the prophets, and to do their worst to exterminate new ideas and kinds of goodness to which they are not accustomed. Fortunately for the race, they are only able to kill the body; the soul, the inspiration, the germ of a new and higher faith seems forever beyond their grasp." * * *

Here we see the wretched effect of false doctrine: we see a noble mind poisoned against the Bible and its grand plan of redemption through the death of Christ. The time will come when grand men like this one will be relieved of their blindness. "All the blind eyes shall be opened and all the deaf ears shall be unstopped." Thank God! Now we cannot hope to influence such: we cannot hope to antidote the poison of error in those already poisoned, but we do hope to forewarn and forearm and put on guard those not already prejudiced and poisoned. This is our constant aim in this "evil day."

Sir Oliver Lodge will not deny that "pestilences" and other form of disease—death—have reigned over the world for centuries. He may deny that there is any personal God, and call nature his god, and thus charge to irresponsible nature all the evils that afflict men: but so surely as he admits a personal and intelligent Almighty God he must also admit that this Almighty being causes "pestilences," diseases, death or else that knowing of these he is careless or indifferent to the interests of his creatures. This issue cannot be honestly dodged. The answer is one of the keys to the argument.

The spiteful animosity against the Biblical teaching of *vicarious atonement* by Jesus for the sin of Adam is undoubtedly engendered by the labyrinth of hateful and unscriptural errors which ever since "the dark ages" has been associated with the doctrine of the vicarious atonement in all the creeds of Christendom.

This *wrong view* (which has misled many honest minds into opposition to the true view) is briefly stated thus: God became enraged at Adam and Eve for their disobedience and damned them to an eternity of torture, and, still not satisfied,

he included all their children that should ever be born. Later on Jesus, by his sufferings, caused a cancellation of part of the sentence so far as part of the people were concerned. Or, as some view it, God declared that he would never recede from his anger, would never forgive any, but let all roast forever unless Jesus would suffer for some and release them. No wonder every true man would reject such a conception of God, or if he accepted it would refuse to worship him or to regard him as even an equal with honest manhood. This is not the view of "vicarious atonement" which we defend, nor the one which the Bible presents.

HOW DIFFERENT AND HOW REASONABLE IS THE BIBLE VIEW OF THE MATTER!

The divine decree is, that absolute obedience to the divine commands shall be required of all and for the good of all. Because all unrighteousness is sin, therefore the decree, "The wages of sin is death"—to the intent that sin and its attendant misery may not be eternal—to the intent that perfection in holiness, perfection in life and perfection in happiness may forever be indissolubly connected.

With such a righteous indignation against sin, with such a just and holy desire that it might not be perpetual, God made his law and explained it to Adam, and, when the latter had violated that law, pronounced the sentence, and has for six thousand years backed up the forces of nature which executed that decree, "Dying thou shalt die."

Who can find fault with the sentence for original sin as it is expressed in the Bible—a death sentence? No reasonable man could deny that God has the right as well as the power *to destroy in death* any creature who will not conform to his just and wise law. This is the case as stated in the Bible, exactly. "The sting of death [the sting, or virus, which produces death and all its attendant sufferings] is sin; and the power of sin [to thus sting to death] is the law." "The wages of sin is death."—1 Cor. 15:56; Rom. 6:23.

The dying processes affected the first perfect pair in every way—mentally, morally and physically. Degeneracy began at once, and of course affected their offspring according to the laws of nature. Nothing can be charged to the dishonor or injustice of the Creator. In ever particular he was well within the rights of his position—yea, he was in duty bound to make the condition such that the sinful and imperfect would not live on forever. And so it was that father Adam died "in the day" (the thousand year day—2 Pet. 3:8) in which he became a sinner, and none of his posterity ever lived more than 969 years.

Now, let us not complicate the question by theological "smoke" from the "dark ages," but standing by the simple narrative of the Scriptures,—that "by one man's disobedience sin entered into the world, and death by [as a result of] sin, and so [thus] death passed upon all men, because all are sinners" (Rom. 5:12), let us inquire respecting the *vicarious atonement* and its necessity under the conditions set forth in the Scriptures as above.

Granted that God did pronounce a just sentence of death upon Adam, the question is, How could he get rid of that sentence so as to ever grant mankind a resurrection from death to life, and all that was lost by the disobedience under its sentence? God is "unchangeable," he assures us; hence this sentence of the great Supreme Court of the Universe is unalterable, unless it can be shown to be unjust or unwise. Neither of these could be acknowledged and hence the sentence is unalterable.

But could not God devise some method for the rescue of Adam if he so desired? Although human wisdom could see no way, could not divine wisdom and love aid and find a way out of the dilemma? The Scriptures say, Yes; and proceed to tell us that it was in order "that God might be just and the justifier of them that believe in Jesus" that God provided a vicarious atonement (blood atonement) for Adam's sin. Blood-atonement means atonement by the sacrifice of a life to pay for the condemned life.

Now, Professor Lodge acknowledges Jesus to have lived and to have died—there is no dispute as to the facts. The question at issue then is, Did the fact that Jesus died for Adam's sin make his death any the more severe or unjust or improper?

We concede at once that God could not have justly *demanded* that his Son become a man, and then as a man die for the sins of the one man who had been sentenced to extinction because of sin, and whose race in his loins at the time of his transgression shared his penalty and would equally share anything done for his relief. However desirable such a result, or however impossible to reach that result otherwise, Justice would forbid such an exaction.

But the case is otherwise stated in the Scriptures,—and their testimony respecting the divine program must be taken as a whole. The Bible account shows that, so far from compelling the great sacrifice, God induced it: he offered the only begotten Son a great reward as compensation for the faithful performance of the service. The statement is, that "for the joy that was set before him [Jesus] endured the cross, despising the shame." Read carefully the context also.—Heb. 12.

As to what the reward or "joy" consisted of, we may draw from the Scriptures very satisfactory conclusions. (1) "Lo, I come to do thy will, O my God. Thy law [will] is written in my heart." This undoubtedly would be the first moving impulse. (2) "He was moved with compassion for the multitude," and said, "The good Shepherd giveth his life for the sheep." "I lay down my life of myself,—no man taketh it from me." (3) At his resurrection the Father gave him a still higher form of life than he had ever previously enjoyed—life on a higher plane—"far above angels, principalities and powers;"—although he had always been the first and highest of all the heavenly sons of God—"the First-begotten," "the beginning of the creation of God," and who in all things had always had preëminence over others and been next to the Father. Henceforth, as a reward for his obedience, love and zeal, he was made a "partaker of the divine nature" with "life in himself'—a life inextinguishable and needing no supply or sustenance—immortality, in the strictest meaning of that word.

What fault can be found with such a substitution, with such a vicarious atonement for the sinner? Had Jesus been *compelled* to "suffer for us, the just for the unjust," we might plead injustice. Had he even willingly died for us, but never been raised from the dead, we might have murmured that he was more obedient than the Father was kind. Had he been raised from the dead a man, and not as the Apostle declares, "a life-giving spirit," it would have meant the taking back of the "price," and would have implied also his perpetual degradation to a lower plane of being, because of his obedience to the Father's will. But, as the matter is outlined in the Scriptures, neither of these objections can be urged, for our Lord was raised from death "to die no more—death hath no more dominion over him." He could not die now because made possessor of immortality, "the divine nature," which cannot die, being death-proof.

SUFFERING FOR UNWISDOM ONLY?

If it were only the foolish and the wicked that suffered now the Professor's logic would be more apparent: but if a man should expect to suffer for wrong and unwisdom should he not expect to prosper for well doing? But we all know that the wicked often prosper most, and that the good and the pure and the wise frequently suffer; witness the cases of the prophets of old and of our Lord and his apostles, and of all his faithful followers, of whom it is written: "All that will live godly in this life shall suffer persecution." (2 Tim. 3:12) Indeed, is not almost all of the wickedness of the world practised at the expense of the innocent?

How about the pains and death of infants, who constitute nearly one-half of our race: are they suffering for their wrong-doing? If not, for whose error do they suffer? Who gives a better answer to this query than the Bible gives—that they die because they have inherited the weaknesses and blemishes of Adam? The fact is that sin and death are upon our race, and that we are born to their influences.

Men who think have indeed, as the Professor declares, ceased to concern themselves about "original sin" or "birth sin," but not because a monk invented the thought. They know that they were "born in sin," "prone to sin," and that its bonds are fast upon their every power. They know, if they will but think, that Moses, who first told of original sin, was not a monk. Neither was our Lord, who declared that he came to seek and to *save* [recover] that which was *lost*. Neither were the apostles monks: least of all that logical man the Apostle Paul, whose words we have quoted foregoing.

EVOLUTION THEORY THE PROFESSOR'S SNARE

The Professor's difficulty and how he fell into it are clear from the paragraph last above quoted. He was too logical to be held long by false conceptions of the atonement as a means of rescue from eternal torture, and in discarding that he discarded the Bible which he believed so taught. Next he was ensnared by human speculation and science, falsely so-called, into the evolution theory. This is shown by his words, "Here we are. We have risen, as to our bodies, from the beasts."

Illogically and without evidence the Professor is led into theosophy—into the belief that each man is the incarnation of a previously unknown spirit being. This is evident from the words "true incarnations of diviner spirits than our own." Alas! how liable all of us would be to fall into confusion of thought if we were to reject the divine Word of revelation. How quickly such folly manifests itself, no matter how learned or brilliant the individual!

The Professor's closing reference to "the germ of a new and higher FAITH" seems peculiar in view of the fact that he appears to have no faith in the Bible, very little confidence in a God of nature. We are forced to the conclusion that the Professor's "germ of a new and higher faith" is self-faith or self-confidence respecting "reincarnations," and a gradual evolution from microbes to beasts and from beasts to men and from men to gods. Those who can be satisfied with such faiths are welcome to them. As for us, we prefer "the faith once delivered to the saints:" but we want it pure—free from traditions of the dark ages, which dishonor God and insult reason and lead on to such darkness of worldly wisdom as we are here criticising.

PRAYING FOR HELP IN TIME OF WAR

2 CHRONICLES 14:1-12.—JULY 17.

GOLDEN TEXT:—*"Help us, O Lord our God, for we rest on thee."*

Our lesson relates to the two-tribe kingdom of Judah under its good king Asa, the great grandson of Solomon. We have already noticed the tendency to idolatry stimulated by Solomon's marrying heathen women, and then, to please them, introducing their heathen religions. We have seen how only a small portion of the kingdom was left in the hands of Solomon's son Rehoboam, and that true religion for a time was stimulated by the adversities of the government. Nevertheless, idolatry flourished, not only in Israel under Jeroboam, but also in Judah under Rehoboam, and also under the reign of his son Abijah, mentioned in the opening verses of our lesson.

CONFLICT BETWEEN LIGHT AND DARKNESS

Under all the circumstances one is inclined to wonder whence Asa received his aspirations for righteousness and loyalty to God. We are to remember, however, that the gathering to Judah of many of the religious people of the ten tribes and the Levitical tribe gave true religion a strong foundation in Judah. The heathen religions were fascinating to the people, not only because they were showy, but because they contained a large element of licentiousness, and it is a weakness of the fallen human nature to want to be right and yet to be wrong at the same time—to pretend to be doing good and serving righteousness and exercising the religious elements of human nature, while at the same time gratifying the lower and baser instincts. The entire human family is weak in this direction, as is evident by all the heathen religions of the world. The religion of the Bible is the only one that lifts its standard far above all baseness, and which demands of its followers the highest ideals, as represented in our text for the year,—"Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are reputable, if there be any virtue, or any praise, think on these things."—Phil. 4:8.

Our Lord, in telling us to let our light shine before men, informs us that the darkness will hate the light, that there will be continually a conflict between the two, and that this will cause the "children of the light" continually to walk in the narrow and difficult way. Nevertheless the light reproves the darkness wherever it shines. We may be sure that some such conditions prevailed in the kingdom of Judah when the best people of the whole twelve tribes had gathered in Judah and were letting the light of their faith in God shine before their fellows. The influence of the truth took hold upon the heart of Asa, and upon his reaching the throne, at the death of his father Abijah, he promptly availed himself of the opportunity to strike a blow at Idolatry—to take his stand on the side of the Lord and his law, which the nation centuries before had accepted as the basis of their government with God through Moses.

ASA'S COURSE NOT A PATTERN

The work of reform consisted in the destruction of the altars erected on various hilltops, at which the orgies of heathendom were practised. These altars were surrounded by groves for the worship of Baal and Ashtaroth by those who affected to be in a large sense worshipers of nature, and groves of trees on hilltops were their temples. Asa not only destroyed these unlawful accessories to a false worship, but he caused a proclamation to be made throughout the kingdom calling the attention of the people to the true God Jehovah, the God of their fathers, and to his Law and all the commandments connected therewith.

Such action on the part of Asa has been misunderstood by many well-meaning Christian people to imply that other kings and rulers in other countries should similarly take active measures for the destruction of all false religion and for the establishment of what they conceive to be the true religion. This has meant religious persecution throughout the past. For instance, in Great Britain, Germany, France, etc., time and again Roman Catholics coming into power have overthrown Protestant worship and persecuted Protestant worshipers, and, reversely, Protestants coming into power have endeavored similarly to persecute Catholics. Sometimes the persecution has been between various sects of Protestants, sometimes between Mohammedans and Christians, etc. Of late years a more tolerant spirit has disposed intelligent people to let each other worship different gods or the same God according to the dictates of the conscience of each. Nevertheless there are many today, who, if they had the power, would feel it to be their duty to emulate the example of Asa, and destroy any and every religion disapproved by their consciences.

Such misapprehensions of proprieties are built upon misunderstanding of the course of Asa and others of his time, who had God's approval in their course of opposing false worships. In order to grasp the situation thoroughly and to see the principles underlying it, we should remember that no nation in the world today occupies the same position toward God that Israel occupied in its day. God chose Israel—the natural descendants of Abraham and Isaac and Jacob—to be his peculiar people, to be his nation. They were thus separated from all other nations of the world, which were accounted heathen. In this his chosen nation God established his law, and made a covenant with that people by which they were to be obedient to certain directions and to receive from him certain blessings, protection, guidance, etc. It was in harmony with this special arrangement that Asa was properly doing his duty in destroying any and every religious system in his nation contrary to the divine law and covenant.

"YE ARE A HOLY NATION"

However, Israel has ceased to be God's people since the time of their rejection of Messiah, and God has not adopted any other nation of earth to be his nation instead of Israel, and he is no longer in covenant relationship with any other nation. Believers in the Lord Jesus, consecrated followers in his steps, are, from the Lord's standpoint, his "holy nation," his "royal priesthood"—spiritual Israel. But these do not constitute a nation from the worldly standpoint. They are the embryo members of the coming nation, the kingdom of God's dear Son, which will be established in power and great glory at the second coming of the Lord and the establishment of his kingdom. For this reason it would be entirely improper for any king or governor or president or emperor of earth today to attempt to use any such power as that exercised by Asa with divine approval. During this Gospel age the Lord's plan is that his people shall be as lights in the world in the midst of the darkness of sin and error, and that the light which they let shine shall reprove the world of sin, not nationally but individually, so that those who experience conviction of sin and who go on to repentance may become associated with the light-bearers, the Lord's people, and while still in the world and still of the world, according to the flesh, and still bound to it by certain obligations and laws of men, nevertheless as our Lord expressed it, such, from the time they become members of the royal priesthood, the holy nation, are not of the world even as Jesus was not of the world, because he has chosen them out of the world.

King Asa built fortress cities in the highways connecting the land of Judah with the outside world, as a protection against attack from Egypt on the south and west, from Syria on the north and east, and from the ten-tribe kingdom on the immediate north. He organized also a militia army subject to call. These preparations for war had the divine approval, but in no sense of the word indicated that we, the antitypical Israelites, should take a similar course. On the contrary, as the Apostle points out, we are to have on the armor of God, the armor of righteousness; we are to fortify our hearts against the attack of spiritual enemies in every direction; we are to note the quarter from which the enemies are to be expected—the world, the flesh, the adversary. The battles of typical Israel represented or prefigured and illustrated the battles in which we spiritual Israelites are to engage and the victories which we are to win on a higher plane, for we contend not with flesh and blood, but with principalities and powers and wicked spirits in places of influence.

The ten years of quiet mentioned in verses 1, 5 and 6, in which Asa instituted reforms amongst the people and equipped them for defence, were evidently all needed for the struggle recorded in verse 9. Zerah, the Ethiopian, with an army of 1,-

000,000 men, is supposed by some to have been Osorkon II. of Egypt, who was of Ethiopian descent. Others suppose that Zerah was the general of this king. In the days of Rehoboam the king of Egypt had invaded Judah and conquered it, and had taken away from it an immense treasure in gold accumulated by King Solomon, including the solid gold shields which Solomon had hanging from the pillars of the Temple. It is assumed that Judah became practically a vassal nation to Egypt as a result of this war, and that Asa's organization of the nation on a military basis and the erecting of fortifications means a declaration of independence and a refusal to pay tribute to Egpyt, and that Zerah's army was sent to punish him, to bring away more spoil and to reduce the nation again to the condition of a vassal.

KING ASA'S PRAYER FOR VICTORY

Asa called into requisition his army, which numbered only about one-half that of the invading foe, but his confidence was in the Lord, and he cried unto him in prayer for help that the war might result favorably to the Lord's people, the Jews. His recorded prayer is beautiful for its simplicity of faith:—

"Asa cried unto the Lord his God, and said, Lord, there is none beside thee to help between the mighty and him that hath no strength: help us, O Lord our God; for we rely on thee, and in thy name are we come against this multitude. O Lord, thou art our God; let not man prevail against thee."

The Lord blessed the forces of the Jews. The enemy was discomfited, scattered, routed, and pursued through the land of the Philistines, who evidently were in league with them as enemies of the Jews. This was one of the most remarkable victories ever achieved by the Jews over any foreign nation.

Following the custom of Asa and David and Moses, and others of bygone times in Israel, it is the habit of Christian peoples of our day to offer up prayers for success in war. We recall well the prayers that were offered for the armies during the civil war of this country; we remember the accounts given of the prayers of the British and Boers during the recent British war; we remember in the Spanish war the prayers of the Catholics of Spain and of Italy for the success of the Spanish forces, and how the Pope's blessing was given to the Spanish war vessels. We have heard lately of how the Czar of Russia, on learning of the outbreak of the war, repaired to the Cathedral for prayer to God, and how the leading Russian generals have similarly gone to confession and to prayer and for other public recognitions of the Almighty and appeals to him for success to the Russian arms in the present war with Japan. We have seen pictures in the public press of how the regimental standards, flags, are blessed by the Czar and assisting priests, and the telegraphic reports declare that an image of the Virgin Mary, which was taken with the army in wars of long ago that were successfully waged, is to be taken to the Far East as a kind of talisman to give good luck to the Russian side of the warfare. How shall we view these appeals? Shall we view them as others do as being on a parity with the appeal of Asa in our lesson? Shall we consider that they are equally appropriate in God's sight and that they are bringing a blessing and victory? We answer, No. The prayers offered for the success of the Confederate armies did not bring them victory; the prayers and blessings upon the Spanish forces and vessels brought them no victory; the prayers of the Boers brought them no victory; the prayers of the French in their war with Germany brought the former no victory; the prayers of the Russians have in no sense of the word stayed or turned the tide of battle as yet.

GOD'S INTEREST AND CARE AND OURS

We would not be understood as declaring or even implying that God has no interest in the affairs of the world, and that he does not in any measure take a hand in the results of the wars of our time. Quite the contrary. We believe that the Lord's power, especially in this day, especially in this time of "harvest," is supervising and shaping the affairs of the nations with a view to bring about the grand consummation of the age so long foretold in the Scriptures, which will result in a great time of trouble through a social, political and financial upheaval which will prepare the way for the kingdom of God's dear Son in its due time. But we deny the propriety of Christians attempting to pray or otherwise direct the Lord in connection with these matters, and the outworking of the divine program, which we cannot fully and clearly comprehend. No nation in the world today is God's nation in the sense that Israel was his people. With no nation in the world today has God made a covenant such as that which subsisted between himself and Israel for the centuries between the giving of the law at Sinai and the rejection of the Lord at the time of his crucifixion. No nation or kingdom in the world can claim divine authority or right or backing. The title, "Christian nations," is entirely a misnomer, unauthorized by anything in God's Word. All these nations, from the Scriptural standpoint, are "kingdoms of this world," Gentile kingdoms. The Lord acknowledges none of them, but describes them unitedly as great Babylon, which in due time would fall and give place to the glorious kingdom which the Lord has promised—the antitype of the Jewish kingdom under a still more favorable covenant, under a still better Mediator, under a still more grand and glorious king than David or Solomon or any other.

The proper attitude, therefore, for the Lord's consecrated people to occupy is that of neutrals. "Ye are not of this world, even as I am not of this world; for I have chosen you out of the world, and ordained you, that you should go and bring forth fruit, and that your fruit should remain." The fruit which the Lord's people are to bear is not strife and enmity and vain glory, but love, joy and peace in the holy spirit. This does not mean either that we are to quarrel with the world and seek to bring all mankind to the same position that we occupy. On the contrary, we are to realize that the world is of one nature and the Lord's consecrated and accepted ones are of a new nature; that the Lord has not given to the world the same law that he has given to his consecrated ones, and that he is not expecting of the world the same course of conduct that he is expecting of the house of sons begotten of his Spirit, adopted into his family and guided by his Spirit and his Word.

Let the world fight its fight: the Lord will supervise and the results will be glorious eventually. Let us who belong to the new nation, to the new kingdom that is not of this world, who use no carnal weapons, but the sword of the Spirit—let us fight the good fight of faith, lay hold upon the glorious things set before us, and not only stand ourselves, but help all those begotten of the same Spirit and members of the same heavenly army corps to stand, complete in him who is the head of the body, the Captain of our salvation. By and by God's loving care over all his creatures will be manifested in the glorious Kingdom of his dear Son, which shall bless and rule, instruct and uplift mankind in general. "The groaning creation" will then be delivered from the bondage of corruption into the glorious liberty of the sons of God—so many of them as will then accept the blessing. Then all will see that God so loved the world as to give his Son to die for us and to thus open the way for his kingdom blessings.

A GOOD KING'S ERROR

2 CHRONICLES 19:1-11.—JULY 24.

GOLDEN TEXT:—*"Deal courageously, and the Lord shall be with the good."*

Jehoshaphat is noted as one of the best kings in the history of Judah. He was the son of Asa, of our last lesson. He had been reigning twenty years at the time of the events narrated in this lesson. He was a still more vigorous reformer than his father Asa, his record being that he utterly destroyed all the groves where idolatry was practised, the implication being that his father had permitted some of them to remain. Additionally he established the true religion throughout his kingdom, and evidently was zealous for righteousness in every sense of the word. The record certainly shows his reign in the most favorable light.

He got into error through ambition. He made a marriage alliance for his son with the daughter of Ahab and Jezebel of the ten-tribe kingdom—Israel. Doubtless his ambition was that ultimately through this union the two nations might become united as one under his son. Alas! how many good men and good women have been injured by ambition and expediency. How many parents think more of the earthly prospects of their children than of their real happiness and spiritual prosperity. However good and noble and well intentioned such parents may be, their course in such matters indicates lack of faith in God or lack of submission to his will, without the realization that his arrangements faithfully carried out will mean greater blessing than any other.

ALLIANCES WITH EVIL DANGEROUS

The ambition which led to the intermarrying with the royal family of Israel led also to fellowship and sociability between the two royal families, and the effect, as might have been expected, was an evil one. "Evil communications corrupt good manners," says the Apostle. A son once asked his mother why she did not permit him to play with certain boys of the neigh-

borhood. She replied that she feared their influence over him would be for evil. He inquired why she should not expect that his good example would influence these neighbor boys rather than that their example would influence him unfavorably. By way of illustrating her thought, she requested her son to bring her a tumbler full of clean water and a bottle of ink and a pen. When he had brought these she asked him to put a drop of the ink into the tumbler of water. He did so, and she asked him to notice the clouded effect that even a drop of the ink produced; and then suggested that he put one drop of the water into the ink bottle and note how little change would be manifested. The lesson is a good one: there is a corrupting power in evil, a downward tendency to which nothing in righteousness corresponds, and reversely.

The lesson to us is that we need to "keep ourselves unspotted from the world," and, more than this, to seek divine aid in so doing—to appropriate to ourselves the instructions and encouragements, the reproofs and exhortations of God's Word. A little leaven of sin can affect a whole community; it has a power of self-development in fallen human nature that righteousness does not possess. The more we realize this the more we are led to look to the Lord for the great relief that the world needs, and the more we are inclined to pray as well as to labor that the Lord's kingdom may come, and that through it righteousness may be established in the world, and the divine will be done eventually on earth as it is done in heaven.

The sociability between the king of Judah and the king of Israel led the former to visit the latter, and on such an occasion the host proposed that he would attempt to retake from the king of Syria a certain city that had once belonged to Israel. He requested his guest, the king of Judah, to accompany him to the battle, which was evidently expected to be a victory. Out of courtesy, and from his desire to cultivate the friendship of Ahab, Jehoshaphat yielded and accompanied him, the result being a disastrous battle from which the king of Judah barely escaped. The Lord, through the prophet Jehu, sent him a message on his return from the battle, saying, "Shouldst thou help the ungodly and love them that hate the Lord? therefore is wrath upon thee"—indicated by his ignominious return without any evidence of divine favor especially promised to the kings of Judah so long as they were in harmony with God.

BE YE SEPARATE, SAITH THE LORD

This whole matter teaches an important lesson for the Lord's people: it is for us to seek first the Lord's will in every matter and to leave to him the direction of our affairs and interests. We should be specially on guard against associations with the ungodly—against fellowships, matrimonial alliances, etc., as between them and ourselves and families. We are not to wonder so much that one of the best kings of Judah should commit such an error, but we do wonder that members of the royal priesthood, begotten of the holy Spirit, could ever be so negligent of their relationship to the Lord and responsibility to him and to their children, that they should to any extent follow the course of Jehoshaphat; and yet we well know that those who thus attempt to take the guidance of their own affairs and the affairs of their children into their own hands, and hence to ignore the Lord in the matter, are a considerable number. As we grow in grace and in knowledge, and sometimes profit by our mistakes, we should be more and more free from them and therefore more and more pleasing to the Lord.

The Lord's instruction to the new creation is that we should not only love righteousness, but hate iniquity; we should not only love and fellowship with all who are the Lord's people, but we should strictly avoid the fellowship of those who are not his people, who are enemies of righteousness. This does not mean that we are to hate the wicked, but that, hating the wickedness, we will avoid any fellowship with those who are in sympathy with it, realizing that they are either blinded to the right or ensnared and influenced by the adversary. What fellowship hath light with darkness, truth with error, righteousness with sin? Let all who love righteousness depart from iniquity: "Be ye clean that bear the vessels of the Lord's house."

While thus reproving Jehoshaphat, the Lord graciously mentioned his approval of his course in destroying the idolatrous arrangements and the tendency of the king's heart to seek the Lord. Evidently the experience was a profitable one and led Jehoshaphat to still greater zeal for righteousness, for he went out amongst the people, either personally or through heralds and representatives, and effected a religious revival, bringing the people back to a higher appreciation of the Lord and observance of his statutes. Evidently the king had a very high sense of justice and honor, as indicated by his judicial appointments in all the cities of his kingdom. His message to the judges, "Take heed what ye do: for ye judge not for man, but for the Lord, who is with you in the judgment. Wherefore, let the fear of the Lord be upon you; take heed and do it: for there is no iniquity with the Lord our God, nor respect of persons nor taking of gifts." These are grand sentiments, worthy of a saint of this Gospel age! Surely such a king would be a blessing to any people because of his approximation to the divine ideal of righteousness. What may the world hope for when the great king Immanuel—whose right the kingdom is, and who shortly will take it in the name of Jehovah—shall exercise the powers of the kingdom, and with superhuman knowledge and wisdom shall order the affairs of the world in the highest interests of every creature, in accord with the principles of righteousness.

JUSTICE IS THE FOUNDATION OF GOD'S THRONE

Very evidently the majority of people—even Christians, "saints"—have not sufficiently high ideals respecting justice. The more we realize what a detestable thing injustice is in the sight of the Lord, the more must we strive to exercise ourselves continually along this line. Justice is not so high an attribute in some respects as love, but it is of primary importance, for the adage is a true one that we should be just before we are generous. The Lord's people should make sure that they render to no man in any respect less than is due him in business transactions, in social affairs, in private conversation, in every way. The saint is to go beyond this, and not only be just but generous—to render nothing less than justice to any, and to be willing to accept from others less than he might justly demand if they seemed not so highly to appreciate the principles of Justice.

We are to remember the wide difference that exists between the Lord's people and the world, and are not to measure ourselves with others in this respect. The majority of the world have not been in the same school as we—the school of Christ—as it is written of the Lord's people, "They shall all be taught of God." As we have been learning in the highest school from the best of teachers for years, it would be strange indeed if we did not have a higher standard both of justice and of love than that which generally prevails amongst men. Let us learn to cultivate justice, let us be diligent students in the school of Christ, that we may be fitted for the graduation tests and thus be accounted worthy to be associated with our Lord as teachers in the great Millennial age school, in which the whole world of mankind shall receive instruction along these lines.

The officers of the court were largely selected from amongst the Levites—the tribe specially consecrated to the Lord's service. Apparently the king could not have acted more wisely in all these matters; nevertheless we are not to expect the kings of Christendom to follow his example and select only consecrated men for judges, court officers, police duty, etc. The kingdoms of this world will by and by become the kingdom of our Lord and of his Anointed, and then undoubtedly during the Millennial period only the consecrated will be granted positions of power, authority or responsibility in connection with the government of the world. At present however, the "god of this world," the "prince of this world," Satan, has largely to do with all the politics of the world, and sees to it that the majority in places of influence and power are faithful to himself.

True, there is today outwardly a good moral tone and a general desire on the part of the public not to be abused or defrauded by those in ruling positions, and a certain amount of decency and order must be maintained and a high standard must be claimed. Nevertheless, we are all witness to the fact that there are various standards of honesty, and that the majority of people both in and out of office have standards that are too low. It is not for us to specially pry into the present condition of things, which rather seems to us to be as good as we could expect, better than we could have hoped, all things considered. We rejoice, nevertheless, that the time is coming when absolute perfection will be secured in the conduct of the world's affairs. God is now selecting his royal priests to be his kings and ministers in the administration of the affairs of the kingdom of his dear Son. Let us be faithful, and learn well the lessons of the present time, that we may be counted worthy a share in his honor.

"JUDGE RIGHTEOUS JUDGMENT"

Jehoshaphat's charge to the Levites who constituted this superior court at Jerusalem is grand also. "Thus shall ye do in the fear of the Lord, faithfully, with a perfect heart. And whensoever any controversy shall come to you from any brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the Lord, and so wrath come upon you and upon your brethren." The judging trespass not against the Lord, and so wrath come upon you and upon your brethren." The judging between blood and blood would signify the decision as to the degree of culpability

in the event of a murder—to determine, as we do today, whether or not the death were manslaughter, accidental killing, or in the second degree—murder unpremeditated or incited by anger or fear—or, third, if it were murder in the first degree, intended, premeditated. Similarly they were to discern which offences were against the common law, which against the divine law, and which against the usages of society, and were to see that justice would be meted out to all. As we think over those conditions of olden time, we wonder how such matters as these —such evidences that people of thousands of years ago were just, noble, thoughtful, reverential—are regarded by our evolutionist friends. They seem inclined to think that at that time mankind must have been near the monkey scale of intelligence, but the facts are against them. Here was a king in whose empire justice was no doubt dispensed equally as well as it is with us today in this most favored land at this most favored period.

The closing words of the lesson constitute our Golden Text —"Deal courageously, and the Lord shall be with the good." We commend these words to the Lord's faithful people. Whoever has a duty to perform let him not fear, and while seeking to do unpleasant tasks in a kindly manner, both justly and lovingly, let us fear not man, but rather fear the Lord and be intent on pleasing him. May the words of our mouths as well as the meditations of our hearts be acceptable in thy sight, O Lord, our strength and our redeemer!

REPORT OF THE BRITISH CONVENTION

DEAR BROTHER RUSSELL:—

Our first British General Convention has come and gone! It brought us much joy in the Lord, and left us with a greater desire to "spend and be spent" in the Master's service. With general consent it is acknowledged that the meetings have been the best we have had in this country. But this was according to expectation, for the convention brought together a larger number of friends than has hitherto been the case, and because all should have more of the holy Spirit now than ever before. The predominant feeling was the love of the brethren for each and all, and with it was the appreciation of the grace of God which produced such a grand result. Each of the meetings added its quota to the good derived from the convention: the Praise and Testimony, and the Colporteurs' and Workers' meetings being specially helpful. Already we have heard of fresh or renewed efforts as a result of these talks with each other. On the Monday morning forty-three brothers and sisters signified by immersion their consecration to the Lord, and their desire to be accounted worthy to suffer with him. It was a most impressive time as we reviewed with each other our privilege of suffering with the Lord, as well as believing on him. And we rejoiced in anticipation of the "glory to follow."

All the meetings were well attended, and there was the usual eagerness to get as much as possible of the food the Lord provided. The largest contingent of friends came from Glasgow, the most distant place represented. Ireland was represented by Bro. Walker, while England was represented by friends from all parts. We were glad to have Bro. Koetitz with us. It was hard to part, but we all realized that the Lord had given a work to our charge, and that the King's message demanded haste. A good proportion of the colporteurs were with us also, and to these we bade "God-speed," commending them to the grace of God. We felt the shortness of the time, and the coming of the kingdom for which we work and wait, and there was a greater determination to do all possible for the accomplishment of the work committed to the hands of those who know the Lord.

You and your work were specially remembered. We would have been glad to have had you with us, but we shall hope that, in the Lord's providence, you may be permitted and we may be privileged to have you with us in our next convention. The friends desired me to express on their behalf the gratitude they felt towards the Society.

Your brother in the Lord, J. HEMERY.

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VIEWS FROM THE WATCH TOWER

JAPAN A CHRISTIAN NATION

The Japanese are such valiant fighters on sea and land that few any longer doubt that they must be "Christians"(?). They are very desirous of ranking with Europeans and Americans, and feel that to the prowess they have shown in war they now merely need to avow themselves a "Christian nation" in order to be all that any "Christian nation" could be expected to be.

The Japs are a very practical people in this as in other respects. They are quite right; they are a "Christian nation" as truly as is any other nation, for there are no "Christian nations" in the proper use of that term. The "holy nation" is only in embryo, only being formed, and will not assume its power and place as God's kingdom under the whole heavens until the number of the "very elect" is completed and glorified. The best of earthly kingdoms are only "kingdoms of this world," as the Scriptures designate them.

The Emperor of Japan is expected to make his nation Christian by proclamation, and as a preparation to this end public meetings have been held in Japan to arouse public sentiment on the subject, and in these great enthusiasm was developed. We must not sneer at the Japanese misconception of the subject: rather we must remember that some very prominent people in these United States have for years been petitioning Congress that the constitution be changed so as to have in it somehow *the name of God*, and thus to imply at least that this is a "Christian nation." The whole matter shows how gross is the blindness prevalent even among the civilized.

Let no one get the idea that the Japanese are converted to Christ: they are merely bent on getting a good name among the nations: for patriotism is the chief "religion" of the Japs. Various religious journals are commenting on the situation. The Methodist Protestant Conference received a report on the subject from its Board of Foreign Missions, which said: "The opinion held by some that Japan has become a Christian nation is far from correct. Idolatry, superstition and atheism largely prevail. The great mass of the population has not become impressed with Christian teaching."

The Globe, New York, says:—

"Travelers, listing the peculiarities of the Sunrise Kingdom, have often noted that the Japanese were not so much irreligious as non-religious. The habit of personal devotion, as we understand that state, seems almost altogether absent. The Shintoism and Buddhism which exist are secular rather than sacred. Hence it is that the Christian missionaries, although the Government and the people are tolerant, have made little progress, the number of converts being pitifully small. Hence it also is (religion being deemed a public rather than a private thing and one form being thought about as good as another) that the majority of the population would probably loyally obey the edict if the Emperor, for secular or other reasons, should proclaim Christianity as the state religion. The clew to the Japanese character is patriotism. To the demands, or supposed demands, of this everything else is subordinate."

The Boston *Watchman* (Baptist) says editorially:—

"Of course, there is no spiritual element in this movement. It does not indicate an adoption of the Christian life, or even an intellectual acceptance of the truths of Christianity. What is proposed is merely a formal adoption of the Christian name, so that Japan may be called a Christian nation and rank with England, Germany and the United States. The Japanese hate the name pagan; they have now no national religion, and there would be nothing strange in their adopting the name Christian; but how much it would really advance the interests of pure and personal faith in Christ is doubtful."

TOWARD CHURCH UNITY

"With the Methodist Protestant church conference enthusiastic for union with the United Brethren and Congregationalist denominations and gravely considering amalgamation with the Methodist Episcopal; with the Methodist Episcopal, south, discussing consolidation with the same denomination, north; with the Presbyterian assembly considering absorption of the United and Cumberland Presbyterians, and with a movement toward the adoption of rituals, one may well believe the churches have caught the spirit of combination so marked in the industrial world. It is no less true of the churches than of the commercial corporations that in union there is strength and in combination there is economy of operation. . . .

"Universal church union has been broached by bold theologians. The time is not ripe for that. It may never come. But the tendency is yearly toward greater tolerance and closer fraternal relations. The time is favorable for wiping out minor distinctions and organizing upon broader lines. The signs are altogether favorable for larger conceptions of religious duty and for more concentrated effort in spreading the gospel. The

war of the creeds is a waste of energy that might better be devoted to the conversion of the heathen at home and abroad."—*Pittsburg Gazette.*

* * *

The above editorial fairly represents the usual worldlywise view of this question—the view entertained by the majority of church members. All are dissatisfied with their creeds, made in or shortly after the dark ages. All, or nearly all, regard their creeds as fair expositions of the Bible's teachings—and in thus dropping these creeds as no longer serviceable in this twentieth century they are also practically discarding the Bible. The Lord, foretelling their present discomfiture and disgust with what were once their spiritual delicacies, says, "All their tables are full of vomit"—full of matters and doctrines they have rejected.—Isa. 28:8.

How different is the condition of those whom the Lord is now specially feeding with "meat in due season," "things new and old." Of this our table it is written, "My table thou hast furnished [supplied] in the presence [sight] of mine enemies." They see our bounties and feel jealous, but refuse to accept the good things we would so freely share with them.—Psalm 23.

Well, soon we will have their "Union" or "Confederacy" (Isa. 8:12), and the bitter fruits of union in error will speedily manifest themselves in tyranny, as during the dark ages, though perhaps affairs will never grow quite so black as then.

FRANCE AND GERMANY IN OPPOSITE COURSES

It seems peculiar that France and Germany are doing opposite things for the same reason. In France the government realizes that the Roman Catholic religious orders (Jesuits and others) are the active agents of the monarchists, who seek the overthrow of the French Republic and the restoration of the Empire. For this reason—to secure the stability of the Republic—the religious orders are forbidden longer to teach in French schools, and, cut off from this revenue, many of the monks and nuns are expected to seek other homes. The strain between the Government and the Papacy is seriously increased, and the threat is made that about the beginning of next year the government will cease to be Roman Catholic—will cease to pay salaries to Romish priests and leave to the people the support or non-support of their clerical advisers, as is the uniform custom in these United States.

Germany, on the other hand, for similar reasons banished the Jesuits and other orders in A. D., 1872: in 1894 some orders were permitted to return, but not the Jesuits. This action was forced upon the German government in its endeavor to secure votes for naval extensions—the price of the Catholic party's vote.

Now the Emperor makes the final concession—permitting the return of the Jesuits—in the following terms:—

"We, William, by the grace of God, Emperor of Germany and king of Prussia, order in the name of the Empire and in accordance with the decision of the Bundesrath and of the Reichstag, as follows: 'Paragraph 2 of the law of the 4th of July, 1872, concerning the order of the Society of Jesus, is abolished.' Given at the Palace of Berlin the 8th of March, 1904."

Why this concession, do we ask? It is wrung from the Protestant government of Germany as the price of the aid of the Catholic party in legislation. Furthermore, the Jesuits will be expected to work secretly against the Socialists and in favor of the Emperor. The Socialist gains in late years have been enormous, and their ultimate control of the German Parliament is feared.

EFFECTS OF PRESENT WAR FAR REACHING

"A dispatch from India a few days ago said that the people of India are taking a keen interest in the Russo-Japanese war and that the victories of the Japanese are hailed with delight simply because they are Asiatics and the Russians are Europeans. This suggests the possibility that the day may come when the people of India will try to throw off the British yoke. In this connection it is interesting to learn that for eight years past, the Hindus have taken great interest in the development of Japan. Since the wonderful victory of the Japanese over the Chinese in 1894, some of the Hindu papers have maintained correspondents in Japan.

"The London correspondent of the Novoe Vremya, St. Petersburg, says that the people of India were further interested in the Japanese by the hundred-tongued rumor that in the operations against the Boxers the Japanese army proved superior in courage and in humane treatment of the conquered to all the European armies. 'From this time on,' says the correspondent, 'the whole Hindu mass began to be fascinated by Japan and to place upon her hopes of deliverance. Hindus began to travel in Japan, to reside in Japan and to study in her schools. At present the fashion among well-to-do Hindus is to send their boys to Japan, where they formerly sent them to England. On the other hand the Japanese began to travel through India and to stay months and even years in its cities. The English observed and rejoiced at the sympathy of the Hindus for the opponents of her rival in Asia. The Japs they thought would serve them in good capacity for the estrangement of the people of India from sympathizing with Russia. But recently the English were thunderstruck by some sufficiently eloquent facts. An article on Japan, written by an Englishman returning from travels there, evoked a whole mailbag of letters to him from editors of other gazettes, nabobs, rajahs, etc. They had taken him for a Japanese and expressed their delight that at least one of the future liberators of their country had arrived. Some even sent presents, and offered subscriptions for the prosecution of the secret propaganda. The whole correspondence fell into the hands of the Anglo-Indian government, which could not contain itself in its astonishment. Lord Curzon viewed the affair seriously, but smothered it in order to prevent its dissemination. But there is a plan afoot to prohibit Hindus from attending Japanese schools, and principally the University of Tokyo."—*Exchange.*

THE GERMAN WAR IN SOUTH-WEST AFRICA

Germany has on hand a small war with some of her dependent and subject peoples in South-West Africa, in a territory twice the size of her home country in Europe. She already has soldiers on the spot who are unable to hold their own, and they are to be reinforced by 2000 soldiers and 2400 horses, which are expected to arrive at the scene of action about the middle of July.

A visitor from another planet might suppose the white race most noble, most generous, to impose upon itself "the white man's burden" of ruling the darker races. Doubtless the results will bring valuable lessons to all concerned, and prepare the way for Messiah's kingdom, which will bless the world with an unselfish reign of righteousness, which shall "bless all the families of the earth." "The desire of all nations shall come."

ORIENTAL VIEWS OF MODERN CHURCHIANITY
Wealthy Japanese on a Tour of Inspection

Associated Press dispatch.—"A party of wealthy Japanese have arrived to visit the principal centers of the United States, inspect rolling mills and factories of all kinds, look into the condition of the poor, examine the practical working of the laws, and ascertain, if possible, whether religion enters to any appreciable extent into the actual daily life of the people.

"One of the party, a graduate of Tokyo University, said that after most careful examination, absolutely unprejudiced and free of preconception, the Japanese had unanimously and unhesitatingly rejected the religion of the Europeans as something they did not want and did not need."

AUSTRIA-HUNGARY PREPARES FOR WAR

Without claiming to anticipate any war near at hand, but evidently determined to be better prepared for war should it come than was Russia, Austria has decided that she should devote $75,000,000 (seventy-five million dollars) to war preparations—chiefly for naval reinforcements. As the Scriptures say, "Let all the men of war draw near. Wake up the mighty men." (Joel 3:9) Anyway, it will increase the demand for labor—skilled and unskilled.

THE BIBLE AND CRITICISM: IS THE BATTLE ENDED?

THE PRESENT STATE OF THE QUESTION

Much is said at the present time of the overthrow of traditional beliefs, and of the necessity under which every intelligent man now lies of adapting himself to the new condition of things. But has criticism already and finally won the battle, and has the time really come to divide the spoil? That is a question which should not fail to be asked by those who are seeking to adjust their theological bearings. If the last word has indeed been spoken, and if that word has confirmed the critical verdict, the outlook is one which we can hardly contemplate with a light heart. The Bible has made our country. The best manhood and womanhood in it have been awed, warmed, changed and cheered by its words. It has repressed what we thought was baser in us, and strengthened what we thought was nobler. It has humanized us. It has laid upon us the bands of brotherhood. It has done all this because it was received as God's Book, and because we felt that conviction of its sacred character deepened the more we studied its pages. If it is to be to our children all that it has been to us and to our ancestors, we may count upon the same national strength

and honor, the same quiet reserve of power, the same hatred of wrong, the same endurance for right. But, if that belief in the Bible is to pass away like a dream, there is little to reassure us in the usual lofty talk. The ancient world has its philosophies and its culture. But the multitude was dropped as a weight which no philosophy or culture was able to carry; and the best efforts could not save the cultured classes themselves from sinking down into pollution which placed the civilization of the time infinitely beneath its barbarism.

I am quite aware that truth has its sacrifices, and that no regard for consequences can make us keep on believing that two and two make five. But regard for consequences has its place. It enforces caution. It commends sobriety and earnestness in judgment. Is it really true that science has discredited Scripture? I know that this is confidently asserted, and that it is oftener assumed as being as much beyond argument as the Copernican theory. But I happen, also, to know that the science which is supposed to have discredited the Bible is the science of sixty years ago. I know that its indictment of the creation history in Genesis cannot be sustained by the science of today; that authoritative geology has recently brought back the Flood and finds in it the great dividing line between paleolithic and neolithic man; that, in the brighter light shed by recent research, supposed differences between Scripture and science have disappeared, and left an agreement apparent which is one of the marvels of our time. The man who begins to settle his theological bearings under the belief that science has hopelessly discredited the Bible will, therefore, settle them under an unhappy delusion.

The higher criticism has worked along its own lines and has had its conclusions summarized for the reading public in a Bible Dictionary, in a couple of Encyclopædias, and in the Polychrome Bible. In this last, which is also the most important of the critical publications, we are presented, not with the results of a discussion, but with the demands of a revolutionary junta. This thing of many colors and shreds and patches, which is really the *reductio ad absurdum* of critical methods, is the only Bible which is now to be left to the churches, the Sunday-schools, the educational institutions, and the homes of our country. And this is no empty threat. This "Bible in Tatters" is being handed to ministers and teachers all over the land as the new critical Revelation. It is being presented and accepted as "the truth about the Bible." It has even entered the mission field. It is easy enough to calculate the results of this movement. When the teacher's place is taken, and the pulpit is filled, by honest men who have no longer faith in a God-given Bible, how long will that faith linger among the people?

An important decision is consequently forced upon us as a nation. What is to be our attitude toward the new propaganda? Is it to be tame submission or strict inquiry? It may be asked, however, whether a choice is possible? Have not these questions been threshed out by scholars in every way competent to deal with them? Is not the discussion closed, and does not the Polychrome Bible simply gather up the now unchallenged results of a prolonged controversy? No representation could be more misleading than that. There has been, properly speaking, no controversy. The critics have evaded discussion. There are works of undoubted scholarship which have traversed their findings, exposed their unproved assumptions, and triumphantly vindicated the universal convictions of the Christian church with regard to the Bible. But the critics have not replied to these assailants; they have ignored them. What need is there for argument when you can quench opposition by applying the extinguisher of authority?

The lay mind knows something of the Shakespeare controversy, and has a lively sense of its inherent absurdity. But ridicule has not killed that craze. It has increased in boldness, and now questions the reality of "William Shakespeare." "There is no such historical man," says one, "no individual known who bore that name." It is quite within the limits of possibility that this craze may become fashionable, and that the tradition of the Shakespearian authorship may be given to the winds. There is an infectious exhilaration in paradox: and this is not without a respectable show of literary research and seemingly forcible arguments. Let us suppose that one professor of English literature after another is won over to the new views; that by well-directed influence those chairs are all gradually captured; that the literary class is impregnated with the new notions, and that by editors and reviewers the question is regarded as closed. History would then have repeated itself. For such has been the story of the critical movement. It has won its supposed triumph, not by scholarship or argument, but by sheer audacity and adroit manœuvering.

Yet a temporary success of that kind is not a victory. If the views maintained rest upon solid fact, then the triumph, however achieved, may be expected to endure; but if its basis is only empty theory and mere assumption, the triumph is but the illusion of a moment. How much the imagined victors of today have to fear the future the following pages will reveal even to the lay mind.

THE LIMITS OF CRITICAL ABILITY

The critics assume that they are able to dissect with accuracy manuscripts which are made up of the work of various writers. This is, in fact, their professed business; and it is in the exercise of it that they expect to benefit mankind. They are so conscious of their power in this matter that they assume the name of "experts." By attention to the subtleties of style, and to the peculiarities which distinguish the writing of one age and of one author from that of another, they tell us that they are able to say where the words which flowed from the pen of one writer stopped, and where the words of another writer began. It is this power which has enabled them, they say, to separate Isaiah, not merely into two, but into many portions; to break up the book of Genesis—the first of their achievements, and to partition the book of Revelation—among their last. In short, they fully confess that, without this power of what I may call literary divination, their work would never have been done, and the higher criticism could never have claimed the name of a science.

To see how unquestioningly they believe in this ability of theirs, we have only to open their "Polychrome Bible," Bacon's "Genesis of Genesis," or Addis on "The Documents of the Hexateuch." Here are some of the results gathered in this fierce light which beats upon the Bible. In a single page of "Joshua," by Prof. Bennett, besides the main divisions, I find the following instances of penetrating insight. The words: "And all Israel stoned him" (Joshua 7:25) are separated from the text, and are given to a writer who is supposed to have lived about 500 B. C. These three words, "Then Jehovah relented" (ver. 26) are similarly selected, and are said to be the work of an author who lived about fifty years earlier. This, it will be confessed, is delicate work; but it is only an illustration of the sharp decisiveness and the firm—I might call it the sublime—assurance which marks all the productions of this "expert" school. Bacon's work is equally astonishing. The passage, "In the day that the Lord—God made the earth and the heavens," (see Genesis 2:4) is dissected as follows. A stop is made after the word Lord, thus dividing the divine name in two. The words, "In the day that the Lord"—are assigned to a writer of 800 B. C. Those which precede are said to have been written three hundred and fifty years later; and those which follow, including the word "God," the second part of the amputated divine name, are alleged to be due to a third writer, an editor, about whose exact date there is still some difference of opinion among the "experts."

But to stop even here would give the general public no adequate conception of critical self-confidence. They are not only able to judge of what they see but they can with equal imaginary infallibility divine what they cannot see. We used to be told that, when the Genesis narrative was separated, the critical analysis justified itself in every unbiased mind. The two accounts were said to be so beautifully complete! That superstition still lingers in many quarters; but everybody has not read Bacon's Genesis. It needs some painful but pretty patching to make up "the two narratives." There we find that "The Judean Prophetic Narrative" opens thus: "When as yet there was neither earth nor heaven but only the limitless abyss, Yahweh set fast the foundations of the earth, and raised up its pillars in the midst of the waters. And over its surface he spread out the dome of the heaven, establishing there the courses of the sun and the moon and the stars; but upon the surface of the earth beneath there was neither motion nor life: all was yet a solitude."

The reader rubs his eyes. He thought he knew the opening chapters of Genesis. He casts his eye down to the foot of the page and finds that the above is a critical make-up! Here is the note which meets his glance: "Conjecturally restored from indications in the earlier literature . . . . and by comparison with the Babylonian cosmogonic myths." One is able to comment upon many things. This is beyond me. It must be left in its naked effrontery. Let "CONJECTURALLY RESTORED" be its only inscription and its epitaph.

It will be clear, however, that everything is based upon the assumed possession of this marvelous power to say where one writer's works ends and another's begins. Without this there would have been no discrimination of "sources:" no partition of documents, and, in a word, no higher criticism. Let this supposed ability be successfully questioned, and the painfully-piled-up edifice is not merely shaken to its foundation—it lies in irremediable ruin. But it is already demonstrated that there are, and can be, no "experts" of this sort. The assumed pos-

session of this power has been put to test again and again, and the results have made these pretensions utterly incredible.

There exists, for example, a confessedly composite work in Finnish literature. Dr. Lonnrot, the collector of the Finnish Folk-poetry, formed a great epic, the Kalevala—by fusing together a large collection of those ancient songs. He bequeathed his manuscripts to the Society of Finnish Literature, so that what he borrowed and what he added are made perfectly clear. This work afforded too good a test of this imaginary critical power to be left unused. The critics were set to work; and with lamentable results. "While ignorant of the actual facts of the surviving songs," says Andrew Lang, "critical ingenuity could only give us, at many hands and from many sides, its usual widely discrepant results." And he adds: "We cannot trust it when the tests of facts, of documents, cannot be applied."

Not very long ago, an enthusiastic admirer of Thackeray (every characteristic and trick of whose pen he believed he knew) engaged in a search for papers which had not been embraced in that writer's collected works. He at last discovered a number in some early volumes of *Punch*. He had no doubt whatever as to the authorship. The mark of the master hand was everywhere; and he was certain that, to any man who knew Thackeray's style, doubt was impossible. Arrangements were made for the re-issue of the newly-discovered writings in a leading literary organ in America. Some of the papers had already appeared, when a communication was received from the *Punch* office, saying that the treasurer's books made it plain that the articles were not Thackeray's. The re-publication was immediately stopped, and the editor retired from an ignominious position with as much grace as the circumstances permitted. The history of literature abounds with such facts. Critics, who can be trusted to divine the authorship of documents, have never existed. They do not exist now: and a "science" built upon that assumption rests upon what is considerably less substantial than air. I say nothing of the professed ability to furnish verbatim copies of manuscripts which no man has ever seen. I believe that the records of the higher criticism contain the only example of such a pretension outside the annals of a lunatic asylum.—*Rev. John Urquhart, Scotland.*

A HELPFUL SERVICE

Realizing that bereavement prepares the mind for the Truth, some dear friends watch the death notices of their city papers and send tracts which thus reach the relatives of the deceased —sometimes opportunely. In our judgment the best tracts for such service would be two, No. 54, "A Dark Cloud with a Silver Lining," and No. 49, "Which is the True Gospel?" We commend the plan to you all. Confer together; and in large cities take weekly or monthly turns at it. If the names are written the "long way" on wrappers 6½x7½ inches, they may be mailed to us and we will wrap the tracts and paste them.

"MILLENNIAL DAWN READERS MEET," ETC.

The Cleveland friends inform us that in their announcements of meetings in the daily papers they have long been in doubt as to how to mention their meetings. Lately they have adopted the above style with good results.

We can see the advantage in it. (1) Those who have read the DAWNS will know at once what it means. (2) Some who have the DAWNS but have neglected reading them may be aroused to investigate them. People like to go where others are going and to read what others are reading.

HEATHEN IN HEAVEN

At Chester Heights camp meeting Dr. Johnson [Methodist, of Philadelphia] on Thursday preached a notable sermon, in which he said: "There will be all denominations and kinds of people in heaven—even the heathen! All that is necessary to be done is to follow the true light."

We call the attention of our esteemed contemporaries to the fact that the above is true Pauline doctrine, readily provable by his epistle to the Romans. If that was sound doctrine for the Jews and converts at Rome it ought to be good, practical doctrine for us Americans of the present time. If the heathen has within himself a law of righteousness, revealed from the Creator, whereby they accuse and excuse one another, and so living up to their truest light are admissible to heaven, why may not a man of this age, living up to the light of the gospel revealed in the life of Jesus have an equal chance for salvation and eternal life?—*Atlanta Constitution.*

* * *

It is remarkable that so many people of ordinary mental discernment so completely misunderstand the Apostle Paul's argument above referred to.—Romans 2:15.

What is the gist of the Apostle's logic? He was arguing with Jews who claimed that because God made a Law Covenant with their nation only, *therefore* they were acceptable to God and other peoples were not. The Apostle seeks to break up all such self-assurance, and to convince them that a Jew needs God's mercy in Christ the same as other nationalities. His argument is that their being the recipients of the Law Covenant could bring them no blessing (no hope for everlasting life) unless they could keep that Law Covenant perfectly. This they did not claim to be able to do. As the Apostle again declares, "by the deeds of the Law [Covenant] shall no flesh be justified before God."

The Apostle pursues the argument, and supposes that they would claim that, while none could keep the law perfectly, they kept it much more nearly, much more fully than the heathen.

The Apostle challenges that claim, and argues that some heathen people could properly claim to be doing the best they knew how and a Jew could claim no more. He shows that this is the case by saying that the heathen sometimes try to *excuse* themselves (thus acknowledging wrong-doing) and sometimes to *accuse* themselves (again acknowledging wrong-doing). What does this prove? asks the Apostle. It proves that while the Jew had considerable light of conscience and the written law, the heathen, though not having the latter, had the former.

The Apostle nowhere in the argument claims that the Jews were *justified* by the law, nor that the heathen were *justified* by their light of conscience. All were *imperfect*, and hence unworthy of everlasting life under the divine arrangement. The heathen, with his *light of conscience* ONLY, could not dispute this. The Jew, with his additional light from the written law, having all the more enlightenment should all the more realize his condemnation.

The Apostle's argument with the Jews then resolves itself into this statement: You are not justified to life because God gave you the law any more than are the heathen to whom he never gave any special favors. Mark the continuation of the argument (Rom. 3:9), "What, then, Are we [Jews] better than they [the heathen]? No; in no wise: for we have *before proved* both Jews and Gentiles, that they are all under sin. As it is written, "There is none righteous, no not one," etc.

After quoting the Scriptural summing up of the general depravity of mankind down to verse 18, the Apostle adds:—

"Now we know that what things soever the law saith it saith to them that are under the law: that EVERY MOUTH MAY BE STOPPED and all the world may become [or realize that they are] GUILTY before God. Therefore by the deeds of the law shall no flesh be justified in his sight: for by the law is the knowledge of sin."—Vss. 19, 20.

Thus the Apostle proves to his Jewish hearers that all are sinners (Jews and Gentiles), and that all need salvation, which can be procured only through Jesus—"through faith in his blood"—faith in his atonement sacrifice. Where, then, is the argument for the fitness of the heathen for heaven? Where does the logical Apostle Paul so teach? When we remember that the Apostle Peter declared that David the prophet, one of the most prominent Jews, did not go to heaven (Acts 2:34), it would, indeed, have astonished us if we had found the Apostle Paul teaching that the heathen had passports. We have only to remember our Lord's words to the effect that up to his time "no man hath ascended up to heaven."—John 3:13.

What a peculiar place some people must fancy heaven to be, anyway: full of infants, idiots and heathens, with an occasional "saint" from civilized lands. Thank God for the light upon his Word which frees us from such absurdities.

Well, where are the heathen, idiots, etc., if not in heaven? Should they be in torment because ignorant or *non compos mentis?* By no means. They are under the curse or sentence of death,—they are dead, in the great prison-house, the *tomb*,

—in *sheol*,—in *hades*—the very place in which Peter declared David to be. But Christ has died for all of Adam's race, and the blessing of an opportunity or trial for life shall yet be granted to all—by Jesus as King on account of his redemptive work, his death for our sins.

The present work, the work of this Gospel age, is to gather from among men "a royal priesthood, a holy nation, a people for a purpose." This offer went first to *natural* Israel, but after a time was thrown open to Gentiles as well,—"the middle wall of partition being broken down." It was this that the Jews denied—that after God's favors had been to their nation only for over 1,600 years outsiders were granted just the same privilege as they to become "Abraham's seed and heirs according to the promise." (Gal. 3:29) It was this that the Apostle combated, and showed that Jew and Gentile could become sons of God and joint-heirs with Christ—not by the Law Covenant, nor by heathen ignorance, but by faith in the only name given under heaven and among men whereby we must be saved.—Acts 4:12.

THE DOWNWARD COURSE OF SIN

I KINGS 16:23-33.—JULY 31.

GOLDEN TEXT:—"*Righteousness exalteth a nation, but sin is a reproach to any people.*"—Prov. 14-34.

A previous lesson showed us the start of the ten-tribe kingdom of Israel under Jeroboam as a split-off from the king of Judah. We noted Jeroboam's changes of the religious customs, so as the more effectually to separate the two peoples and thus to establish himself in power. We notice that although at first the holy places he established and the images he set up were to represent the true God, nevertheless these symbols led the people more and more to the general idolatry of the surrounding heathen nations. Jeroboam reigned twenty-two years, and was succeeded by his son Nadab, who reigned only two years and was assassinated. The assassin, a general named Baasha, became king and reigned twenty-four years, continuing in the course of Jeroboam and warring with the king of Judah. He was succeeded by his son Elah, who in turn was assassinated, after two years' reign, by Zimri, one of his generals. The latter ruled for only a week and suicided, chagrined that he did not have the support of his army. A civil war ensued, as the result of which Omri came to the throne, as stated in the first verse of our lesson.

Omri was evidently a shrewd king, and unscrupulous respecting the divine will and the covenant obligations of the nation to Jehovah. He followed the course of Jeroboam in seeking to alienate the people from the true religion, and went still further in the matter of introducing idolatry and licentious practices connected therewith. He was, nevertheless, what would be termed a successful king from the worldly standpoint: he strengthened his hold upon the people by the building of a new capital city, Samaria, and was generally reputed amongst the outside nations as a powerful king. Had his executive abilities been combined with reverence for the Lord and a consecration to do his will, Omri would have been a great ruler in the true sense of the word. But, instead, he led Israel into what our lesson terms displeasing "vanities"—vain religious ceremonies, that not only amounted to nothing good, but on the contrary were provocative of greater evils.

"HE SLEPT WITH HIS FATHERS"

Omri died after eight years' reign, the record being that "he slept with his fathers." This was the common form of expression in noting the death of all prominent people, whether good or bad. The Grecian theory, that when people die they become more alive than ever before, had not yet been introduced. The Israelites held the matter in its true and simple form—that death is a cessation of being, but that God had intimated a future re-living by a resurrection. In view of this hope those who died were figuratively spoken of as falling asleep—to await the resurrection morning. Abraham slept with his fathers as did Omri; and so the Scriptures teach that, when the awakening time shall come at the Second Advent of the Redeemer, all that are in their graves shall hear the voice of the Son of Man and shall come forth—those approved of God and those disapproved of him, the just and the unjust. Omri will evidently be amongst the latter class, of whom the Prophet declares that they shall come forth to "shame and lasting contempt." (Dan. 12:2) Abraham as evidently belongs to the former class, and will be amongst those who will come forth unto the resurrection of life.

Abraham's trial is past, and we have the testimony that he pleased God. Omri, on the contrary, has the record that God was not pleased with him; but since Christ has redeemed all, Omri is to have a full and impartial knowledge of God's grace that he may thereby be tested and proven—whether, with a clear knowledge of the divine character and will, he will accept the opportunity and come into harmony with the Lord, and during the Millennial age will by obedience gain life everlasting or whether he will, with full light, still choose an evil way. If so, "the end of that way is death"—the second death—extinction. The measure of Omri's knowledge of right and his perversion of that knowledge will proportionately measure disadvantage to him when he comes to trial during the Millennial age; and so it is with every human being. In proportion as right and conscience are obeyed, character for good is formed that some day will be helpful; and in proportion as sin and wilfulness in wrong doing have control, in that same proportion will character be undermined and the course of repentance and reformation in the future be difficult.

JEZEBEL AND HER HUSBAND

Omri was succeeded in his kingdom by his son Ahab, the notorious. He also was an able man, skilled in statecraft and unscrupulous. He was helped along in the downward way of his father and predecessors by marrying the daughter of the king of Tyre, Jezebel, who in the Scriptures is noted as a desperate character, and in the book of Revelation is used to symbolize the great mystery of iniquity which persecuted spiritual Israel during the dark ages. Jezebel's father was a priest of Baal, who murdered his father, the king of Tyre, and then succeeded him. Thus Jezebel inherited in a natural way her perverse and idolatrous disposition, and in marrying her Ahab secured an able accomplice in evil. Indeed, the woman may be said to have been the prime mover and instigator of much of the evil later developed in that kingdom.

Ahab built a temple to Baal at Samaria, and established in it an altar where sacrificing was done. Four hundred and fifty priests of Baal attended the altar and services, clothed in special priestly vestments. Thus was the true Temple at Jerusalem, the true altar of God, and the true priesthood appointed of God in connection with the same, counterfeited by Ahab at the instigation of Jezebel. Similarly we have in nominal spiritual Israel a great counterfeit system misrepresenting the true on a gorgeous scale. We shall say more along this line in succeeding lessons.

The Golden Text is the pith of this lesson, illustrated on all the pages of history. The kingdoms of this world are not the kingdoms of our Lord—he is not their ruler; nevertheless the general principle expressed in the Golden Text prevails. In proportion as any nation conforms to principles of righteousness, justice, in that same proportion the nation is exalted; while in proportion to the prevalence of sin in any nation will be its tendency to downwardness in every respect.

When we look about us in the world and perceive that national policies are shaped by absolute selfishness, and that the rulers amongst men are very generally consecrated to doing their own wills so far as possible, we may well be astonished to see to what extent the influence of the righteous, the salt of the earth, exercises a preservative effect upon them. So far from wondering why the kings of earth are not better than they are, we are inclined to wonder that the laws and regulations of Christendom are anything like as good as they are. Undoubtedly there is in the great majority of the human family, at the bottom of their hearts, a respect for righteousness and truth and goodness; and were it not that this is overbalanced at the present time by prevalent selfishness and evil influence from every quarter, we might have hope for such reforms as many seem to expect, but which the Scriptures do not warrant us in expecting. Our hope, on the contrary, is that the Lord, according to promise, will establish his own kingdom in power, superhuman power; that the great King Emmanuel will subdue all things unto himself; that thus released from present bonds of selfishness, evil surroundings and Satanic deceptions, the great majority of mankind will choose righteousness—choose obedience to the Lord—that their experiences under the blessings of the kingdom shall, in the majority of cases, fix character in accord with the principles of righteousness.

All of the Lord's people, in proportion as they see the downward and degrading influence of sin, become more and more strong in their determination to uphold righteousness in their every thought, word and act, and to throw their influence upon that side of every question in every appropriate manner. In so doing they will be seeking first, primarily, the kingdom of God and its righteousness, and be in process of training for the great privileges of the kingdom time, that they may be associated with the Lord in the bestowment of the blessings of that Millennial kingdom upon all the families of the earth.

"HE CARETH FOR YOU"

I KINGS 17:1-16.—AUG. 7.

During the period of Ahab's prosperity in his wicked course, leading the people of Israel further than ever into idolatry, the Lord sent him and the whole nation a rebuke and chastisement through Elijah the prophet. In order to thoroughly appreciate the Lord's interposition in the affairs of Israel—the sending of famines, etc.—we must remember that he entered into a special covenant with that nation at Mount Sinai when the law was given them. According to that covenant, the obedience of the nation to the Lord guaranteed it earthly blessing and prosperity, while disobedience, idolatry, etc., insured it tribulation, chastisement, famine, etc. It is necessary to remember this special relationship of Israel to God, that we be not confused in supposing that every famine in the world's history, every pestilence, every war, etc., has been similarly of special divine imposition in chastisement, etc. God's relationship to that one nation was peculiar, as expressed by the Prophet, "You only have I known [recognized] of all the families of the earth."—Amos 3:2.

THE DROUTH PROPHESIED

Elijah went to the capital city, Samaria, and presented himself in the presence of the king as the Lord's mouthpiece, as expressed in the first verse of our lesson by the words, "before whom I stand"—or whose representative I am. The announcement was respecting the dearth of rain, which, to people in that part of the world, meant famine and death; and this dearth of rain and dew was to last for years. The Lord might have withheld rain without using Elijah as his mouthpiece in the matter, but in that event the lesson would have been measurably lost upon the people. By sending the message in advance of the drouth it would be evident to Ahab and to all who should ever come to know of the circumstances that the drouth was a judgment from the Lord, a punishment for sin. The drouth and the consequent famine lasted three and a half years, and it is difficult to imagine how the people could have subsisted for that length of time had no rain whatever fallen, as would seem to be implied by the language of the Prophet. However, it is remarked that of the four Hebrew words used to represent rain, the one here used is the one which is generally understood and translated to mean the early rain, the principal rain, which usually came in the fall of the year.

After the delivery of his message the Lord directed his Prophet to go eastward beyond the river Jordan to a brook which cannot now be accurately located. The Prophet was to hide himself—to keep his identity secret, his whereabouts unknown to the king. This was probably for two reasons: (1) To preserve him from special persecution as the one who had brought the trouble, and the one who, if he would, could remove it. (2) The inability of the king to find the Prophet, whose word alone could, under the Lord's arrangement, revoke the drouth and famine, should cause the king and the people to appreciate the matter as a judgment of the Lord and lead them to look to the Lord for relief from their chastisements.

RAVENS GOD'S MESSENGERS

It is estimated that the Prophet spent about a year in the vicinity of the brook Cherith—miraculously supplied with food by ravens and with water from the brook until it dried up. There have been various speculations respecting these "ravens"—whether or not the word raven is here used in a figurative sense to represent various assistances, or whether ravens literally fed the Prophet. It is a matter of fact that the highland country to the east of the Jordan is just such a place as the ravens usually inhabit, and that bird is noted as "the most highly developed of all birds, quick-sighted, sagacious and bold." In defense of the thought that the Prophet was supplied by ravens, just as the account reads, the following stories are told as illustrating not only the sagacity of this bird and its natural disposition, but also as illustrating the Lord's providences in respect to other persons than Elijah.

A missionary writes to the *N. Y. Times* respecting ravens that they had frequently snatched food from his children while they were eating. He tells the following story: "Our nurse one day prepared a fowl to be grilled, and, standing in the doorway, plate in hand, called the cook to come for the fowl. When the man came the nurse discovered that her plate was empty. A kite or crow had carried away the fowl without her knowledge." The same journal relates a story of an English nobleman, imprisoned and nearly starved, fed by a cat which "appeared at the window grating every day with a pigeon from a neighboring dovecote, and dropped it there for his benefit; this act was repeated day by day during his imprisonment." Stanley's History of Birds tells of an injured Newfoundland dog which was visited at his kennel constantly by a pet raven that brought him bones.

The child of God will have no difficulty whatever in accepting the fact that our heavenly Father was quite able to use the ravens in supplying the needs of his servant. The lesson to the Lord's people in this connection is expressed in the inspired words, "He careth for you" (1 Pet. 5:7), "My God shall supply all your needs." (Phil. 4:19) The Lord did not supply Elijah with luxuries, but with the absolute necessities. And so it may be at times with us. We may not have the superfluity and delicacies of the king upon our tables nor in our wardrobes, yet it may be well with us because of our relationship with the Lord, our realization that we are his servants and that he careth for us, and is making trials and disciplines of present experiences to work out for us much advantage every way for the future, as well as rest and peace of heart for the present. Let us remember in this connection the words of the Apostle, "Be content with such things as ye have." (Heb. 13:5) We would not be understood as meaning that we should not note and avail ourselves of any providential doors that the Lord might open before us for a betterment of our condition, but we would impress the thought that contentment with godliness is great gain, and should always be the portion of the Lord's faithful people, as expressed by the poet, "Content whatever lot I see, since 'tis my God that leadeth me."

HEATHEN FAITH HONORED

Those who neglect thus to look for the Lord's leading and guidance in their affairs are not only missing a blessing to their hearts in the present time, but are failing to be prepared for the glorious things which the Lord has in reservation for his people in the future. The Lord could have continued the miracle wrought in Elijah's case—supplying the water and the food indefinitely had he so chosen—but in due time he permitted the drying up of the brook and sent his servant elsewhere, and the facts show and the words of our Lord Jesus prove that he was specially sent to the other location in the interest of a poor widow. This widow lived at Zarephath, near the sea coast, in about the same locality as the Syrophenician woman whose daughter our Lord healed. Zarephath was outside the kingdom of Israel, and the widow was evidently not an Israelite, but a godly Gentile—like the Syrophenecian woman, of greater faith than many in Israel. Our Lord's miracle, giving some of the crumbs of divine favor to the "dogs," Gentiles, indicates to us the Lord's appreciation of well-intentioned people outside of Israel, although under his covenant with that nation they were considered strangers, aliens, foreigners from God and not heirs of the promise made to the children of Abraham.

The widow to whom Elijah was sent had a little son, and the famine, which was heavy upon the land of Israel, naturally extended also to the land of Sidon, which lay along the Mediterranean seacoast. Doubtless the wealthy, both in the land of Israel and in the land Sidon, could procure the necessities of life, and the burden doubtless fell specially upon the very poor. The widow in question was gathering some firewood when the Prophet met her and requested a little water. The streams of that vicinity from the mountains of Lebanon had evidently not completely dried up, as had the brook from which the Prophet had just come, and the widow was able to supply him refreshment; but when he asked her for bread she was compelled to tell him the truth, that she was nearly as poor as himself—that the earthen pot in which she kept her store of meal (called in our text a barrel) was nearly empty, and that she was just preparing to cook the last of it, expecting thereafter that herself and her child would die of famine. The Prophet suggested that she first of all make a little cake for him, and that afterward he would guarantee as a prophet of the Lord that her meal should not decrease nor her bottle of oil diminish until the Lord would send rain upon the earth, which would break the famine. It required great faith on the woman's part to accept this statment and give to the Prophet of her little store of food. No wonder the Lord was pleased to bless such an one—pleased to send his servant to her, though in going to her he passed by many widows in Israel, as our Lord indicates. No wonder her faith is mentioned as a memorial of her.

THE LORD LOVETH THE CHEERFUL GIVER

There are several lessons in this connection for the Lord's people. First, the spirit of generosity—readiness to give to those who are worthy and are in need. We are not attempting to hold up the case as one having a parallel every day. We are to remember, on the contrary, the famine stress of the times, for, had it been otherwise, quite probably the woman would have been justified in asking the Prophet why he did not labor for his own food instead of asking to share her bite. It was, however, a time of distress, of general lack of employment, etc., and the woman showed forth a noble sentiment of heart. Neither would we advise that the word of every stranger be taken so implicitly as this widow accepted the Prophet's word. Nevertheless, faith in humanity and faith in God and gener-

osity of heart—willingness to divide our little all with those whom we believe to be the Lord's people and in need—will surely today as then bring a divine blessing, and we hold that it is better to err on the generous side than the reverse. Our heavenly Father is generous, giving continually of his substance to us all, and we are exhorted to be like unto our Father in heaven—kind even to the unthankful—generous to those who are not generous to us. Whoever cultivates this spirit cultivates the God-like quality, and thus is drawn nearer to the Lord and closely into fellowship with him, and is prepared for greater blessings to come.

It is estimated that Elijah's stay at the home of the widow, and their mutual participation in her little store of meal and oil, lasted about two to two and a half years. The Lord continually worked a miracle for their sustenance, and he is equally able to work such a miracle today in our interest if in his judgment it were necessary. But such miracles are unnecessary today and under present conditions, and should not be expected. Rather the hearts of the Lord's people should look for divine interposition in their interests as new creatures in Christ Jesus. How often has the Lord used figurative ravens and wolves to bring to his children needed spiritual nourishment! How often have the trials and difficulties and persecutions of the evil one and his blinded followers been overruled of the Lord for good to those who trust in his name. This thought is expressed by the Psalmist in that beautiful twenty-third psalm, in which he represents the Lord's consecrated ones as his sheep, led by green pastures and still waters: then changing the figure he says: "Thou preparest for me a table in the presence of mine enemies—my cup [of joy, spiritual refreshment] runneth over."

The Prophet's experience at Zarephath also represents spiritual experiences of the Lord's people today. How often has the Lord provided his people with spiritual refreshments, encouragements, etc., through those who are not his children! As such experiences bring blessings to the Lord's people, they also bring blessings to those who are used to minister them, and thus the same lessons of experience today are continually ours as they were those of the Prophet twenty-five centuries ago. The lesson for us is the Lord's care and the propriety of confidence in him, and the realization that he is able to use any means he may desire in sending us his favors.

COURAGEOUS AND TIMID SERVANTS OF GOD

I KINGS 18:1-16.—AUG. 14.

"I thy servant fear the Lord from my youth."

In the third year of Elijah's sojourn at Zarephath—the fourth year without rain—really three and a half years after Elijah's pronouncement to King Ahab (Luke 4:25; James 5:17)—the Lord sent his Prophet back into the land of Israel to Ahab. A less courageous man than Elijah might have hesitated, for he doubtless had knowledge of the fact that the king had instituted a search for him in every direction, probably with the intention of securing his revocation respecting the cessation of rain—of having him break the spell upon the weather and bringing rain—or to put him to death in the event he did not do so, or both. Elijah seems to have been a most courageous servant of the Lord in executing whatever commands he received from the great King, and in the present instance he would be encouraged with the thought that his mission to Ahab would be a most acceptable one, since the Lord had assured him that the due time had come for the sending of rain. Doubtless the Prophet, too, as a lover of humanity and particularly of his nation, would have both a humane and appropriate sentiment that he would be pleased to serve in such a manner.

The famine, which was over all the land of Israel, was keenly felt at the capital city, Samaria. The king was finally aroused to an appreciation of the fact that something must be done or soon all the cattle would die of thirst. Apparently he was more solicitous for his beasts than for the poor of the people. The dying of his herds and the dying of his horses and mules would impair his power and dignity as a king as well as his wealth. Hence the proposition to seek for springs or brooks not yet dried up, where water could be found for the king's beasts. He sent the chief servant of his palace, one in whom he had absolute confidence, in one direction, while he himself, probably with a good retinue of servants, etc., went in another direction.

OBADIAH, THE TIMID SERVANT

Obadiah, who was intrusted with this service, we are informed, was a true worshiper of the Lord—not only so, but one who at the risk of his own life had protected the lives of a hundred of the prophets of the Lord on an occasion when Queen Jezebel had ordered the slaughter of all such. Obadiah, therefore, should be reckoned not only as a true and noble, but also as a courageous servant of God in some respects, and yet we note a wide difference between his disposition and courage and that of Elijah. That he maintained his position in the king's family not only implies that his loyalty to the Lord made him a trusted and useful man in the king's service, but it implies also that in a household so given up to idolatry he must have in large measure put his light under a bushel and avoided the advocacy of the truth, else he never would have been acceptable and retained his position. We may be sure that the king, and specially the queen, never knew that their chief servant had negatived the commanded death of one hundred prophets.

Comparing the characters of these two servants of the Lord, Elijah and Obadiah, we can find items to commend in both, but especially in Elijah. It is not for us to condemn Obadiah, and indeed we have no doubt that the Lord gave him in his lifetime a blessing or reward for his service to his cause, and that he will give him a still further blessing and reward in the future. But if we would have before our minds the proper example to be followed, the proper courage to be exercised, our pattern would be Elijah, whose loyalty to God was so thoroughly attested on every possible occasion. There are Christians of both of these types today, but Elijah stands for or represents the little flock with whom the Lord is specially pleased and who will with the Redeemer constitute the kingdom class by and by. We rejoice also with the believers, the partially consecrated ones, represented by Obadiah, yet we could sincerely wish for them the blessing of greater zeal in the Lord's service—less care for the friendship of those who are God's enemies and greater boldness in the advocacy of the Lord's cause and in proclaiming themselves in every proper manner his servants. We fear for such that being ashamed of the Lord to some extent, preferring advantages as respects the present life—to be in a prominent position, in good society, and surrounded by luxury maintained at the expense of a failure to properly confess the Lord—will mean to such eventually the loss of the great prize for which we are called to run in this present life. As already intimated, our expectation would be that such a class would eventually get a blessing from the Lord and a good position; but such a class surely, unless they turn about and become more courageous, will lose the great prize for which we have been called to run—joint-heirship with God's dear Son in the kingdom.

ELIJAH, THE COURAGEOUS

While en route in quest of the springs, etc., Obadiah met Elijah and at once recognized him as the special servant of the Lord and prostrated himself at his feet, saying, "Is it thou, my lord, Elijah?" and he answered, "It is I. Go tell thy lord Ahab that I am here." Immediately Obadiah's fear and caution came upon him as he thought of how Ahab would be anxious to find Elijah, and he surmised that Elijah would in some manner disappear during his absence and that in consequence the king's anger would be against his servant Obadiah, believing that he had deceived him in the matter or because he had not insisted on bringing Elijah as a captive to the king, knowing that he was searching for him. He feared that Elijah was thus inclined to do him injury, and related to the prophet that he was a servant of the true God and not an idolater, and that he had protected one hundred young men of the school of the prophets, delivering them from death because of reverence for the Lord. Elijah assured him that this was not his intention, and that he would without question meet Ahab. His word was believed and the meeting of the king and the Prophet resulted.

When the king arrived where Elijah was he saluted the latter in a bold manner, implying that all the trouble that had come upon the nation was properly chargeable to him, and that he should feel guilty of it. The king ignored the Lord's hand in the matter and ignored his own responsibility. He was a very different type of man from either of the others discussed in this lesson. Elijah was courageous for the Lord and for the truth; Obadiah was less courageous and in some respects weak-kneed—lacking many of the qualities approved of the Lord; but Ahab was bold and defiant of the Lord and his prophet, and after all the experiences through which himself and his nation had passed for three and a half years, his salutation to Elijah was, "Art thou he that troubleth Israel?" Elijah met him on his own ground exactly and replied, No, it was the king who troubled Israel through the institution of idolatry. The king's boldness appears to have wilted in the presence of the Prophet's lance-like thrust of the truth, and the latter, assuming the place of command as the Lord's representative, ordered the gathering of the chiefest of the people of Israel from every

quarter and with them all of the prophets of Baal, to meet at Mount Carmel. This evidently was a challenge as between the forces of Baal, represented by the king and government and all the heads of the ten tribes and all the prophets of Baal, and the one Prophet representing Jehovah.

Evidently King Ahab was considerably humbled by the experiences through which he had passed, and was now hopeful that at last the difficulties were to reach a conclusion. Doubtless the Prophet had told him that this was his mission, to bring blessings and refreshment through rain. At all events, there seems to have been no parley on the king's part, but a prompt compliance with the Prophet's demands.

The principal lesson we see in this narrative is that of character and positiveness on the part of those who profess to be the Lord's people. It is not sufficient that we should not sympathize with Ahab's course of violence and opposition to the Lord and subserviency to his wife Jezebel, the head and leader of the idolatrous worship. It is not sufficient for us, either, to copy after Obadiah's course and to serve and fear the Lord in secret, even though in secret also we strive to do good to some of the Lord's people. Obadiah's course is very much more honorable than that of Ahab, but still it is not sufficient. We all want to copy the general courage and loyalty of Elijah, and in a subsequent lesson we shall see that he is particularly a type of all the Lord's favored ones of this Gospel age.

ENCOURAGING WORDS FROM FAITHFUL WORKERS

DEAR BROTHER RUSSELL:

I write to tell you an incident which lately took place and which shows the DAWNS are exercising more influence than appears on the surface. At one of our meetings a short time ago a lady came who had never before been amongst us. She told us she was a member of a missionary society in connection with the Baptist church. At a recent meeting she had asked the opinion of the other ladies present as to the future state of the heathen who had died without believing in Christ. All admitted that they had at one time believed they were lost, but now believed that in some way God would give them a future opportunity. On inquiring further as to what had caused them to change their opinions they said it was through reading Vol. I, MILLENNIAL DAWN. There were seventeen ladies present. Yours in the one Faith,

W. HOPE HAY, *Pilgrim.*

DEAR BROTHER RUSSELL:

I am sending you five dollars for the Tract Fund—the money that I received for a pair of gold bracelets. I don't think that I could use it in a better way than to give it to the dear Lord, to be used in his service.

I am studying his plan and I want to know more and more day by day of his precious truth. I can fully appreciate what he has done for me, and all I am and have is consecrated to him. I am only twelve years old, but I know that he will take me under his care.

This small offering may help some in the Pilgrim service. With love,

Your little sister in the Lord,

A. V. B.—*New Jersey.*

DEAR BROTHER RUSSELL:

Have great pleasure in thanking you for sending along the things asked for, especially the favor of receiving the sixth volume, "The New Creation." I have read it right through while most round here are hanging their tongues out, as it were, to get a taste, and the privilege is still in anticipation.

If commendation is allowable, should say that this your last labor of love will prove a most effective thirst quencher. The tenth chapter particularly interested me and think that you have dealt beautifully with the subjects in the entire book. God bless and keep you and all workers in Allegheny for the strengthening of the brethren, is my earnest prayer.

Yours very sincerely, ALEX. MILES.—*England.*

DEAR BROTHER RUSSELL:

To the glory of God and his dear Son be it known to the participators in this harvest work for their encouragement that also here, far north in Norway, we have received the illuminating beams from the Sun of Righteousness through his Word by the instrumentality of the books, MILLENNIAL DAWN. We have now indeed tasted the sweet influence of a pure doctrine in Christ. Heartily and intelligently five of us (seven were present) partook of the emblems representing our Lord's broken body and considered the cost with our privileges as members to suffer with him and for each other.

Receive this as an expression of our praise to the Lord that we have received fruits from your ardent labor, love and defense for pure doctrine, in this evil day.

THE CONGREGATION IN T.——, *Norway.*

DEAR SIR AND BROTHER:

The sequel to the Eaton-Russell Debates, which you so kindly sent me, is carefully read, and has indeed proved "meat in due season" to me. Having been an active worker in Church and Sunday-school work, a sample copy of the WATCH TOWER, February edition, 1901, was handed me for examination, which I read in part and then threw away as poisonous stuff, contrary to Christian principles and detrimental to the Church. But thinking myself cowardly not to read it, I picked it up again and read it carefully, determined to give *my* decision when through. The themes being backed by so many Bible quotations, present phenomena and my own Christian experience, with so many blighted hopes for the future—eternity appearing at times synonymous with misery and woe to the majority—my decision was slow in coming, and the opposite of what I thought. I handed the same copy to Prof. W—— and told him of my experience with it. He approved of its Scriptural and logical reasoning. Brighter hopes began to animate my soul. I subscribed and my "poison" became a "light to my feet." But it cost me dearly. Naturally I told the "good news" to the most conscientious of the brethren. They "knew it all," and, of course, my sails were turned against the current. My church standing was threatened; they pitied me and denounced you. Finally I was considered on the verge of infidelity, and by some declared a free thinker. I pitied them, for I could appreciate their fears, but they could not or would not understand me. Feeling that I could do no good in the church, I left it. I am persuaded that some are meditating, and I would be obliged if you would send me more copies of the Sequel and any other literature you deem fit.

Fraternally yours, G. S.,—*Pennsylvania.*

DEAR UNCLE:

I know that you will be glad to learn that I have consecrated my all to the Lord on my twenty-fourth birthday, June 12th. Believing on him as my Savior, having faith in his promises, knowing his grace will be sufficient in all times of trials, and truly repenting of my sins, I made my covenant with him and now wish to do only that which is his pleasure. I feel that he has already strengthened me and I rejoice to have been privileged to come and join in the grand forming of the "little stone" out of the mountain. I have almost finished the first volume of DAWN, and it is so grand! I think I will go over it again before taking up the second.

I feel that the convention here was such a help to me, and I praise the Lord that he has led me to a knowledge of my need of a Savior, and I will by his grace spend the remaining years of life for him.

I would ask an interest in your prayers and in those of all the Bible House friends, that I may grow in grace and patience and love. I am glad to say that I have received much contentment of heart already and I rejoice to be one of the brothers.

May the Lord abundantly bless and comfort you is my prayer.

With love, your nephew,

JOS. R. LAND,—*California.*

DEAR FRIENDS:

I greatly desire again to join in the blessed work of distributing tracts from house to house this summer. I believe this service has been the channel of bringing quite a few into the light of present truth.

We heard a few days ago of some results of our last year's service, in which a tract placed under a door was the means of leading a man and his wife to send to the TOWER office for five volumes of DAWN. And the fact that they were interested came to us in a very peculiar way.

One day last week a neighbor of ours—a woman of the world—asked Sister C. for some of the tracts that we give away. Sister C. inquired for what purpose she wished them. She replied that she was going out calling, and desired to take some to a friend. Sister C. then inquired if her friend was religiously inclined, and learning that she and her husband were both religious people, gave the neighbor three or four tracts for them.

When the tracts were handed the lady she said: "Why, we

have five volumes of MILLENNIAL DAWN, and there are no books in the world like them! They are just what we need!" This so surprised and delighted our neighbor—to think that she had found some who held to our belief—that she could hardly wait until she reached home to tell us about it. "Why," she said, "I invited them right over to your house, and told them that a man [meaning Bro. Samson] was to be at your house, and that they should come out to the meetings."

This incident has encouraged us that our labors are not in vain in the Lord; and another thing it has demonstrated to me—that the Lord uses various agents in gathering together his elect.

I have been myself greatly blessed giving out the healthful food. May the dear Lord grant us grace to continue in his service to the end.

JOS. COOCH,—*Indiana.*

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VIEWS FROM THE WATCH TOWER

MIXING WORLDLINESS AND GODLINESS

The secular press informs the world that recently The Pastime Club of Knightsville, Ind., was opened by prayer by the pastor of the Methodist Church of that place—as a compromise with the young folks who were members of his church and also of the club. The pastor and older members attended the dance to see that the "fun" did not go too far, and to stop it if it did. "There was no interruption."

Three days later, in the basement of St. Paul's Episcopal church, Toledo, Ohio, a different kind of "fun" was witnessed. The press account says:—

"The participants were Clark Crawford and Edward Gendon, two local boxers of some note, and the affair was given under the direction of the Young Men's Club of the church. William Parker acted as referee and declared the fight a draw at the end of the third round, but it was in fact 'a fight to a finish,' as neither one of the fighters would have been able to have finished the bout. While the authorities of the church had given their consent to an athletic entertainment, they were surprised this afternoon to learn that the fight had been the fiercest ever held in Toledo. Another six-round bout was given, aside from two wrestling matches."

* * *

We mention these matters, not by way of intimating that no godly people remain in these churches, nor in the denominations which they represent, but as illustrations of the misconception of what a church is and what its mission in the world is.

Under the impression that eternal torment is the future portion of all not in some manner connected with "some church," goodness of heart, benevolence, constantly suggests greater and greater compromises to secure the interest and attendance of young men and women. To get the unconverted interested at all requires worldly attractions, and hence every concession is made that conscience will allow, and some that it does not approve but "winks at."

The lack of a knowledge of God's great plan for the world's salvation, and of his separate and distinct plan for the selection and salvation of the "little flock," the church, first, has warped all judgment, and is rapidly devitalizing all the denominations of Christendom. Should we labor to combat these worldly tendencies? No, it would be useless: it is the logical result of the errors of doctrine. The whole system—"Christendom"—is full of worldlings: many of them very moral and respectable, but thoroughly unregenerate, unconverted,—ignorant of the principles of Christianity and inclined to regard the few "saints" as fanatics.

The divine plan is the one we should follow—the one with which we should coöperate. God declares that "Christendom," "Babylon," is rejected and now calls on all who are Israelites indeed, "Come out of her, my people, that ye be not partakers of her sins and receive not of her plagues."—Rev. 18:3.

THE VANISHING SENSE OF SIN

Evolution doctrines and "higher criticism" of the Bible have for years been gradually impressing upon the people that there was no original sin in Eden—no fall from righteousness into the horrible pit and miry clay of sin. Their teaching is that men were at first close akin to monkeys and have been grandly climbing upward. This seed is bringing forth fruitage throughout Christendom, and especially amongst the more intelligent. Let us quote the words of Rev. R. F. Coyle at the General Assembly of the Presbyterian church, recently held in Buffalo, N. Y. He said:—

"Not only are they largely alienated from the church, but from alienation they have passed to animosity. Next to this, one can but note the drift of the people in general away from lofty ideals. It is something that should give us pause when conservative journals and conservative public men are constrained to characterize this as an 'age of graft.' Warnings have recently sounded out from both pulpit and bench against the money madness of our times. The President of the United States, in view of the public land frauds and postal peculations, has been forced to say, '"Government of the people, by the people, and for the people" will perish from the earth if bribery is tolerated.' A distinguished prelate of the Roman Catholic church declares that of all our sins as a people that of dishonesty is most pronounced.

"Linked to this (the fading out of conviction), its fruitage indeed is the vanishing sense of sin. It is winked at and glossed over and condoned. There are no sinners any longer, and especially in the high places of respectability. If there are any lost people, they are down in the slums."

* * *

Another matter which assists in the causing of a realization of sin to vanish from the public conscience is the fact that the creeds unscripturally uphold the thought that the wages of sin is eternal torment. And since the meanest specimens of humanity are instinctively recognized as too good for such a fate, the only rational course left is to depict as sin only the most brutal conduct.

Thus does error act and react injuriously, lowering the moral standard, universally and increasingly. Only the truth sanctifies. "Sanctify them through thy truth," was our Master's prayer.

THE DIFFERENCE AND THE REASON FOR IT

Four Protestant ministers—D. D.'s—recently participated in the dedication of a Jewish synagogue at Columbus, Ohio. All of them made felicitous remarks. One of them, Dr. Lewis, amongst other things, said: "He believed that all creeds should strive together for the *abolition of atheism and idolatry.* The combination would be invincible. In the past the Jewish creed was strong for the right; in the future it would be strong for the right in union with the religions that were followers of Jesus Christ."

Such utter blindness to the fundamentals of Christianity is truly lamentable. The essence of this statement is that any kind of religion will do except idolatry.

And yet every one of these gentlemen would oppose the real gospel message of the Bible, whose foundation is the "ransom for all" and an opportunity for every child of Adam to learn of the only name given under heaven and among men whereby we must be saved. Every one of them would denounce MILLENNIAL DAWN. Why? Because they are blinded by error; because "the darkness hateth the light."

A CHINESE VIEW OF CHRISTIAN CIVILIZATION

"A remarkably keen and trenchantly written characterization of Western civilization from an Oriental point of view has been published in a little book entitled, 'Letters from a Chinese Official' (McClure, Phillips). While originally written for an English hearing, the significance of these letters (the anonymous author believes) 'should appeal with a peculiar force to Americans.' Their interest, he says, and justly, depends, 'not upon topical allusions, but upon the whole contrast suggested between Eastern and Western ideals. And America, in a preëminent degree, is representative of the West. . . . What is at stake in the development of the American republic is nothing less than the success or failure of Western civilization.'

"It is not flattering to Occidentals, the comparison drawn between the two civilizations by this Chinaman, who contends that Eastern 'profound mistrust and dislike' of Western ideals are based upon reason. The antiquity of Asiatic civilization, he says, has given a stability to its institutions not found in the West,—it 'embodies a moral order, while in yours we detect only an economic chaos.' 'You profess Christianity, but your civilization has never been Christian; whereas ours is Confucian through and through. . . . Among you, no one is contented, no one has leisure to live, so intent are all on increasing the means of living. . . . We of the East measure the degree of civilization, not by accumulation of the means of living, but by the character and value of the life lived. . . . And we would not if we could rival you in your wealth, your sciences and your arts if we must do so at the cost of imitating

your institutions. . . . While we recognize the greatness of your practical and scientific achievements, yet we find it impossible unreservedly to admire a civilization which has produced manners so coarse, morals so low and an appearance so unlovely as those with which we are constantly confronted in your great cities.'

"Irony of ironies—it is the nations of Christendom that have come to teach us by fire and sword that Right in this world is powerless unless it be supported by Might! Oh, do not doubt that we shall learn the lesson! And woe to Europe when we have acquired it! You are arming a nation of four hundred millions!—a nation which, until you came, had no better wish than to live at peace with themselves and all the world. In the name of Christ, you have sounded the call to arms! In the name of Confucius, we respond!"—*Review of Reviews.*

AN UNFORTUNATE GERMAN

We clip the following from the daily press:—

"A sharp watch over the tongue is necessary in Germany nowadays, where a careless remark easily brings the speaker under the heavy hand of the law. A workman attending his father's funeral not long ago was overcome with grief as he turned away from the grave and sobbed out: 'Farewell! We shall never meet again!' His words were reported to a magistrate, who summoned the workman for an outrage against public morals by denying the immortality of the soul and sentenced him to fifteen days' imprisonment."

* * *

The above does not surprise us. Indeed it would not surprise us if similar conditions should yet prevail in these United States. The trend is in that direction, and once the federation of churches is more positively effected, much more arbitrary proceedings may be looked for.

RUSSIAN PEOPLES IN A FERMENT

News of internal conditions in Russia are difficult to obtain because of the rigid censorship by the Government. Some things leak out, however, which indicate that the great empire composed of various peoples, all more or less oppressed and maltreated, are greatly disaffected and hoping that Russian reverses in the far East may somehow result in their greater liberty—either through a general insurrection or through compelling a more liberal government. The *London Standard* says:—

"There is a general similarity in the intelligence from all parts concerning the exceptional activity of the secret police, and the frequent disappearances of persons presumably suspected of implication in political plots. In Kronstadt, where an attempt is reported to have been made to injure the forts, there have also been executions under military law. In Moscow recently an eye-witness reports that eighty coffins, under military escort, were taken out the town at dead of night by an unfrequented road which was picketed with soldiers, and buried, presumably in the woods, where soldiers had previously been observed maintaining an inviolable cordon. There is a nervous feeling in the very air, and even the most sober-minded are drawing ominous conclusions from the significant fact that the regiments stationed in European Russia are being retained in their places, and only the reservists called up under the mobilization orders are being forwarded to the front."

A SOCIALIST BISHOP

Addressing a big congregation of men at Blackburn yesterday on social delusions, Bishop Thornton, vicar of Blackburn, and formerly Bishop of Ballarat, referring to the submerged masses, said it was inconceivable that God sent men into the world to exist under such conditions.

A great shaking of the social system was impending, but no remedy would last which divorced sacred from secular things. No wise man could possibly help being both a socialist and a Christian.

He wanted the possession of land and money treated as a trust, the gradual taxation of wealth for the common good, and municipal life slowly and wisely extended, particularly in regard to intemperance and the housing of the people.—*Daily Express, London.*

"GO, YE SWIFT MESSENGERS!"

Several inquiries and suggestions have been sent to us lately respecting the interpretation of Isaiah 18th chapter. One of these, from our dear Pilgrim-Brother Barton, seems remarkable in several respects. The below interpretation is his, elaborated a little. It will be interesting to all of our readers, and if flaws or objections occur to any of you, we will be pleased to have them called to our attention. We are anxious to set before the Lord's family all that the Master provides as "meat in due season," yet we hesitate specially when the interpretation seems to bring into prominence the work of our Society. We must not, however, shun to declare the whole counsel of God. We submit the following as the most reasonable interpretation known to us of the chapter in question.

The latter part of the chapter—verses 3 to 7—seem to apply to our day only, thus justifying a similar application of verses 1 and 2. In other words, it is evidently proper for us to expect a fulfilment of this prophecy at the present time. Whatever it refers to, we should be able to discern now or soon, as applicable to events now transpiring.

The first word of the chapter, "Woe," should more properly be translated "Ho!" Thus Prof. Young's translation reads, "Ho! to the land shadowed with wings." This is by many supposed to refer to the United States of America, and the wings are supposed by some to represent the eagle wings so conspicuous on its coins, seals, bank-notes, etc., in its emblem of liberty. To us, however, the wings would more particularly symbolize divine providence caring for this land. Bible students will remember that God frequently uses the eagle and its wings as symbolical of divine care and protection. True, the promise "He shall cover thee with his feathers and under his wings shalt thou trust" (Psa. 91:4), is not made to the United States nor to any earthly nation, but to the church, the "holy nation"; nevertheless, in a sense the affairs of earthly nations are supervised in the interest of the "peculiar people" whom God is now gathering out of all nations, peoples, kindreds and tongues to be the bride of Christ.

Glance briefly at the facts. This favored land was unknown to civilization, kept hidden, as it were, until the due time—until it was needed as a home, an outlet for the rapidly overcrowding masses of Europe. More than this, it opened at a time when the Reformation movement was agitating "Christendom" so called, when the study of the Bible was awakening conscience and character and Christian common sense. The awakened class was not generally the rich or the titled or the very comfortable, neither was it the very degraded and ignorant and helplessly poor, but the middle class of European society. These did the thinking and the protesting, and in turn endured the suffering under the persecutions engendered. And these were the ones who needed an asylum and who found on in this land shadowed, cared for, by the "wings" of divine providence.

What has been true of the "pilgrim fathers" and their reasons for settlement here has been true also of others. Of course all have not fled from religious persecution. On the contrary, the majority have sought a new home for the betterment of their temporal interests. But were not even these seeking escape from social and financial oppressions more or less burdensome? Although many feared the influx of so many of the middle and lower classes, yet natural laws and legislation have hindered the coming of the most degraded; and under divine providence the assimilating process has kept pace with the immigration, so that the vast improvement in the manners and appearance is phenomenal, and suggests to us what may be expected on a still broader and deeper scale under the blessed "times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began."—Acts 3:19-21.

Look, too, at the history of this nation. We are far from claiming that it is perfect: we can see much room for improvement in every direction, and are willing to admit that Americans can still learn some things from other parts of the world—particularly from Great Britain; nevertheless no other nation on earth has such a history. We, as Christians, are opposed to war on general principles, and yet we must acknowledge that some causes of war are more just than others, and of this more just class the wars of the United States seem to have been. True, selfishness has its firm hold upon all the people, and no doubt certain ignoble aims have actuated some of the people in connection with these wars, yet in general, as wars go, they have been, so far as the masses were concerned, just wars—wars having some apparent necessity and not undertaken purely for conquest. In every instance the victory has been with this favored nation, and in no instance has she treated the vanquished ignobly. On the contrary, millions of money were paid to Mexico and Spain when it need not have been paid, but large indemnities might have been forced.

The prosperity of this land is so phenomenal as to be the constant surprise of the world. The poor from all nations have become the wealthiest nation on earth. And, whatever may yet become true, under the changing conditions by which

the trusts are obtaining so great a control, this land hitherto has certainly been well illustrated by the statue of "Liberty Enlightening the World" in the harbor of New York City—the gift of that clear-sighted Frenchman, Bartholdi. The great truth thus symbolized is appreciated by but few, however. Few see that the influence of liberty in the United States has been a potent factor in breaking the shackles of serfdom throughout the world. The practical illustration of people governing themselves so successfully, so prosperously, excited the admiration and the envy of their relatives and friends in every part of Europe, and led to the concession of greater liberties everywhere. Great Britain long gave partial suffrage to her people, but only recently, under that influence of Liberty enlightening the world, she gave universal suffrage. The same was the lesson and its results in Germany, Belgium, Italy, Austria and elsewhere in Europe. Even Russia liberated her serfs and will yet be forced by the increasing light to give her people the ballot. On the whole, then, dear friends, we say that no other land could so well lay claim to being shadowed or protected by the wings of divine providence as can these United States—including Canada, really the same people in character, in interest, in freedom, in prosperity, and in divine favor.

"BEYOND THE RIVERS OF ETHIOPIA"

This is the second statement of the prophecy. In ancient times little was known of the world's size, etc., and Ethiopia was called "the ends of the earth." As for instance, the Queen of Sheba came from Ethiopia, "from the ends of the earth," to hear the wisdom of Solomon. Interpreting the text from this standpoint it would mean: "beyond the waters of the ends of the earth"—a very fitting manner in which to describe America, as yet unknown and not intended to be pointed out particularly at that time. We have, then, the prophecy thus: "Ho! to the land shadowed by wings [divine providences], which is beyond the waters of the ends of the earth." And the next declaration is,—"That sendeth ambassadors by the sea, even upon the waters,

IN VESSELS OF BULRUSHES."

No one ever heard of a vessel of "bulrushes," or rather (literally) of "papyrus" or *paper* as the Revised Version renders the word. Are we to expect the fulfilment of this prophecy in the future—that the steamships of the future will be built of paper? We think not. The tendency is rather toward greater strength, so that wooden vessels are rapidly giving place to those built of steel. Rather we should interpret the language as symbolical—as representing *books* and *tracts* going out in every direction bearing messages as God's ambassadors to all who have an ear to hear their message. By these paper-messages, these divine embassies, all inhabitants of the earth who can see and hear are called upon to note the Lord's ensign about to be set up in his kingdom, and the trumpet of Jubilee now sounding and to grow more and more distinct as the Jubilee morning ushers in. See verse 3.

"GO, YE SWIFT MESSENGERS"

This language is much more reasonable when applied to God's message going forth in literature than to worldly ambassadors in paper boats, surely. It is astonishing to those who have any knowledge of the facts how the WATCH TOWER literature, OLD THEOLOGY TRACTS, MILLENNIAL DAWN, etc., are going out as "swift messengers" to all parts of the earth and in many languages. These originate in the land shadowed by the wings of divine providence. Indeed, it is certain that from no other land could they so well be sent: and tolerably certain, too, that had it not been for "Liberty enlightening the world" other nations would not permit the publication of so glorious a "gospel of good tidings of great joy which shall be unto all people."

"TO A NATION SCATTERED AND PEELED"

To what nation does the message go? We answer, It goes to the "*holy nation*," the royal priesthood. (1 Pet. 2:9) Many people of various nations may handle and read these messages, but they are only for the one; and it is doubtful if others will be able to fully understand their message in the present time. Besides, the description fits no other nation. It is "a nation scattered and *polished* [R. V. 'smooth']—to a people terrible [in their experiences] hitherto: a nation meted out [whose course and experiences in life the Lord has measured out for them for their highest welfare] and trodden down [as a part of their necessary experience] whose land the rivers divide [R. V.]." The reference to the rivers may be taken either as suggesting that the river of *death* separates this "*holy nation*" from its inheritance on the other side of Jordan; or as in Psalm 46:4.

The swift messengers [or "light messengers"—*Young*] have a message of special comfort and consolation, of interest to every member of this "holy nation" of terrible experiences hitherto; a message that the time of Zion's travail is nearly ended—that soon the birth of the "new creation" in the "first resurrection" will be complete and that forthwith all the nations of earth will see the Lord's standard and hear the trumpet of Jubilee. This "holy nation" shall "*at that time*" be brought as a present unto the Lord [Jehovah] of hosts—to Mount Zion, the heavenly kingdom.—Verse 7.

Let us show the Lord more and more our zeal, our love for himself and his wonderful message by our coöperation in the sending forth of his swift paper messengers. "Go, ye swift messengers!" Every year adds to the number who by word and deed say, "Go!" and also adds to the number of these messengers sent forth. God speed them to the accomplishment of his glorious service—present and future—and God bless also the dear colporteurs and volunteers engaged with us as his ambassadors in this ministry!

FEAR NOT, O ZION!

In a recent issue we showed that the universal anarchy should not be expected before October, 1914 A. D. We have recently heard of two dear brethren who, not grasping the subject very clearly, got the impression that we in that article were declaring, "My Lord delayeth his coming." Other new readers, not well informed, may possibly need a further word to show that neither the time of the coming of our Lord, nor of the establishment of his kingdom, are in any degree involved in the date of the final anarchy.

Our Lord's presence, as shown in MILLENNIAL DAWN, Vol. II., dates from October, 1874, where the forty years' harvest began, of which he is the great Chief Reaper. The date for the final anarchy in no sense affects it. April, 1878, marks the date of the establishment of the kingdom, as shown in the same volume. At that date was due the resurrection of the sleeping saints who died "overcomers." Thus the establishment of the kingdom commenced: it has since progressed as one after another of the same class have since died and been "changed" in the moment of death. The kingdom will be fully established or "set up" by October, A. D. 1914, as already pointed out; for that date closes the forty years of "harvest" and accomplishes its design—the gathering of all the wheat into the garner of the heavenly condition.

The separating of the "tares" is now in progress while the "wheat" is being garnered, but the symbolical burning of the "tares" should not be expected until the wheat is all safe in the "garner." Our Lord, addressing the wheat class, says,—"Watch ye that ye may be accounted worthy to escape all those things coming upon the *world* [including the "tares"] and to stand before the Son of Man."—Luke 21:36.

But while the "wheat" class may thus expect to escape the world's trouble, it will have its own trouble before; for "judgment must *begin* with the house of God." (1 Pet. 4:17) And speaking of this, the church's judgment, the Apostle declares: "Every man's work shall be tried so as by fire," etc. (1 Cor. 3:13) From some of the presentations of Revelation we are inclined to the belief that when church-federation shall have enabled it to considerably control politicians it may again be the privilege of some of the "members" to again suffer violent deaths for their loyalty to the truth. But this will not be severe experience for those who, like the apostles, rejoiced that they were counted worthy to suffer for the name and cause of our Lord. "Rejoice and be exceeding glad, for so persecuted they the prophets before you," are our Master's words.

So then, dear friends, it is evident that the coming of universal anarchy after the "harvest," after October 1914 A. D., has nothing whatever to do with either the presence of the Reaper or the setting up of his kingdom. Indeed, the guidance and overruling of that anarchy will be under the control of the glorified church—the Christ. Thus those days of anarchy will be shortened and not permitted to go on to their reasonable end—a general strife, "every man's hand against his brother"—which would in the end mean "no flesh saved." On the contrary, the glorified Christ will permit the trouble to go only so far as to teach the world a great lesson: that its rule of selfishness means in the end destruction—to be devoured one of another. It too will teach the foolishness of human boastings in *re* present wisdom, civilization, etc.

Just another word on this subject. We find that some have concluded that because anarchy destroyed the Jewish nation in the one year following their "harvest," *therefore* we should expect that the one year, from October 1914 to October 1915, following the Gospel age "harvest," would measure the period of universal anarchy coming. We cannot agree to this conclu-

sion, because the type or parallel goes no further than the end of the forty years' "harvest" in both cases—October 69, where the year A. D. 70 began, and October 1914, where the year 1915 A. D. will begin (Jewish reckoning). The anarchy period lies entirely outside of any dates or reckonings furnished us. It may be one year or more. The "elect" are not to be in it, and as for their interest in friends who may experience its sorrows we now know our Father's character and plan so well that we dare trust our friends as well as ourselves to his loving care, assured that God's provisions will be the wisest and best.

"IF THE LORD BE GOD, FOLLOW HIM"

I KINGS 18:21, 30-46.—AUG. 21.

Elijah's requirement of King Ahab, that the principal representatives of the ten tribes should gather at Mount Carmel, and with them the 450 priests of Baal, was promptly complied with. Ahab seemed to lose his bravado, and to realize that he was, in a general sense at least, subject to Elijah as the Lord's representative, and that the claim of the latter that the three and a half years of drouth was the penalty for idolatry seemed reasonable. He evidently understood that the test of the two religions was about to be made; but since Elijah was only one in contrast with so many priests of Baal, with the heads of all the tribes, and with the king and his courtiers, and since this seemed the only course open to secure the coveted rain, the king seems to have offered no objection.

The top of Mount Carmel, the place of meeting, was about seventeen miles from the palace at Jezreel. It was an ideal place for just such a spectacle as occurred there. It was probably a few days before the invited persons assembled, but when they were come together Elijah, in the audience of the people, proposed to the 450 priests of Baal a test to demonstrate whether Baal or Jehovah was God. Under the circumstances these men could evidently do nothing else than assent to the test, and it was an especially appropriate one, too; for Baal was noted for being preeminently the sun god, the god of nature, fertility, etc. The three and a half years of drouth already testified against Baal's power to bless the fields and flocks of his devotees with fertility and fruitfulness, and now, additionally, Elijah proposed that the god who would answer by fire should be esteemed the real one. The priests of Baal made ready an altar and laid upon it the sacrifice in the morning; then, after their custom, they prayed and importuned, sometimes in a loud voice and sometimes softly, that Baal would answer and demonstrate his power by fire from heaven consuming the sacrifice.

CALL LOUDLY ON BAAL. OUR GOD "HEARETH IN SECRET"

As the noon-day sun shone out scorchingly in that climate, not only the stones of their altar became hot, but the fat of the slain sacrifice must have been sizzling with heat, and it would have seemed to require very little to have accomplished their object. Tradition says that, after the manner of many of the deceptions of heathen religions, a man was placed inside of the altar with a view to his setting on fire the wood under the sacrifice at the appropriate moment; but the legend declares that he was subsequently found suffocated. At all events, according to the Scriptural account, as the day advanced beyond the time of noon, the priests of Baal became more and more desperate, calling, "O Baal, hear us! hear us!" As they cried aloud, Elijah made the scene still more impressive upon the minds of the elders of Israel by ironical remarks, suggesting that their god Baal was perhaps on a journey or perhaps asleep or what not, and he exhorted them to call still louder upon Baal. Chagrined, frenzied by their defeat, they called still more wildly, and ran about the altar after the manner of heathen priests in some parts until this day, yelling and cutting themselves, claiming that they had committed sins, that they would chastise themselves for these sins, and that Baal should thus be propitiated and hear and answer them. This continued until three o'clock in the afternoon, when Elijah proposed that in the cool of the evening he would make his test, assuring the people that Jehovah, who had withheld the rain, would demonstrate his power by sending the fire to burn the sacrifice offered in his name.

Elijah built an altar in the name of the Lord—that is, consecrated by prayer to the Lord. Presumably he had all the help necessary in its construction, and he added to it a feature not common to altars, namely, that it had a trench round about which he caused to be filled with water from a never-failing spring which is to be found on the slope of Mount Carmel. Four earthen jars (misnamed in the text barrels) were filled and emptied three times, until the whole altar, wood and sacrifice were saturated and surrounded by water. This would be a demonstration to the heads of the nations that the miracle to be performed would be genuine. Then Elijah prayed to God, "O Lord God of Abraham, Isaac and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again."

The prayer is beautiful in its simplicity, manifesting that the Prophet had no boastful spirit in connection with his mission, but that humbly he recognized that he was merely a servant of the Lord. It showed, too, that his desire was not personal display of power, but the blessing of his nation and the drawing of their hearts to the Lord. The Lord responded, and fire from heaven came down in the sight of the people and consumed the sacrifice, the wood, the stones and the earth with which the altar had been constructed, used as mortar, licking up the water in the trench. The people were convinced and gladly acknowledged the Lord Jehovah, thereby correspondingly denying Baal. It was a great victory for the cause of right, and would carry through the leaders of all the tribes full information to every quarter of the kingdom.

ELIJAH'S COURSE NOT OURS

At Elijah's command the 450 prophets of Baal were caught ("Let not one of them escape"); and at Elijah's direction they were executed at the foot of the mountain—at the brook whence the water had been brought for the sacrifice. Infidels have been inclined to comment upon this slaughter of the priests of Baal as representing persecution and religious fanaticism. We are to remember however, what we have already called attention to, namely, that God had peculiar dealings with this nation of Israel, and that Elijah, as the divine mouthpiece of the occasion, was fully commissioned to carry out the divine execution against these men, who had been exercising so baneful an influence among his people, leading them from light to darkness, from the worship of God to idolatry. This would give no right or authority to anybody at the present time to execute fellow creatures because of difference of religious belief, because the world in general today is not under an arrangement such as that which prevailed in Elijah's day between God and the one nation of Israel. Today civilization frames laws and has courts of justice which decide on penalties for violations of those laws—the death penalty being usually reserved for murder or treason. We are to remember that in the peculiar relationship between God and Israel, under their covenant made at Sinai, God himself was the king, the ruler of that nation; consequently these priests of Baal were traitors against him, and, according to the laws of our time, from this standpoint would be worthy of death.

However, there is a higher law than ours which we must recognize. It must be admitted that God is the proper judge of the whole world; that it is with him to say who may live and who may not. Were the world living today under the direct government of the Lord, and were there today a properly certified Prophet of the Lord whom, as the mouthpiece of God, we had no reason to doubt, it certainly would be entirely proper for us to hear the word of the Lord and execute his sentences on any and every subject to the fullest extent. But during this Gospel age—from the time God gave up the fleshly house of Israel and began the establishment of spiritual Israel—he has not claimed or exercised kingly authority in the world. On the contrary, he tells us that present governments, although they call themselves Christendom, are really "kingdoms of this world." He tells us to look forward to the future, to the second coming of Christ in power and great glory as the time for the establishment of the kingdom of God under the whole heavens. He tells us that the kingdom thus established will be the antitypical kingdom, and assures us that when that time shall come a great blessing will come to the whole world—a blessing of knowledge of the truth and of opportunity to serve it; and that whosoever will not heed the message at that time, whosoever will not avail himself of the glorious opportunities of that time, will be "cut off from amongst the people" in the second death.—Acts 3:22, 23.

SIN SHOULD BE ACKNOWLEDGED

It was customary in olden times that when a general sacrifice was offered it should be followed by a feast, and apparently while the sacrificing was in progress throughout the day a feast also had been prepared on the mountain top, and it is in reference to this that Elijah said to the king, "Get thee up, eat and drink, for I hear the sound of an abundance of rain." The Prophet may have been speaking figuratively, or possibly

his words might be understood better, "I hear from the Lord the message of an abundance of rain coming." Ahab and his associates might much better have spent the time in fasting and prayer for divine forgiveness for the idolatry which had brought upon them the drouth, and which now had led to the execution of the priests of Baal. Nevertheless the Lord, through the Prophet, did not urge upon them any avowals of sorrow that they did not volunteer themselves. Herein is one of the distinct differences between those who are at heart the Lord's people and others. Imperfections and failures each one finds in himself continually, but those who are the Lord's true people feel so aggrieved at their failures that they are promptly led to the throne of grace that they may obtain mercy and find grace to help in future time of need, but others take their failures lightly and fail to profit by them accordingly.

As for the Lord's people, some of them can testify that their failures have really resulted in great blessing to their own souls and great advancement in overcoming weaknesses. The sentiment of the consecrated is well expressed by the poet, who says:

"Oh, may no earth-born cloud arise
To hide thee from thy servant's eyes!"

While the king and the heads of the tribes were feasting Elijah was praying for the rain and waiting for it. Seven times in all he sent his servant to look in the direction from which the rain storms usually came, to see whether or not anything in the nature of a cloud was visible in the clear sky, and only at the last did he get the favorable report that his servant saw a cloud about the size of a man's hand rising in the west. Here we see beautifully blended the part of God and the part of man in respect to prayer. Elijah did not pray for rain until he understood that the Lord's time had come to send rain: then he prayed with all earnestness and expectancy—with confidence; for we cannot doubt that the one who built the altar and flooded it with water and expected and witnessed the consuming of the sacrifice by fire from heaven would be full of confidence respecting the sending of rain, for which, nevertheless, he prayed. Just so it is with the Lord's people today in the matter of prayer. God has definitely promised us certain things, and these we may as positively expect and may appropriately request; other things, however, not promised, we are not to expect.

WHERE CHRIST IS HIS WORD IS STUDIED

This is the key to our Master's words, "If ye abide in me and my Word abide in you, ye shall ask what ye will and it shall be done unto you." For us to have the ear of the Lord it is requisite that we shall abide in Christ—as members of his body, and through him children of the Father. It is necessary also that his Word abide in us—that we study the Lord's promise, that we know what he has promised, so that we may ask only those things which he has already declared to us he is pleased to grant. Just another suggestion respecting what we may ask and what we may not request in prayer, leaving the fuller examination of the subject to another time. We may not ask the conversion of our friends, because the Lord has not told us thus to pray. He set us no such example, neither did the apostles, and the entire teaching of the Scriptures is to the contrary. We may, however, with propriety pray for wisdom and grace upon our hearts and upon lips, that we may know how to present the Lord's message clearly and forcefully and convincingly to those we love and desire to see brought under the influence of the truth. The Lord's arrangement is, "Ye shall know the truth, and the truth shall make you free."

God's arrangement is, further, that the truth shall not be injected into our minds in some miraculous manner when this is unnecessary, but that it shall be proclaimed by those who already have learned it. Hence the preaching of the Gospel is the Lord's means by which he is pleased to grant the blessing of his truth and through his truth his grace, during this Gospel age, to those who are in a proper attitude of heart to receive the same. Take another illustration: We are not taught to pray for money or luxuries, but we may labor and ask the Lord's blessing upon our labors, and such guidance of them as would be best, with a heart ready to receive with thankfulness much or little as the Lord may see best for us. Our only request may be for the absolute necessities as expressed in our Lord's prayer, "Give us this day our daily bread." We may also pray with propriety, "Thy kingdom come; thy will be done on earth as it is done in heaven," and may be sure that in the Lord's due time this petition, which has gone up for eighteen centuries to the throne of grace, shall be answered, and showers of blessing shall come from the presence of the Lord during the second presence of our King, flooding the world with times of restitution of all things.

When the little cloud was seen and reported to Elijah, a message was at once sent to the king to hasten his return to the palace before the great downpour of rain should come. The king evidently believed Elijah implicitly and made haste homeward. Elijah, apparently endued with supernatural power, ran ahead of the king's horses as an act of courtesy, and as showing that he as a servant of the Lord nevertheless recognized Ahab as the king of the nation. Thus to some extent the shame and confusion of the king's position throughout the day was offset on his return home.

BE OF GOOD COURAGE

A general lesson may be drawn from these incidents by the Lord's people of the new creation today. The Elijah-like class have the lessons of courage and faithfulness and trust. Let us be strong in the Lord and in the power of his might; let us speak his word plainly and show forth on every suitable occasion and by every proper means the glories of him who hath called us from darkness to light. It is not for us to vanquish the enemies of the truth and put them to death as did Elijah, but it is for us to slay and utterly expose the errors and follies which are deceiving the people. The Lord's little ones, as the Scriptures declare, may be mighty through his power to the pulling down of the strongholds of error and to the turning back of the tide of deception and sin from those who are in the reasonable attitude of mind to receive the truth—those who are merely deceived into error and not willingly and wilfully its followers and beneficiaries.

There is a great lesson here, too, for those who are today more or less bound by error, and confused and thereby led to render worship to that which is false. Infidelity in our day is calling upon many to worship the god of nature; and, through higher criticism and evolution theories, the priests of error are misleading and deceiving many in spiritual Israel who really desire to know the truth. The Lord is making an exhibit today as between truth and error, which is in many respects as astonishing and miraculous as the demonstration made at Elijah's hands. The truth today is shining out clearly, the sacrifice of the Lord's people is being accepted, demonstrations of the truth and of the servants of the truth are everywhere being manifested. It is time for all who have been in any measure of darkness on the subject to scrutinize the evidences carefully and to decide as did the representatives of Israel, "The Lord he is God"—and to decline henceforth to recognize the errors of Babylon and the messages of her prophets, which are being demonstrated to be false. It is time for all to come to a decision whether they are for the Lord or whether they prefer to worship false systems and errors. In the language of our Golden Text, If the Lord be God let us follow him—thoroughly, completely. Let us not only be sincere, but earnest in our religion. Let it take hold upon all the affairs of our lives, and, as the Apostle expressed it, not only let it direct our conduct and words, but back of this, our very thoughts. To use his language, "Let us bring even our thoughts into captivity to the will of God in Christ."

"FAINT NOT BECAUSE OF EVIL DOERS,

PSA. 37:1, 2

"FOR IN DUE TIME THEY SHALL BE CUT OFF"

1 KINGS 19:1-8.—AUGUST 28.

GOLDEN TEXT:—*"In my distress I cried unto the Lord, and he heard me."*

Elijah, flushed at the victory over the priests of Baal, was not thereby made haughty or boastful toward the king, though evidently he anticipated that the drouth and now finally its abatement, with abundant rain and with the attendant manifestation of divine power, would work a reformation in Israel. King Ahab and the rulers of Israel were evidently converted, at least temporarily, from Baal to Jehovah,—as evidenced by their willingness to permit the execution of the 450 priests of Baal. There was one person, however, on whose condition of heart Elijah had not counted, and that was Jezebel the queen, who really was at the bottom of the false system in which, as we have seen, her father had been at one time a chief priest in Zidon

When the queen heard the result of the day's procedure she was angry—angry with God, angry with the Prophet Elijah for having shown up the falsity of Baal, angry with her hus-

band the king for having permitted the demonstration to proceed to the disadvantage of Baal, and for permitting his priests to be executed. She was furious, and sent a message to Elijah —according to the customary form of those times—declaring that he would be as dead as the priests of Baal within twenty-four hours. Canon Farrar thus graphically pictures the queen, her message, etc. He says: "We can imagine the bitter objurgations which she poured upon her cowering husband for having stood quietly by while *her* prophets and Baal's prophets were being massacred by this dark fanatic, aided by a rebellious people. Had *she* been there all should have been otherwise! . . . The oath shows the intensity of her rage—like that of the forty Jews who bound themselves by the oath that they would not eat or drink until they had slain Paul—and the fixity of her purpose, as when Richard III declared that he would not dine until the head of Buckingham had fallen on the block. She presents the spectacle so often reproduced in history and reflected in literature, of a strong woman completely dominating a feebler consort."

GOD'S REPRESENTATIVE INTIMIDATED

The message sent to Elijah was evidently a boast and threat designed to intimidate him and to cause him to flee the country, the very effect it did produce. Jezebel was quite probably at heart afraid to have an encounter with the man who, as God's representative, was able to produce the results testified to by her husband and by the rain: she was too shrewd to risk a defeat, and her course prospered. Poor Elijah, so courageous previously, so ready to risk his life, was now panic stricken and fled to Beersheba, the farther part of Judea. Even then he did not feel himself safe, because Jehoshaphat, the king of Judah, was a close friend to Ahab, king of Israel; so leaving there his boy servant, who is supposed to have been the son of the widow of Zarephath, he continued his flight southward through the wilderness to Mount Sinai—Horeb.

It is useless for us to speculate how Elijah might have done otherwise than he did—how he might have boldly stood up for the Lord, denounced the queen, rallied the heads of the tribes of Israel and carried forward to a general completion the reform movement which he began. We are to remember that Elijah was a type, and hence that his doings as well as his words were in a particular sense and degree ordered of the Lord—beyond any knowledge or motives of his own. It is only when we view this entire narrative of Elijah and Ahab and Jezebel from the standpoint of a type of more wonderful things coming afterward on a larger scale—only then can we grasp in any measure the force and meaning of the lessons taught through these types.

ANTITYPICAL FEATURES

Although we have already noticed this matter, we cannot pass the story now without brief reference to the antitypes. We see in John the Baptist the repetition of the type, he being a fresh type corresponding to Elijah, as Herod corresponded to Ahab, and Herodias was an advanced type of Jezebel. Similarly John the Baptist, like Elijah, sought to effect a reformation in Israel, and similarly he failed. Let us glance very hastily at the antitype of these things portrayed in the book of Revelation. There the antitypical Jezebel is distinctly pointed out, and, in harmony with commentators since the Reformation time, we understand the antitype to be the apostate church, the Papacy,—the civil government of the Roman empire in its decisions corresponding to King Ahab, consequently the agent of the antitypical Jezebel in accomplishing her desires, in propagating her system and destroying the prophets of the Lord. As had been predicted, so it was fulfilled: "She wore out the saints of the most high God," and "was drunken with the blood of the saints."—Rev. 17:6; 18:24

In the antitype, if Papacy represents the woman Jezebel, and if the civil power was the antitype of Ahab, where is Elijah? We answer that the antitypical Elijah all through this Gospel age has been made up of the Lord's faithful people, the saints —a body of many members, yet in all a "little flock." We have already shown that the antitypical Elijah, who must first come and do his work before the second advent of Christ in the glory of his kingdom, is the true church of Christ in the flesh—of which Jesus was the head, of which the Apostles were prominent members, and to which number all the true saints of the Lord from then to the end of the Gospel age, while in the flesh, must belong. This Elijah class was invisible during a large portion of this long period of nearly nineteen centuries. As Elijah the prophet disappeared just prior to the drouth and was not seen and could not be found during the drouth, so with the antitypical Elijah class. As a class they disappeared about the year 300 and were not seen for about three and a half symbolic years, namely, until the time of the Reformation, about 1550, even as Elijah disappeared after announcing the drouth and did not reappear until nearly the conclusion of that period of three and a half literal years. The drouth really began about 539 A. D. and the copious showers of refreshing came three and a half symbolic years later in 1799 A. D.

This period of three and a half years, equaling forty-two months or 1260 days, is particularly mentioned in all three of these different forms in Revelation. (12:6, 14; 13:5) The whole world is witness to the great drouth that prevailed throughout Christendom from the year 300 until the time of the Reformation. It is particularly known as the period of the dark ages. With the reappearance of the Elijah class prominently before the world, represented in the reformers of Luther's time, we have some measure of reassertion of the proper worship of God. The Reformation work up to the year 1799 was preparatory, just as the work of Elijah on Mount Carmel and with the priests of Baal was preparatory. Then followed the great shower of blessing, scattering the Word of God throughout the whole world in every language under heaven. Nearly all of the present Bible Societies were organized between 1803 and 1815. There has been a great and refreshing shower of grace and truth come to the world. The antitype of Ahab, civil government, has to a considerable extent recognized the general truth of the matter, but they are more or less closely affiliated with and under the influence of the Jezebel system, and alas! as Revelation clearly points out, Jezebel today has daughters—systems termed Protestant—which, nevertheless, copy largely the mother's spirit. It is through the influence of the daughters that the antitypical Elijah may expect future persecutions, instigated by the mother, accomplished through the daughters, as typically represented in the case of John the Baptist, beheaded by Herod at the instance of Salome, but at the instigation of Herodias—Jezebel. This, however, is looking down to a period in the future.

ELIJAH IN THE SLOUGH OF DESPOND

Elijah under the juniper tree, praying God that he might die because he had been no more successful than his fathers had been in the mission of restoring Israel to the true worship, is almost amusing when we think of the fact that the Prophet had fled panic stricken a few days before to escape Jezebel's threat against his life. Why thus flee from death and yet pray the Lord for death? The Prophet's experiences and conduct are but an illustration of what frequently occurs. Amongst the Lord's people some of strong faith at times become discouraged, panic stricken, fearful. For the moment they seem to forget whose servants they are, and the almighty power that is behind them, able and willing to make all things work together for good to his faithful ones.

The fact of the matter is that all of the Lord's consecrated servants devoted their lives to sacrifice when they became followers of the Lamb, and if they could but realize their consecration continually, they would be ready for the consummation at any moment at the Lord's pleasure and by whatever means or channel his providences may permit. The Lord's consecrated ones of the Elijah class are to remember that not a hair of their heads could fall without their Father's knowledge and permission, and the attitude of their hearts should be that expressed by our dear Redeemer—the head of the Elijah body —"The cup which the Father hath poured for me, shall I not drink it?" The language of their hearts should be that expressed by the poet:

"Content whatever lot I see,
Since 'tis my God that leadeth me."

Doubtless the Prophet's discouragement of heart was but a natural consequence of the tension under which he had been for some time laboring in his zeal for the truth and the exciting conditions attending his fear and flight. He slept under the juniper tree, but was awakened that he might partake of specially provided refreshments: further rest and further supplies of food brought him strength for a farther journey. We may take from this two lessons: First, a natural one, that however earnest and zealous the Lord's people may be, they need rest and food, and these cannot be neglected with impunity if we would be strong and courageous in mind and heart. Second, the feastings and fastings of the typical Elijah may well represent special blessings and refreshments of the truth in the experiences of the church during the past centuries, and also represent certain fastings. Elijah's reaching Horeb, the Mount of God, would seem to typify the kingdom in its incipient establishment in the end of this age—which various Scriptures teach us was reached in 1878. There certain lessons, refreshments, etc., were evidently due to come to the Elijah class, and so we have found it. Of this we will learn more in our next lesson.

The Golden Text suggests a personal application of Elijah's experiences to all of the Lord's people at any time. Whatever our distresses, whatever our discouragements, whatever may be our Ahabs and Jezebels, we may find consolation by carrying our every trial and difficulty to the Lord in prayer. No af-

fair of life that comes to the Lord's people, sorrow or anguish or distress of mind in any sense, is too small to bring to the Lord. "Cast all your care upon the Lord, for he careth for you," is a very consoling and very encouraging suggestion from the Word. However, the Lord's people are to learn more and more distinctly, as their years of membership in God's family and tutelage in the school of Christ go on, that they are not to ask the Lord to guide their efforts according to their wisdom, that they are not to request that their wills shall be done either on earth or in heaven, but rather, telling the Lord their burdens, great and small, they are to realize and appropriate to themselves his sympathy and love, and to apply to their own hearts as a balm the consoling assurances of his Word, that he is both able and willing to make all of their experiences profitable to them if they abide in him with confidence and trust. His grace is sufficient for us, his strength is made perfect in our weakness.

OUT OF BABYLON THE GREAT

A sinner, lost, and in my guilt I lay,
Although a son, devoted son of Rome;
But Jesus in his love pass'd by that way,
And now I am a child of God become.

My soul was famish'd, till I found my God:
Rome gave me nothing to supply my need.
But since I've known the merits of Christ's blood,
My soul is with the richest dainties fed.

Confession to a priest ne'er gave me peace.
But lull'd my soul to sleep in carnal ease,
Till God awoke me, in his sovereign grace,
And taught me not myself but him to please.

And, now, my peace doth like a river flow,
Since I have known redemption, through that blood
Which makes the sinner whiter than the snow,
And constitutes him, now, a priest with God.

The rock on which my peace with God is built
Is Christ, who is God's righteousness for me;
His precious blood, for sin, on Calvary spilt,
Is all my trust, and my security.

Lord Jesus! Thou the mighty work hast done!—
Hast vanquish'd death and hell and set me free:—
Hast glorified thy Father, and art gone
A place, in heaven, to prepare for me.

Thou art my only Mediator there,
The one High Priest,—by God thou wast ordain'd,
Nor Mary—mother of our Lord—may share
That office, which by thee alone is claim'd.

My prayers and praises I present through thee,
My only Priest! my only Savior thou!
From Romish bondage thou hast set me free,
Nor need I fear her maledictions now.

My Lord will soon his injur'd name defend,
And all corruptors of his word shall find,
When he in clouds of glory shall descend,
That they have been blind leaders of the blind.

Oh! give me grace to praise thee more and more,
That light e'er shone on my benighted soul;
Thee, only, would I love, and thee adore,
And pray that light may shine from pole to pole.

Lord! bring thine own from 'neath her blinding power,
Her superstitions, and her priestly thrall;
Ere thou on her thine indignation pour,
From earth sweep Babylon—both great and small.

—*London Times.*

INTERESTING QUESTIONS ANSWERED

THE LENGTH AND BREADTH OF RESTITUTION

Question.—Is it proper to say that restitution will bring to the obedient of the world a higher condition than that in which Adam existed before he fell? In other words, Will the development resulting from an experience with evil be something beyond a restoration of Adam's position?

Answer.—The word restitution fixes the answer to this question; no man could be restored to a condition not previously enjoyed. Adam was the representative of his race, and the privileges and rights and opportunities granted to him belonged to his posterity as well. Through Adam's sin all of these rights, privileges and blessings were forfeited—for himself and for all of his posterity—death being the sentence covering the loss.

Restitution will mean the recovery of all these things that were lost. The "Restitution Times" are clearly shown to be the thousand years of Christ's reign. The restitution work is most evidently the bringing back from both sin and death, degration and depravity, from "the curse," of Adam and his children and all that he possessed before the curse came. Properly enough, this will be accomplished with each individual in a full, free and understood offer, such as every member of the human family must ultimately have. If, with a clear understanding of right and wrong, they wilfully and intelligently reject the right and choose the wrong, their condemnation to the second death will be wholly a matter of their own responsibility, and not because of Adam's transgression, nor because of any failure on the Lord's part to proffer them the restitution he has provided, through Jesus, for every man.

Undoubtedly the world will attain to lengths and breadths and heights and depths of knowledge of God and his plan, and of his love and of his wisdom and of his power, such as father Adam never enjoyed. But such attainments will be no part of restitution, for they never were lost. However, we are to remember that had father Adam remained obedient to the Lord all of these things would have been his privilege, pleasure and opportunity; and hence, while not directly a part of restitution work, they are indirectly associated with it: as the privileges of these things were lost, so the privileges of returning to them are to be granted.

WERE ADAM AND CHRIST REPRESENTATIVES OF THE RACE?

Question.—Were Adam and Christ in any sense representatives of the race?

Answer.—Adam, as the federal head of his family, was its representative in Eden. This is demonstrated by the fact that we, as his posterity, are involved in every matter affecting him. Thus the sentence or curse of death coming upon Adam affected and impaired as a curse every member of his offspring.

Christ was not a representative in this same sense. He was Adam's substitute—his Redeemer—the one who paid for Adam the penalty demanded by divine law, thus releasing Adam from the original sentence of death. Since Adam was our representative, therefore we have a participation or share with him in the benefits accruing to him through his redemption by Jesus, his substitute. Thus Christ's death is efficacious to the cancelling of all of its effects upon all of his posterity. And we have already seen, the opportunity for return to divine favor, which is to come to every member of Adam's family, is his release from the curse. So far as the sentence is concerned, this will be accomplished at the very beginning of the Restitution work; but the blotting out of all of the effects of the curse will be another matter. The effects of the curse have become very extended and are represented in the impairments of mankind, mentally, morally and physically. After the curse shall have been legally cancelled it will require long years under the Lord's arrangement for the wiping out, or blotting out of sin's records in the human mind and body. Thus the lifting of the curse and the blotting out of its effects will be seen to be two different matters: the first was accomplished for all mankind by the death of Christ; the second he proposes to accomplish for as many as will be obedient to his voice during the Millennial age.

HOW TO REPLY TO UNIVERSALISTS

Question.—What answer should be made to Universalists, who claim that Christ's death purchased everlasting life for

all who lost it through Adam's transgression, and therefore guaranteed a restoration to perfect and everlasting life to every man?

Answer.—Very few Universalists of this kind are to be found. Generally, they either directly or indirectly deny the Ransom—deny that Christ's death *purchased* everlasting life for anybody. Their theory generally rests upon the assumption that there was no divine sentence to be met; that divine mercy could exercise itself without meeting the demands of divine justice; that our Lord Jesus died, not to purchase us, not to pay the ransom price, not to redeem us, not as a substitute for Adam, but merely, they say, as an example to us of full obedience to righteousness, even at the cost of life.

To such we answer that if Jesus was merely our example, and not our Redeemer, then our only hope would be to keep his example to such an extent that we would be individually pleasing to the Father as he was; and this would mean that we must keep the whole law blameless as he did. Those who understand this proposition must see clearly that, if that be true, there is no hope for any of us, for, as the Apostle declares, "By the deeds of the law shall no flesh be justified in God's sight." Christ was justified by the deeds of the law, but perfect deeds were possible to him, because he was born holy, harmless, undefiled, separate from sinners. Perfect deeds, perfect fulfilment of the divine requirements, are absolutely impossible for us who were born in sin, shapen in iniquity. If, therefore, Jesus be merely our pattern, our exemplar, and not also our Redeemer, we are of all men most miserable, for seeing salvation we shall be wholly unable to attain it. Our whole hope is in the declaration of the Lord's Word that the righteousness of Christ is imputed to us, that his death was to meet the penalty against us as a race—for Adam's sins and ours. Our hope is that, being covered by faith with the robe of his righteousness, our imperfect attempts to follow his example in obedience to the Father's will will be accounted as though they were perfect—"through the merit of him who loved us and bought us with his own precious blood."

But if there be Universalists who take the position implied in this question, our answer would be as heretofore, that Christ's death did purchase lasting life for all who lost it through Adam's transgression, and that God has guaranteed a full restoration of all that was lost "to every soul of man that believeth"—in the Scriptural sense of obedient believing. Nothing in this implies that they will get all these things at the moment of their awakening from the tomb. At that time they will get a beginning of perfect life if they are obedient to the voice of the great Physician, which will eventuate in their absolute perfection in the close of that Millennial day. Our Lord, describing the matter in John 5:29, declares that the dead will come forth unto a resurrection by judgment. They will come forth from the tomb, from oblivion, to physical conditions somewhat similar to those enjoyed before they died, with surroundings in every way much more advantageous; with Satan bound that he can deceive them no more; with the good influences of righteousness and truth let loose in the world to such an extent that ultimately the knowledge of the Lord shall fill the whole earth; with judges and law givers under the supervision of the royal priesthood to look after their best interests, to reprove and correct and chastise their failures, and to encourage, reward and bless their endeavors, and thus, by judgments, of rewards and punishments, they would be gradually brought up step by step, up, up, up to the highway of holiness, to the absolute perfection at the farther end, which the Lord is pleased to grant to all who will have it upon these his terms, obedience to his Son. "But it shall come to pass that the soul that will not hear [to obey] that Prophet shall be cut off"—in the second death, from which there will be no redemption and no recovery.

THE SPIRIT AND BRIDE SAY COME

Question.—When will the spirit and the bride say, Come? —Rev. 22:17.

Answer.—This will be fulfilled in the future for several reasons:

(1) There is no "bride" *now.* The church, the "little flock," is now the "chaste virgin" "espoused" to the Lord. She will be the bride at marriage, and for long centuries she has been looking forward to that great event at the close of this Gospel age.

(2) The context refers to the river of the water of life of verses 1 and 2 of the same chapter. There is no such river now, nor will there be until the establishment of the kingdom; for this is the picture: the New Jerusalem (the church in glory, the kingdom) comes down from God out of heaven, adorned "as a bride" and then from its throne will proceed the "river of the water of life" of which all may drink freely, and to which the spirit and the bride will invite all. Now the prospective members of the bride class have the Lord's spirit in them, "a well of water springing up unto everlasting life."—John 4:14.

By and by these well-springs brought together in glory with the Lord shall constitute the source of the great river of life which shall bless and heal all the nations. "In thy seed shall all the families of the earth be blessed." (Gal. 3:29) By and by the prophecy will be fulfilled: "He that believeth in me, out of his belly shall flow rivers of living water."

(3) Now the call is a different one and is not open to mankind. Our Lord declared, "No man can come unto me except the Father which sent me draw him." The Apostle declares that now many are blinded by the adversary and hence could not see even if there were a river of life flowing, and could not hear even if there were a bride to say, Come.

HE SHALL "POUR OUT HIS SPIRIT UPON ALL FLESH"

Question.—Does Joel's prophecy concerning the pouring out of the Lord's "spirit upon all flesh," apply to the present or to the future age?

Answer.—It applies to the coming age—the Millennium. God is now pouring out his spirit only upon the church—"his servants and hand-maidens." See MILLENNIAL DAWN, Vol. 5, page 179.

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VIEWS FROM THE WATCH TOWER

DISBELIEF IN A FUTURE LIFE DANGEROUS

Professor Goldwin Smith notes the fact that the tendency of our times is to destroy faith in a future life, or, as the Professor states it, faith in immortality. (We need not quarrel over terms, especially when the Professor's use of the word immortality, though less exact than our own, is the usual, the customary one in our day. In his use of this word, he is in accord with the teachings of the Scripture, that God has provided a *future life,* through a resurrection, for every member of Adam's race.) We give extracts from his article, which was published in *The North American Review,* as follows:

"It would seem that we have come practically to a point at which—evolution and the higher criticism having between them done the work of demolition, and the work of reconstruction, if it is ever to be done, being still in the future—no small part of educated mankind has renounced or is gradually renouncing the hope of a future life and acting on the belief that death ends all.

"A general contraction of views to the man's own life must apparently be the consequence of the conviction that this life is all. A man of sense will probably be inclined to let reforms alone, and to consider how he may best go through the brief journey of life with comfort, if possible with enjoyment to himself and in pleasant intercourse with his fellowmen. High social or political aspirations, or high aspirations of any kind, will hardly survive the disillusion.

"We have an interest in our own children. But otherwise what interest have we in the generations that are to come after us on which a religion of humanity can be founded? It is not a very lively interest that we feel even in the remoter members of the human race, to say nothing of those in the next street. Yet these exist; and of their existence we are conscious, and are reminded by the electric cable. Of the existence of future generations, supposing there is no future life, we shall not be conscious, and, therefore, for us they will not exist. We cannot even say with absolute certainty that they will exist at all. The end of man's dwelling-place, and, therefore, of all human progress, science tells us, will be a physical catastrophe; and there are even those who seem to think that this catastrophe may be forestalled by a recurrence of the glacial era. Natural law, which science bids us venerate, departs, it must be remembered, with the lawgiver. Nothing remains but physical forces without a guiding mind, the play of which it is impossible to forecast. As to posthumous fame, it would be an arrant delusion, even if one man in a million could hope to obtain it.

"Whatever conduces to the enjoyment and prolongation of this life will probably be sought more energetically than before. Material progress, therefore, may quicken its pace. Nor is it likely that men will be quite so ready as they are now to throw away their lives in war. At present the soldier in facing

death is probably sustained by a notion, however dim and vague, of a reword for the performance of his duty.

"It can hardly be doubted that hope of compensation in a future state, for a short measure of happiness here, though it may have been somewhat dim, has materially helped to reconcile the less favored members of the community to the inequalities of the existing order of things. The vanishing of that hope can scarcely fail to be followed in the future by an increased impatience of inequality, and a growing determination not to put off the indemnity to another world. In fact, this is already visible in the spirit and language of labor agitation. Serious problems of this kind seem to wait the coming generation.

"It would not be surprising if in this dissolution of the ancient faith and failure of familiar supports, there were to be a partial reaction in favor of churches which, like the Roman Catholic or the Eastern Church, can pretend to offer the assurance of authority and to still the disquieting voice of reason while they lap the disturbed soul in the soothing element of religious esthetics. A tendency of this kind is already seen in ritualism, which bids the doubting take refuge in the sacerdotalism and sacramentalism of the middle ages. But such a back-stream of opinion and sentiment would, of course, not be lasting."

He concludes, "After all, great is our ignorance, and there may be something yet behind the veil."

* * *

The Professor is an astute thinker and reasoner. He sees the trend of our times; he sees the advancing wave of unbelief which as a flood is even now increasingly sweeping over Christendom.

The Lord's Word has forewarned us of present conditions (Isa. 28:14-20; 29:9-16; Psa. 91:7) and has cautioned us to "put on the whole armor of God that we may be able to stand in this evil day" (Eph. 6:11); and now, as predicted, the "fire" of this day is trying every man's work. (1 Cor. 3:13) Alas! how many have been building up in themselves and others faith in human traditions and creeds which now are "wood, hay and stubble" in the devouring flame of "higher criticism." Alas! how few have built up their own faith and that of others with the "gold, silver and precious stones" of divine truth.

However, in this also "we sorrow not as others who have no hope." As we behold many falling away from a position they occupied only nominally anyway, and from a faith that was never more than superficial, and from a worship in which they drew near the Lord in lip service without the heart, we rejoice that for such the present "shaking" (Heb. 12:26) means not eternal torment nor even second death, but an awful experience in this life which, under divine providence, may work out for them a blessing during the Millennium.

Prof. Smith sees what the Scriptures so clearly show—that the loss of faith at the end of this age will have much to do with the precipitation of the great time of trouble and anarchy with which this age is to finish. He sees this selfishness already manifesting itself as the Scriptures foretold it would do.—1 Tim. 3:1-5.

CHURCH AND STATE IN FRANCE

Under the *"Concordat,"* of long standing between the French government and the Papacy, France out of revenues and taxes has paid salaries to the Roman Catholic priests, bishops, etc. It is generally conceded that this arrangement will be dissolved about the first of next year. If so the support of religion will probably depend on *voluntary* contributions, as in this country. Roman Catholics assume that this will be a great blow to religious institutions: they seem to have little confidence in voluntary religion.

Nor are the Roman Catholics alone in their fears for the future; for as Protestants and Jews received like treatment in France the cancelation of the Papal *"Concordat"* is expected to mean a similar cutting off of Jews and Protestants from financial support. The twelve Jewish consistories of France and Algeria receive 220,000 francs ($44,000), or from 1800 to 5000 francs to each rabbi or minister. The Hebrews are, of course, somewhat agitated respecting this loss, and as to how fully it would be compensated for in voluntary donations.

The various Protestant ministers are perturbed even more than the rabbis and are calling for some kind of federative union among themselves, and the "Fraternal Committee" has been appealed to—to see that the interests of the Reformed churches be taken care of in the parliamentary action on the proposed separation. France has been paying annually to Protestant ministers 1,500,000 francs ($300,000).

A few Protestants seem to take the proper view of the matter—that such support from the world is contrary to the best interests of true religion. Thus, gradually France is getting ready for the great wave of "trouble such as was not since there was a nation."

THE ANTAGONISM BETWEEN CHRISTIANITY AND SOCIALISM

"M. Anatole Leroy-Beaulieu, in a recent lecture delivered at Harvard, one of a series dealing with religion and democracy, commented on the antagonism between Christianity and socialism. Socialism, he admitted, is founded upon a love of humanity, and many of its elements are to be found in Christianity. Their ideals have much in common. 'The aspiration of the socialist is the renovation of society: that is also the Christian ideal. Montesquieu, in the eighteenth century, marveled at the fact that Christianity, preoccupied as it is with the affairs of the other world, has contributed so evidently and so much to the improvement of the life upon earth.' Yet, in spite of these analogies, M. Leroy-Beaulieu discovers differences so radical between the spirit of Christianity and the spirit of socialism that he believes their conflict to be vital. On this subject he said further, according to the report of his lecture in the Boston *Evening Transcript:*

" 'Christians and religious men in general have as their object the improvement of conditions. Communist ideas are indeed found in the Church—as we have seen in an earlier lecture. But until the present collectivist ideas have succeeded in the Church only in monasteries, in convents, in sects which are founded upon contempt for the world. So Saint Francis of Assisi, for example, might be cited as a kind of socialist or democrat. But what was his ideal? The conquest of riches? On the contrary, poverty was the first article of his profession and the virtue that he chiefly preached. This is far indeed from the idea of modern socialism. What the socialist of today wants—if not for himself, then to divide among others—is the world's money.

" 'Again, there is a vast difference in the methods as well as in the ideas of socialism and Christianity. We mean, of course, the general spirit of Christianity. We do not include all Christians in our generalization. The spirit of Christianity's method is one of love toward God and man. Charity is the great idea—did not some one say the only innovation?—of Christianity. Christ's words were, "Peace be with you." This was no working formula, no catchword. It was genuine. Christ toiled for peace. Not so the modern socialist. Peace may be their ultimate object, but it is a peace which can be attained only by means of war. In the modern socialist's conception of the word, Napoleon himself fought for peace. None of the socialists tend to any other method. French, Italians, Germans, Russians—so they be socialists—are unanimous that the only way to establish the peace they aim at is through a war of classes. M. Jaures, the poet-politician, is a type of the class.

" 'It follows that socialists as a body oppose the doctrines of love and of long suffering that characterize men of religion. The calming of class strife, the appeasing of civic tempests by the oil of charity does not appeal to them. Religion, according to Jaures, is *"une vieille chanson"*—the cradle song that lulled the restlessness of old. It is not the martial music which is needed for the battles civilization has to fight today.

" 'Far deeper than appears at first sight lies the gulf that separates Christianity and socialism. The socialist has his religion, but it is neither Judaism nor Christianity. These faiths place their ideal in another world—to turn men's eyes to the treasures in heaven was the object of their teaching. Socialism—the religion of positivism and materialism—pins its faith to the treasures of earth. It is not hard to appreciate the reasons why a man who regards his life on earth as a brief trial is willing to submit with patience to injustice. For the socialist it is different; for him this world is everything. It is manifestly incumbent upon the socialist leaders, then, to snatch from the masses every semblance of belief in a world to come. There is but one expedient for them: if they are to remove the hope of a heavenly paradise, they must compensate, they must offer an earthly paradise in its place.'

"The religious plan, the lecturer continued, is to develop not war, but love among men, and by means of that love for the fraternity, which is the proposed aim of the socialists themselves. Christianity, then, has the better methods for attaining the socialistic ideals; and thus, after all, socialism, if it means what it professes, makes a serious mistake in its warfare upon Christianity."—*Literary Digest.*

THE CONFLICT BETWEEN CATHOLICISM AND SOCIALISM

"It is an indubitable fact that notwithstanding appearances to the contrary, Europe is now decatholicizing herself. One might even go further with safety and say that she is dechristianizing herself. Slowly but surely, with the irresistible movement of a geological subsidence, faith is waning among the industrial workers, and even among the peasants. In Belgium,

in France, in Germany, the workmen who follow no particular creed number hundreds of thousands—yes, millions—and as their hopes of any heavenly kingdom dissolve other hopes assert themselves with a growing intensity. Wherever free thought penetrates Socialism enters also.

"Frightened by the socio-industrial consequences of free thought, an increasing section of the rich class leans toward the church, and especially toward the Roman Catholic church, which is regarded by all as the strongest bulwark of the capitalists' interest. The apparent clerical reaction is thus shown to be in fact a corollary of the decline of faith amongst the masses. But it is nevertheless true that the alliance of priest and capitalist, the coalition of spiritual and temporal power, against Socialism and free thought, furnishes the conservative and reactionary parties with formidable means of action and constitutes the most redoubtable threat against the immediate future of European civilization. It is a contest between the Black International and the Red International. On the one hand are all those who hold that authority should descend from above, and who find in the Roman Catholic church the most perfect expression of their ideal, the most inflexible guardian of their class privileges; on the other hand are those who insist that authority shall come from the people, and who, by the logic of circumstances, can found their hopes on nothing but Social Democracy."—*New York Independent.*

THE STABILITY OF ZIONISM

The death of Dr. T. Herzl, the principal leader of the "Zionist" movement among the Jews, is seemingly a serious loss—calculated to hinder the progress of the movement for the reëstablishment in Palestine of a Jewish State under the protection or suzerainty of Turkey or the great powers of the world. However, from another standpoint it may do good—teaching those interested that they must trust not in man but in God. The time for regathering of faithful Jews to Palestine is due, according to the Scriptures, and it will not be long until the "door" of opportunity opens to them. The Lord is the real leader of the movement and he will guide in his own way. It is understood that Dr. Herzl looked with considerable favor upon the British Government's offer of all that the Jews at present desire, in a location far south of Palestine, in Africa. Dr. Herzl's continuance at the head of the movement might have proved inimical to the interests of the divine arrangement centered in Palestine. "Behold, I will gather them out of all countries whither I have driven them. . . . Like as I have brought all this great evil upon this people, so will I bring upon all the good that I have promised them."—Jer. 32:37-42; 31:27-40.

A WORD TO OUR DEAR COLPORTEURS

We want you each and all to realize that you are continually, daily, in our thoughts and prayers. We know exactly what your general experiences are, and are anxious to assist you in every possible manner. Firms that prosper in the subscription-book business—in expensive books yielding large profits—drill their new agents for about a week on just the *words* to say and just the *tone* and *emphasis* to give them to make the best impression. We regret that this is impossible with us; but neither is it as necessary as with "book agents." Our colporteurs are in the work "for the love of it"—for the love of the truth—and the animation and emphasis of their presentation are not "put on," but are the spontaneous utterances of their hearts. Over three hundred are now actively engaged in this blessed service in this country alone, and not one of them follows it as a *business*, —all recognize it as a *ministry* of the truth and themselves as "ambassadors for God" to his true children.

But zeal requires *knowledge* to make it the more effective. Knowledge on the subject of colporteuring comes from experience, and our experience covers years and is world-wide. Hence it is both our duty and our pleasure to assist the dear devoted brethren and sisters engaged in the colporteur service.

We perceive that some full of zeal and enthusiasm on entering the work soon become discouraged from lack of success, while others, who start timidly and fearfully, do well. The reason for these peculiar conditions evidently is that the latter give the more careful heed to the *printed instructions*, while the former, too self-reliant, fail to profit by the experiences of others thus supplied. None should attempt a "method of his own" until he has been in the work at least three months, using one of the successful methods presented in Hints to Colporteurs.

We have found that some colporteurs get poorer results with larger experience; and we have learned to attribute such a retrogression to a gradual change of "method" to a poorer one, often unconsciously. All these reasons lead us to present below four of the most successful methods now in use amongst our dear colporteurs. They are all alike in that they are brief, and do not discuss or even mention the doctrines, nor attempt to prove or argue Scripture. Many of the dear friends err in not observing this point. To attempt to tell the plan of God in a few words is to spoil matters and neither you nor your auditors have time for a lengthy discussion. The six volumes of DAWN treat the plan in the proper order and as briefly, we believe, as it can be clearly expressed.

Make note of the interested ones and call back to see them after they have had time to read. Then you can *talk* as far as they have *read*, but if "wise as a serpent," you will not talk much beyond that point, but deepen their interest in their reading by continually referring their questions to the books which they then will have.

When referring to the price, usually say, *"Only thirty-five cents;"* in contrasting say that "books on such topics usually sell for *a dollar and a half each.*" But when referring to the price of a set say *"only two and a quarter,"* making no mention of "dollars" this time because, unconsciously to the person, the price appears more trifling than if the word "dollars" be used.

The fourth method mentioned below is intended specially for use in a new edition of these books which will have the general title, "Studies in the Scriptures," instead of "MILLENNIAL DAWN." Some sets of these will be ready (for trial by colporteurs to test whether or not the new name will help in effecting sales) about October 1st. Whether or not the new name will later be abandoned, or ultimately supersede MILLENNIAL DAWN we leave to the Lord's providence to determine.

METHOD A

Good morning! I am doing a little Christian work in this neighborhood; may I have a moment of your time? [If an opportunity is given enter the house.]

The Bible and Tract Society of Allegheny, Pa., which I am representing, has prepared some systematic studies of the Bible, which have been a great blessing to many of the Lord's people, and we are endeavoring to place them in the hands of all who will appreciate them. I have a copy of the book, which I would like to show you. [Show book, preferably in your own hands.] It is a "Helping Hand" for Bible students, entitled, "The Divine Plan of the Ages."

This, the first volume of the work, takes up sixteen very interesting studies, all "meat in due season" for thinking Christians. The *object* of the work is to teach the study of the Bible systematically. All know that in studying the Bible a great many things are found that are hard to understand; this work takes up those difficult parts. For instance [pointing to the seventh chapter], "The Permission of Evil." We all have often wondered and asked why God permits evil, sin, sickness, suffering, death, and these *awful* and *terrible* disasters, etc., and why he does not prevent them when he has the power to do so. All this is beautifully explained and answered from the Scriptures, in this seventh chapter. It shows just why God has permitted sin and evil for now six thousand years, since the fall of our first parents in the Garden of Eden. It also points out God's promises for the final overthrow of evil in his own due time; when Satan will be bound, and the knowledge of the Lord will fill the earth as the waters cover the great deep.

The sixth chapter treats of our Lord's return, and shows the object of his second coming—his work at that time,—that it will be a restoring of all that was lost in the Garden of Eden. In proof of this it gives the testimony of "all the holy prophets since the world began."

[I do not always bring in the next paragraph.]

The fifteenth chapter treats on "The Day of Jehovah"—the time in which we are living, and shows that the ever-growing conflict between Capital and Labor is clearly foretold in the Scriptures. and what the final outcome will be.

Chapters two and three I must tell you about; they are so helpful, especially if you have young friends inclined to be skeptical. The one gives evidences, aside from the Bible, that there is an all-wise Creator; the other thoroughly answers "higher criticism" and infidelity by the internal proofs that the Bible is inspired. These chapters alone are worth many times the cost of the entire set of books. As one reader has well said, "These helping hands to Bible study are worth more dollars than they cost in cents."

We have six volumes of this work, beautifully bound in cloth, similar to this first volume I am showing you, but averaging 500 pages. We sell them all for the very low price of $2.25, the usual price of one volume on such a topic. The title of the second volume is, "The Time is at Hand;" the third, "Thy Kingdom Come;" the fourth, "The Day of Vengeance;"

the fifth, "The Atonement Between God and Man;" the sixth, "The New Creation."

I am only taking orders today, and will deliver next Monday [or whatever day you decide on].

[If this does not secure the order, give a brief outline of the Chart; and refer them to the Apostle's statement (2 Tim. 2:15), "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth." Show them from the Chart how to apply and rightly divide the Word of truth:—]

This Chart shows the past dealings of God as related in the Scriptures, and also the future development of his plan; and it shows us just where we are on the stream of time. It is fully explained in the twelfth chapter.

[If an order for the set of six volumes cannot be obtained, urge that the first volume at least be taken and read—over a million and a quarter of them already issued.]

METHOD B

Pardon me. I represent the Bible and Tract Society. I thought you might be interested in the "Plan of the Ages." It explains *why evil* is permitted—sickness, wars, crimes, etc.,—something we are all interested in, and want to know more about. It shows that the Bible, when rightly understood, is in perfect harmony with itself and with reason, from Genesis to Revelation. More than a million copies of this book are now in circulation. It is unsectarian. The book is *extremely* interesting and makes plain *so many points* that have troubled us all our lives. It is truly *wonderful* how it opens up the Scriptures!

Aside from this, it treats satisfactorily the important subjects and questions of the day, such as, What is the world *coming* to, into *what* are we drifting, religiously and socially.

This Chart is fully explained in the book, and shows how to *"rightly divide"* the Scriptures, in order to have perfect harmony from first to last. It awakens an absorbing interest in the Bible, and develops reverence and love for the Creator. Every presentation is abundantly substantiated by Scripture. I am *sure* you will enjoy reading it. The type is large, the chapters short. It has good paper and contains 380 pages. A cloth-bound book for thirty-five cents! *Think* of it! *Such* books usually sell for a dollar and twenty-five cents.

If you prefer the entire set of six volumes, the cost is just two twenty-five for the lot. I am merely taking *orders* today; my delivery will be on ——day. You can pay then. Let me see—What are the initials? How do you spell your last name? Now,—Shall I bring you the complete set; six volumes for two twenty-five? Very well. I thank you, and *you will* thank *me*. I bid you good day.

METHOD C

Good morning! Excuse me, please, for troubling you. I am representing the Bible and Tract Society of Allegheny, Pa., and I think you will be interested in our work. This Society sends us out to call the attention of Christian people to the MILLENNIAL DAWN, or PLAN OF THE AGES. Perhaps you have heard of it. There are already over a million in circulation, and the exceedingly low price of thirty-five cents per volume places it within the reach of all. The object of this book is to teach us to study the Bible *systematically*, so that we can *understand* it. No doubt you have noticed in studying the Bible that you often come to passages you cannot understand. This has been *my* experience, and I have often felt discouraged in trying to study the Bible without a system. However, I have found a great blessing through carefully studying the *Bible* in connection with *this book*. The author takes up matters that have *never* before been satisfactorily *explained* or *understood;* for instance, "THE PERMISSION OF EVIL AND ITS RELATION TO GOD'S PLAN." We have *all* wondered why God permits evil—sickness, death, calamities, murders, wars, etc. This book explains *why* these things are *permitted*, and does in from the *Bible standpoint*. The book also explains "THE OBJECT OF OUR LORD'S RETURN," "THE RESTITUTION OF ALL THINGS," and "THE DAY OF JUDGMENT," subjects in which we are all *interested*, but which very few *understand* to their satisfaction. In this work the Scripture texts are given, so that you can refer to them as you read, and all can understand if they will.

There are in this volume *sixteen* chapters in the most interesting and important subjects in the world;—380 pages; nice paper; large, clear type; ALL FOR THIRTY-FIVE CENTS! There are six volumes of the work, averaging 500 pages each, all for $2.25, about the usual price of one volume on such subjects. I am merely taking orders today, for delivery next ——day. May I enter your name for a set?

[If purchase is declined proceed to show Chart.]

This Chart gives an outline of the whole plan of God, as *revealed in the Bible*, from Genesis to Revelation. Beginning with the creation of man, it shows us just where we stand on the stream of time, and the progressive steps each one must take to become like our Lord. It gives the Divine Plan in *order*, and makes the Bible *so plain* that even a child can understand it. [Have memorandum book ready, with pencil in hand.] I am only *taking orders* today, and will *deliver* next —day; you pay for the book when *delivered*. [Whether the other volumes should be further mentioned or not, depends upon interest and circumstances.]

Vol. II., "The Time is at Hand," treats of the *manner* of our Lord's SECOND ADVENT; it also gives a complete Bible chronology, which is very important in order to help us to understand something of the times in which we are now living. It has a long chapter on The Anti-Christ.

Vol. III., "Thy Kingdom Come," treats on various important themes also. It has one long chapter on The Great Pyramid in Egypt, with seven full-page illustrations of it. It shows that it is mentioned in the Bible, and is truly called "The Stone Bible."

Vol. IV., "The Day of Vengeance," takes up the affairs of the Church and the world in general; shows us the meaning of all the trouble and confusion around us, as explained in the Bible,—that the times we live in are a *fulfillment of the Word of God*. It shows what the outcome of the impending trouble will be, and also gives the only remedy, set forth IN THE SCRIPTURES! One chapter is an itemized explanation of our Lord's great prophecy, in the twenty-fourth chapter of Matthew, and it worth more than the price of the set of books.

Vol. V., "The At-one-ment Between God and Man," explains everything connected with the *ransom*—why it was necessary; how it was accomplished; the separate and related works of the Father, Son and holy Spirit in connection with our salvation—with the Scriptures bearing upon these interesting themes. One chapter on "The Undefiled One" deserves special mention. It shows how Jesus was born of a woman without partaking of her sins or weaknesses as a member of the fallen race.

Vol. VI., "The New Creation," deals with everything pertaining to life and godliness affecting the Lord's consecrated people from *start* to *finish*—Church duties, home duties, family duties—everything. It has also one chapter on the natural creation, showing the harmony of the Genesis accounts with the facts of nature.

It is the *most wonderful* work that has ever been published on these subjects, and you get the complete work—SIX VOLUMES—for only two twenty-five, the usual price of one such volume. These six volumes are a *whole Christian library in themselves*, and *all* for only $2.25, payable on delivery. May I take your order? This is the noblest cause in the world, and we all want to have a share in it.

METHOD D

Pardon me if I intrude. May I ask, Is this a Catholic or a Protestant home? [After answer proceed.] Very well, then. I am doing a little Christian work, in which I believe you will be interested.

Christian people are becoming more and more awake to the fact that a great tidal wave of unbelief is sweeping over Christendom;—not the blasphemous atheism voiced by Tom Paine and Robert Ingersoll, but the cultured kind represented in the scholarship of our day, which makes the danger all the more insidious.

Not only are the great colleges and seminaries undermining the faith of the better educated, but the common school books, and especially those used in the high schools, are similarly inculcating a distrust in the Scriptures, a contradiction of its teachings. For a college graduate of today to declare his faith in the inspiration of the Scriptures would bring upon him the scorn of his companions—a scorn which few would court, or could endure. At the very best, a few will be found to claim that they believe that Jesus and his Apostles were sincere, though they blundered in quoting from the Old Testament as inspired.

Such a belief in Jesus and his Apostles is no belief at all; for if present-day "higher critics" are wise enough to know when and where our Lord and his Apostles erred in their quotations from the Old Testament, then these wise men of our day are our proper guides,—more inspired than Jesus and his Apostles.

Our Society, realizing the need, is seeking to do all in its power to stem the tide and lift up the Lord's "standard for *the people*." It has prepared six sets of Scripture Studies (of which this volume is one) for the Lord's people of all denominations to use in lending a helping hand to all perplexed inquirers with whom they may, by God's providence, come in contact. These are supplied at bare cost, and can be had direct from the Society's warerooms or of its colporteurs, who are gradually reaching forth these helping hands far and near. These valuable "studies" are supplied at little more than two

cents each;—16 of them well bound in a cloth case, embossed in silver, for 35 cents.

The thought is this: As a Christian man or woman you have children or relatives or neighbors or friends open to your influence—perhaps, indeed, seeking your counsel—asking, "How do we know that there is a God?" or, "What proofs have we that the Holy Scriptures are inspired?" It is no longer wise to call these silly questions, nor to ask, "Are you an infidel?"

However competent you might be to prepare answers to these and a score of other questions, you may not have the needed time and opportunity to do so. How convenient then to step to your book-case, take down the proper study on the subject, and to say to the inquirer, Sit down and read that short study, and the whole matter of your question will be fully and satisfactorily settled; and if your doubts ever again arise come over and read the same again.

Possibly you may be a member of an Epworth League or Christian Endeavor Society, or of a Baptist Young People's Union, and may be called on for an essay on some Scripture topic. How convenient to select one among these numerous studies (covering almost every topic) and to find therein the appropriate Scriptures cited. Ministers use them thus when composing special sermons and addresses.

Ministers who have large libraries touching every conceivable religious topic—many volumes costing $6 to $8 per volume—may not feel their need of these "Scripture Studies," but to others they are almost indispensable. Indeed, in addition to the price feature, which brings them within the reach of everybody—six volumes of over 3,000 pages for $2.25—the usual price of one such volume—they are written in pure, but simple English, whereas the "scholarly works" are replete with technical terms and only for the few.

We invite Christian people of all denominations to join us in our work of extending these "helping hands" to the rising generation. A single friend or relative helped—rescued from doubt or unbelief—would repay the cost of these studies a thousand times.

[Note.—Catholics seem to prefer the term Scriptures to Bible.]

ELIJAH INSTRUCTED AND ENCOURAGED

1 KINGS 19:9-18.—SEPTEMBER 4.

GOLDEN TEXT:—"*Fear thou not, for I am with thee.*"—Gen. 26.24.

On Mount Horeb, Mount Sinai, is a cave called the cave of Moses, and it was toward this apparently that Elijah bent his steps, still heartsore and discouraged, as he fled from Jezebel. It was here that the Lord appeared to him inquiring why he was there. His answer was that he was there because of his zeal for the Lord, because he was discouraged that the true worship in Israel had been set aside, that his reformation work had apparently been a failure, and, after all the miracles that the Lord had wrought through him, the people were seeking his life. In answer the Lord gave him illustrations of different ways of accomplishing results: First he caused a fierce wind to tear the mountains and break the rocks, but Elijah recognized that the wind was not the Lord but a manifestation of his power. Then an earthquake came, shaking the foundations of the mountains; but similarly the earthquake was not the Lord but merely a part of his power. Then came a fire: but the fire was not the Lord. Then a still small voice, and this voice, when Elijah heard it, he recognized as being the Lord, and in humility and fear he covered his face.

"NOT BY MIGHT NOR BY POWER, BUT BY MY SPIRIT"

The antitypical Elijah, the saints, as they look about them and see the world in general in idolatry, and even the Lord's professed people largely given up to the worship of fashion and the idolatry of wealth and fame, are very apt to feel discouraged—to feel as Elijah did, that they are quite alone. They are very apt to wonder why God seems so indifferent to the matter which so greatly concerns them. Why does he not overthrow all the altars of Baal? Why does he not overthrow Mammon? Why does not he bring in by his supreme power the great kingdom of righteousness, which he has taught us as his people to expect? Why should we be more jealous for the Lord than he seems to be for his own name and cause? We need a lesson such as Elijah got, and we are getting that lesson.

We are learning that while God could have spoken to the world with force and power, as represented by the wind and earthquake and the fire, yet all of these would not have expressed to the world the Lord's real character. To know the Lord they must be permitted to hear the still small voice—the voice of truth, the voice of love, the voice of wisdom. Moreover, we see that the Lord is about to bring upon the world of mankind just such experiences as might be symbolized by these matters displayed to Elijah. The strong winds of war are to be let loose upon the world—indeed quite probably they are already being let loose. The effect will be the rending and tearing of earth, society, the nations. Then will follow a great earthquake, symbolical—a revolution—referred to in Revelation as so mighty an earthquake as had never before been known amongst men. (Rev. 16:18) It will be a revolution which will affect all the governments of the world, socially, politically, financially and ecclesiastically. Following this will come the fire—symbolical fire that will symbolically consume the earth, consume society. "The elements [society] shall melt with fervent heat, the earth [society] also and the works that are therein shall be burned up." Such is the symbolical description given by the Apostle Peter.

The same symbol of fire is used by the Prophet Zephaniah and is located at the end of this age in the words, "Wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, that I may pour upon them my indignation, even my fierce anger: for the earth shall be devoured with the fire of my jealousy." The very next sentence shows us that the fire of God's jealousy is a symbolical fire, and other Scriptures show us that it is anarchy that is thus figuratively brought to our attention; for it is to be followed by a time of blessing as the Prophet says, "Then [following the fire—the anarchy] will I turn unto the people a pure language, and they shall all call upon the name of the Lord, to serve him with one consent."—Zeph. 3:9.

This "pure language" or pure message of God's Word, which the Prophet shows as following the fire of anarchy, is the still small voice of our lesson. Elijah recognized this to be the power of God for bringing blessings and fulfilling his promises to the seed of Abraham, and through it to all the families of the earth in due time. And so the Lord's people today, as the antitypical Elijah class, are learning that God will do his great work through the still small voice of the truth in due time, and that the due time for it will not be until the storm, the earthquake and the fire shall have passed. "When the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness."—Isa. 26:9.

"BE STILL AND KNOW THAT I AM GOD"

These same thoughts are brought to our attention in the 46th Psalm, in which the Lord, through the Prophet David, sets forth a picture of the time of trouble which belongs to the day of the Lord into which we have already entered—the day of trouble which will prepare the world for the great day of blessing, the Millennial day. In this Psalm the Lord represents the earth being moved, the mountains being carried to the midst of the sea, its waters roaring, its mountains shaking, etc. These things picture the commotions that are about to take place in the social, political and religious systems of the world. The Lord's people, the Elijah class, are represented in the Psalm as not fearing these things, because they constitute the Lord's holy city or holy kingdom. Then in verses 6 to 10 the Lord gives an interpretation of the shaking and melting mountains, etc., as signifying the raging of the people, anarchy, the unsettling of the kingdoms, the melting or disintegration of society. As a result there will be great desolations in the earth: as another result all wars are to cease unto the ends of the earth, and then (vs. 10) comes the message which will be enforced throughout the Millennial age, "Be still and know that I am God: I will be exalted among the nations, I will be exalted in the earth."

This command, Be still, corresponds to the still small voice which Elijah heard—to what we as the antitypical Elijah are now hearing from the Word of God, namely, that not by earthly might nor by earthly power will the Lord establish his rule, but that in the coming time his King shall reign in Zion and execute judgments in the earth, rewarding the righteous and punishing the evil doer, with the result that all shall come to a knowledge of the Lord from the least to the greatest; that the knowledge of the Lord shall fill the whole earth as the waters cover the sea; and with the further result that the Spirit of the Lord shall be poured upon all flesh, as the mouth of the Lord has promised. This is the glorious message which the Prophet declares results from the great atonement sacrifice made by our Lord; his statement is that the Lord gave himself a ransom for all—"to be testified in due time."—1 Tim. 2:6.

After Elijah learned this lesson respecting the Lord's meth-

ods of bringing about the blessing, he was quite ready to follow the divine direction and to return to the land of Israel to make ready for (1) his own departure; (2) to appoint Elisha his successor as prophet and to instruct him for the service; (3) to outline the changes soon to come in the governments of Israel and Syria. He was further consoled and doubtless surprised by the Lord's declaration that he had yet 7,000 in Israel who had not bowed the knee to Baal nor kissed the image—which was the custom. Similarly the Elijah class has been encouraged of the Lord by an unfolding of the divine Word, that the blessings and reformation of the world will all come about in God's due time and manner—through the establishment of the Millennial kingdom. Similarly the Elijah class has come to understand that there is an important work yet to be accomplished by it in the world: that there are thousands in the nominal systems who are not in sympathy with the errors there taught, who are merely confused and blinded by the misrepresentation of the divine character.

"BE OF GOOD COURAGE"

Elijah returned to the land of Israel, and apparently paid no attention whatever thereafter to Jezebel and her threats, but prosecuted a work of arousing true faith in the true God and obedience to his law. He not only called Elisha, as directed of the Lord, but following out further directions or the spirit of the directions, he re-established what were called "schools of the prophets"—gatherings of young men desirous of studying the law and appreciating the divine will. Thus we see that the awakening at Mount Carmel, witnessed by the heads of all the ten tribes of Israel, bore its fruit—that idolatry was at a discount thereafter, that Jezebel and Ahab evidently did not have it in their power to oppose or destroy these schools of the prophets, and, in general, the reformation work which Elijah was prosecuting. He is supposed to have continued this reformation work for some ten years or more after his return from Mount Sinai before he was taken up in the whirlwind.

The Golden Text of the lesson fits well to the antitypical Elijah class. These should realize that one with the Lord is a majority, and should not fear the words nor the deeds of humanity so long as they can realize themselves the Lord's servants, coöperating, serving, active in the line of his direction. The message to these is, "Fear not their fear, nor be afraid;" "Let not your hearts be troubled; ye believe in God, believe also in Christ"—the head of the body—and trust to his guidance and overruling according to his promise, which assures us that all things shall work together for good to them that love him. Why should we fear? What should we fear? "If God be for us who can prevail against us?" True, evil doers do seem to prevail at times—do really prevail against us—as, for instance, the Jewish Sanhedrin prevailed against our Lord to his crucifixion; but such prevailing is only seemingly against us. In reality, as the Apostle declares, it is working out for us a far more exceeding and eternal weight of glory. We are to view matters from this standpoint, and to rejoice in whatever tribulation divine wisdom may see fit to permit to come against us, anxious only that our union and relationship with the Lord may be maintained.

THE HARVEST AND GENTILE TIMES

Question.—If the "Times of the Gentiles" can be changed as suggested in the July TOWER, so that the anarchy will follow 1914 A. D., instead of preceding it, might not similar changes be made in respect to all the various lines of prophetic time-proof set forth in MILLENNIAL DAWN, Vols. II. and III.?

Answer.—You are entirely in error. Not a figure, not a date, not a prophecy is in any sense or degree affected by the article to which you refer. Indeed the harmony and unity of the whole is the more fully demonstrated. Read again the article you refer to, "Universal Anarchy, etc." (July 1 issue), and you surely will see this. If it is not apparent to you upon a further study let us know the particular *point* of your difficulty and we will endeavor to make it plain.

The harmony of the prophetic periods is one of the strongest proofs of the correctness of our Bible chronology. They fit together like the cog-wheels of a perfect machine. To change the chronology even one year would destroy all this harmony,—so accurately are the various proofs drawn together in the *parallels* between the Jewish and Gospel ages. It would affect the ending of the Jubilee cycles, the 1335 days, the 2300 days and the times of the Gentiles, throwing out of gear all the wonderful harmonies of these in the "parallel dispensations."

We commend to you a fresh and careful study of the presentations of DAWNS, Vols. II. and III., on these points. Evidently the time features of present truth all stand or all fall together, and we see no weakness or signs of their falling: on the contrary everything throughout the world is confirmatory of them.

And while it is true that the great mass of present truth is in many respects entirely independent of our "times and seasons," nevertheless they are so related that the latter are almost *necessary* to explain the former. For instance, without recognizing that we are now living in the "harvest" of the Gospel age and in the *parousia* of the Son of Man, how could we account for our great increase in knowledge respecting the various features of the divine plan?

The easiest and best explanation of the "feast" now spread before us as the Lord's "household of faith" (indeed the only reasonable one) is that the Lord is now fulfilling his promise recorded in Luke 12:37: "Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself [as their servant] and make them to sit down to meat, and will come forth and serve them." While these "things new and old" are handed from one servant to another and to the entire household, can any of us doubt that the Master himself is dispensing the delicious viands which so refresh us?

And if this be so it is a proof that we are in the "harvest" or end of this age just as surely as similar blessings marked the "harvest" of the Jewish age. And the times when these blessings have reached us corroborate the prophetic testimonies respecting when the harvest began (Oct., 1874 A. D.) and when it will end (Oct., 1914 A. D.), a period of 40 years, just as was the Jewish harvest. Unlike error, these things stand investigation and the more searching the investigation the more satisfactory will the results be, we believe, to those who are in the right attitude of heart—to those who seek not to cavil, but to know the mind of the Lord. To the "Israelites indeed" it is now "*given to know*" these things which are still mysteries to the world. Only "the pure in heart," the thoroughly sincere, the honest, are in the position to have the "ear to hear" this "knock" of the heavenly One (Rev. 3:20); only those who have the eyes of their understanding opened can discern the presence of our King; only those who hunger and thirst for the truth can properly relish things new and old, now so bountifully provided. These privileges are now restricted to the "meek and lowly of heart," and these conditions must be maintained or else this special hearing, sight and taste will be lost. Such loss in the Scriptures is styled "outer darkness"—the darkness and confusion in which we see the whole world now to be; but from which, thank God, there will be a rescue "in the morning" when the Sun of Righteousness shall shine clearly forth, turning the outer-darkness into outer-light. But for such, meantime, there is necessarily a great "shaking" and "horror of great darkness" and trouble.

ELIJAH TAKEN IN A WHIRLWIND

2 KINGS 2:1-11.—SEPT. 11.

GOLDEN TEXT:—"*He was not, for God took him.*"—Gen. 5:24.

The words, "When the Lord would take up Elijah," suggest that Elijah had a specially protected life—that it was not subject to the power of his enemies—that he was wholly under divine control. And this is true also of the antitypical Elijah class of this Gospel age. It was true, we remember, of the great head of this class, Jesus in the flesh. The scribes and Pharisees made many attempts at his life before the successful one, but could not harm him previously because "his hour was not yet come." So with every member of his body in the flesh, every member of the Elijah class—not even a hair of their heads could fall without divine notice and permission. These are not to esteem that any of their affairs are accidental, for being fully consecrated to the Lord and fully accepted by him, all of their affairs, great and small, are under divine supervision—their health or sickness, their rights or privileges, their joys or sorrows.

We are not in this wishing to intimate fatalism, but rather a divine supervision. If trials and disciplines and corrections, either of poverty or sorrow or ill health, be necessary for the correction of these they will surely have them; and some or all

of these may come to them even though not as chastisements, but as lessons of experience necessary for their development for places in the kingdom or for their usefulness in the Lord's service in the present time—as was the case with our Lord. Those who are of the Elijah class, fully consecrated to the Lord, will be glad to have this divine supervision of their affairs and will rejoice in it. This, however, would not mean that they may not and should not do whatever would appeal to them as being wise and reasonable for the maintenance of their health or its recovery, for the satisfying of their hunger or thirst, or for the betterment of their temporal interests. But while using what to them may appear to be reasonable means, they will consider that these also are all in the hands of the Lord, and, if successful, that they are his provision, to be accepted with thankfulness; while, if unsuccessful, they will be willing to accept the results without murmuring—with full assurance of faith that God is able to make all things work together for their good.

AT THE SCHOOLS OF THE PROPHETS

Elijah and Elisha were at Gilgal, one of the cities at which was located a "school of the prophets," where piously inclined young men sought instruction respecting the divine law under the supervision of those who were recognized as prophets, and with a view to become doctors or expounders of the law of God in the various cities in which they lived. Elijah and Elisha had been at this place for some time, and now Elijah proposed a journey, suggesting that Elisha go not with him. The latter, however, would not forsake the older prophet, whom he styled his master, and toward whom he performed the duties of a body-servant. So they went together to Bethel, at which was located another "school of the prophets." We are not told how long was the stay at Bethel, nor what the prophets did or said at the school, but we do know that the pupils, known as the sons of the prophets, came privately to Elisha and in confidential whispers asked him if he was aware that the Lord was about to take from him his master Elijah.

Elisha's answer was that he did know it, but did not wish to discuss the matter. Evidently he was filled with sorrow at the thought of the loss he was about to sustain, for everything indicates that during the ten years or more that he had been Elijah's servant and co-laborer in the prophetic office, a deep personal attachment had sprung up between the two men, who in some respects were very dissimilar. Again Elijah suggested that Elisha should tarry while he would go on to the city of Jericho; but again, with strong vociferations of his earnestness, Elisha declined to leave his master. When they arrived at Jericho Elisha had a similar experience, the sons of the prophets again asking him whether or not he had heard of the Lord's intention to take up the prophet, and again he refused to discuss the matter. For the third time Elijah suggested to him that he tarry while he would go farther under the Lord's direction, not to a city but to the river Jordan, but Elisha would not tarry and they went on.

These visits to the schools of the prophets before Elijah was taken away doubtless had a beneficial effect upon these students of the Lord's Word, who well knew the aged prophet, and his allegiance to God and God's power manifested through him. This last visit would be impressed upon their minds and go with them to the various cities of Israel in due time. Meanwhile the revelation which had been made to them, that God intended to take Elijah by a whirlwind, would prepare them for this final miracle and attestation of him as a servant of the Almighty. Apparently the prophets of this last school, fifty in number, while modestly refraining from following with Elijah and Elisha, nevertheless were deeply interested in the event they knew was about to take place. They went to a prominent point near Jericho, high above the river Jordan and overlooking it, and there witnessed what transpired. In the distance they beheld Elijah take off his mantle and roll it into the form of a club, and therewith smite the waters of the river Jordan, dividing them so that the two passed over as the Israelites had previously done by the miracle which the Lord wrought through Joshua at very nearly the same point. On the prophets went, up the steep hillside beyond Jordan—quite possibly Mount Nebo, where Moses died.—Deut. 32:49-50.

HARVEST SIFTINGS TYPIFIED

There has been considerable speculation respecting this account of the three times and places at which Elijah invited Elisha to part company with him: that Elijah was too modest to desire many witnesses of the final manifestation of God's favor toward him, or that he wished to spare Elisha the sadness of the later parting; but these suggestions are not satisfactory to us. To our mind these were a feature of the type whose antitype must be expected in this present time. As Elijah represented the consecrated ones who will as overcomers constitute the body of Christ and become participants with our Lord in the glories of the kingdom in the first resurrection, so apparently Elisha would represent a consecrated class of this time, in some respects inferior. These will have an acquaintance with the Elijah class, will minister to them in various ways, yet not be identified with them as members of the same death-devoted company.

In harmony with this illustration or type we shall expect that, as the present age draws to its close and the Elijah class passes away entirely, there will come various siftings or testings to this class of inferior consecration to separate them from the company and fellowship of the Elijah class. Whoever will fall away in this sifting will cease to belong to the Elisha class. Those who endure the siftings and testings will thus maintain their position in the Elisha class, and some will thus continue according to the type down to the very close of Elisha's experience, and will then in consequence of this faithfulness receive a great blessing—a double portion of the Elijah spirit.

As the two prophets went on Elijah said to Elisha, Make request what I shall give thee, as I go from thee shortly. Elisha's request for a double portion of the spirit of Elijah is not to be understood as meaning twice as much of God's power as Elijah possessed, for this would have constituted Elisha a prophet of double the power of Elijah. Besides, how unreasonable a request would it have been for him to make—that Elijah should give more than he himself possessed. We must understand him, therefore, to mean that if Elijah's spirit or power would in any wise be remaining with any prophets in the earth who would represent the Lord, that Elisha desired that he might have twice as much as any other one—not selfishly, we may assume, but that he appreciated Elijah's disposition and position as a servant of God, and desired that as far as possible he might enter into a similar work of service. His request was granted conditionally, but he was told that it would be dependent upon his own watchfulness.

The lesson which we draw from this request of Elisha and the conditions of its fulfillment is that the consecrated class whom he represents in the end of this age will need to be on the alert if they would discern the passing away of the Elijah class, and that only in proportion as they do discern the completion of the Elijah class and its passing into glory will they become the recipients of a proportionately large measure of the spirit and zeal of the Elijah class. From the Scriptures we get the thought that after the Elijah class shall have been completed, tested, proven and glorified, there will still remain a period of time before the full ending of the "present evil world" or dispensation—before the full inauguration of the Millennial glories. During that period the class which we believe Elisha represented—namely, a consecrated class, but lacking in some measure the full spirit of devotion exhibited by the Elijah class—will be quickened and energized by the change of dispensation and the evidences of the fulfilling of the divine plan, so that thereafter they will be practically as devoted and self-sacrificing and zealous every way as the Elijah class had been.

The receiving by Elisha of power from the departed Elijah seems to correspond in considerable measure to the "foolish virgins" getting their oil and being able to trim their lamps after the "wise virgins" have gone in to the wedding and the door is shut. As the foolish virgins were not evil but good—"virgins"—so Elisha was not an evil man but a good man and a prophet: as the foolish virgins lacked something that the wise virgins possessed, so Elisha lacked something of what Elijah possessed, and that lack, which was supplied to the foolish virgins in the oil, is represented in Elisha's case in the mantle and blessing.

As the Parable of the Virgins does not go on to show what happened to the foolish virgins except that they failed to enter into the marriage because the door was shut, so the Elisha picture merely shows that Elisha did not accompany Elijah, but on receiving his benediction and power he continued for a while the work that Elijah had been doing. So it is our thought that during the great time of trouble there will be a consecrated class who had not a sufficiency of zeal in self-sacrifice to be counted of the Lord as members of the Elijah class or body of Christ, who nevertheless will experience a great time of refreshing and become thoroughly devoted after they realize that the church has been glorified—after they begin to see also the fulfillment of various Scriptures respecting Babylon. This class, whom we understand to be represented in the Scriptures as the "great company," whose number no man knows, who wash their robes and make them white in the blood of the Lamb, and eventually come up to spirit conditions, though not to be of the royal priesthood in the throne (Rev. 7:9-17)—these are represented as recognizing by and by that the little

flock, the bride class, the Elijah class, have passed beyond the vail and they are shown to rejoice accordingly, saying, "Let us be glad and rejoice and give glory to God, for the marriage of the Lamb is come and his wife hath made herself ready!" This class in turn, though not worthy to be the bride, the wife, is invited to participate in the great marriage feast which is to take place shortly after the glorification of the church.—Rev. 19:7-9.

ELISHA, IF A TYPE, A DOUBLE ONE

We might here remark that although we are treating Elisha as a part of the type as well as Elijah, yet there is nothing in the Scriptures that positively intimates that this is the case—it is a mere inference. In Elijah's case, as we have already pointed out in a previous lesson, there is no doubt; beyond peradventure Elijah was a type of the elect church *in the flesh.* But if Elisha was a type, we believe that we are justified in considering him a type of two classes. First, of the class already suggested, who are with the Elijah class and who maintain relationship to the close of Elijah's period and who then become partakers of his spirit. And this type would seem to extend as far as Elisha's re-crossing the Jordan, smiting it with the mantle of Elijah. If the crossing of Jordan into the land of Canaan be taken to represent death, then the picture should be read as indicating that this "great company" will all pass through death, which is just what the Scriptures elsewhere seem clearly to show—that in order to be on the spirit plane at all it will be necessary for them to "all die as men."

In this view of the matter we assume that Elisha, after crossing the Jordan and entering Canaan, would represent another, a different class, namely, the earthly phase of the kingdom—Abraham, Isaac and Jacob and all the prophets, the beginning of the restitution class. Elisha's work after crossing Jordan was restitution work in many respects, and in this particular would well correspond to what we may expect of the earthly phase of the kingdom after its establishment—after the great time of trouble. But again we remind the reader that the typical character of Elisha is not beyond question, as it is nowhere affirmed in the Sriptures, but merely inferred by us because of his association with Elijah.

CHARIOTS OF FIRE AND HORSES OF FIRE

The record is that Elijah and Elisha were separated by chariots of fire, but that Elijah was taken up not by these but by a whirlwind into heaven (margin). We might draw different inferences from this, but feel safer to adhere closely to the wording of the text. The fiery chariots and horses we infer to be a part of the type, and shall not be at all surprised to find the fulfillment in severe persecutions which will come upon the last members of the Elijah class—persecutions unto death possibly. If this be the correct interpretation of the type there would be a special significance attaching to Elisha's seeing the departure of Elijah. It would seem to signify close personal friendship and loyalty between them down to the very close, and that the effect of these fiery trials would be to energize those who had previously been less energetic in the carrying out of their consecration.

The whirlwind in the type should be interpreted, in harmony with general Scripture usage, as signifying a fierce trouble—a trouble, too, which would agitate the heavens or ecclesiastical powers as an earthquake would represent disturbances of the social conditions. Thus read in advance of the fulfillment the type seems to imply that the end of the Elijah class will occur amidst great ecclesiastical commotions, accompanied by fiery trials—thus we think probably the change will come to the last members of the elect "body."

"HE WAS NOT, FOR GOD TOOK HIM"

Our Golden Text relates to Enoch, but is not inappropriately applied by the Lesson Committee to Elijah, for what was true of one was apparently true of the other also. Enoch, the faithful prophet of old, whose only prophecy recorded is his announcement of the second coming of the Lord to execute righteousness in the earth and to convince the gainsayers (Jude 14, 15), suddenly disappeared from amongst men, and the inspired record is that he was not found because God had taken him; and so likewise Elijah, having served his mission, disappeared from amongst men for God took him. True, the sons of the prophets suggested to Elisha afterward that perhaps the Spirit of the Lord, which had taken him up, would drop him down in some other portion of the world, but there is nothing to confirm such a supposition. "He was not found, for God took him."

The question arises, Where did God take these two prophets of old? and there is no answer to the question. True, in Elijah's case it is stated that the whirlwind took him up into heaven, but the word heaven here is used to represent the sky, the circumambient air, and has no reference whatever to the heaven which is God's dwelling place. That neither of these prophets went to the latter place we have the very best evidence in our Lord's words, "No man has ascended into heaven save he which came down from heaven, even the Son of man."—John 3:13.

We can only conjecture respecting these two prophets and our conjecture is that they were not only taken away in order that their disappearance from the earth might be typical, but that possibly the Lord has taken them to some other suitable habitation, perhaps some other world, that in due time he might bring them back to earth and possibly thereby impress upon mankind some lessons which could not otherwise be so forcefully taught. For instance, he might thereby give the lesson of his abundant ability to fulfill any and every promise ever made to mankind. We have no thought, however, that Elijah has ever yet returned to this earth—we have no thought that he was present on the Mount of Transfiguration with the Lord and the apostles as already shown; we accept the Lord's testimony respecting the spectacle on the Mount—that it was a vision merely. See our issue of April 1, 1904.

"DEATH PASSED UPON ALL MEN"

Some may be inclined to argue that Enoch and Elijah must have died, because the penalty of death was against them as well as against all the other members of our race, and because the Apostle reiterates this penalty, saying, "By one man's disobedience sin entered the world and death by sin, and so death passed upon all for all are sinners." (Rom. 5:12) We reply that nothing in our view, in our judgment, is in discord with this sentiment of the Apostle. The death sentence passed against Enoch and against Elijah as well as against the remainder of Adam's children, and wherever they are they must still be under that death sentence; they cannot be released from it until the full close of the antitypical atonement day—which will close synchronously with this Gospel age, which is its antitype. Wherever these two venerable prophets may be they are not perfected because, as the Apostle points out (Heb. 11:38, 40), God has provided for us—the Gospel church, the body of Christ,—some better thing than he provided for any of the ancient worthies, and they without us shall not be made perfect. We are confident, therefore, that Enoch and Elijah, wherever they may be, are not yet made perfect—they have not yet escaped from the bondage of corruption. They are still under the sentence of death and will be until that "curse" shall be lifted in the dawn of the new dispensation.

From the divine standpoint every one is dead who is either under the sentence or whose life to any extent has been impaired as a result of the curse. The whole world in this sense of the word is dead, and Enoch or Elijah can only be thought of or spoken of as alive from the standpoint of faith, even as we speak of ourselves who are accepted of the Lord as members of the body of Christ and as having passed from death unto life—namely, by faith, by hope. As we speak of ourselves and each other as alive toward God through faith in Christ, so we may speak of Enoch and Elijah as alive through the merit of the great sacrifice at Calvary, of which they shall partake actually in due time, becoming actually alive and being made actually perfect.

"CHANGED IN A MOMENT, IN THE TWINKLING OF AN EYE"

As for the change of the church, the Elijah class in the flesh—precursors or forerunners thus of the anointed body in the Spirit—the change of these members at this time the Scriptures clearly indicate to be one which the world will not recognize. As the Scriptures declare, although we are sons of God, sons of the Highest, nevertheless we must die like men—we must go down like the great Prince, Jesus, into death, and must be raised to the newness of life, to spirit conditions, to the divine nature. The Apostle assures us that those living in the end of this age, during the *parousia* of the Son of man, will not need to sleep—to tarry in the death condition—for the moment of their death will be the moment of their change to glory, honor and immortality, the divine nature.

JUSTIFIED AND CALLED

Question.—Can any one be justified and yet not be called? or are all the justified ones called?

Answer.—It is possible for one to be justified and yet not be called. All justified persons are not called.

Abraham and others of the past were "justified by faith," but living before the ransom was given, before the Captain had been perfected, before the Gospel age "call" began, before the new and living way (or new way of life) had been opened up,

those grand ancient worthies were not called to be members of the Bride class.

"Justification by faith"* throughout this Gospel age is merely the first step in the ways of the Lord, now opened to whosoever hath an ear to hear. The second step is *consecration*, a full surrender of our all to the Lord. We may safely conclude that all who took the first step were welcome to take the second one, and that it would appear the *"reasonable service"* to all sincere ones who properly appreciated God's mercy in forgiving their sins. Those not thus influenced usually found their faith grow as cold and lifeless as their love, and thus losing their faith were without justification again—part of the unjustified world.

Whoever of the justified were of the right spirit and made consecration of their all during the period of the call, were of the "called ones" mentioned by the Apostle and urged to make their calling and election sure by obedience to their covenant. This same class now, since the end of the "call," are not thus called, but are in a *waiting* attitude. Knowing from the Scriptures that "many are called but few chosen," they are *waiting* for an opportunity to take places amongst the "called" as *substitutes* for some not found worthy.

It would not be unreasonable to suppose that there are hundreds in just such a waiting condition, although the present-day preaching is not very favorable to either justification or consecration: justification through faith in the ransom-sacrifice of Jesus, the only kind, is little understood or taught.

On the other hand there are doubtless thousands in all the denominations of Christendom who have taken both steps (justification and consecration) who are overcharged with cares of this life and whose periods of opportunity gradually expiring leave places for those who seek and pray and hunger to enter into the favor of the "called" class. We have no positive means of knowing who are thus accepted as substitutes, but we think it reasonable to consider three conditions as indicative of such acceptance. (1) A growth in the fruits of the spirit. (2) Activity in serving the Truth to the extent of talents and opportunities. (3) An ability to grasp prominent features of the Truth with considerable clearness.

The question then arises, What about justified believers who have consecrated and who may never find a chance as substitutes? We incline to consider these to be few,—that the Lord will give the hearing ear to comparatively few except as there may be an opening for them. However, if any of said class do fail of an opportunity to become substitutes we would be sure that divine love and care would be over them just as surely, and that failing a place in the elect church through no fault of theirs, these would be given some good portion which would much more than reward and satisfy them.

* See issue Oct. 15, 1911, p. 394, "Justification by Faith."

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VIEWS FROM THE WATCH TOWER

BISHOP POTTER AND THE SALOON

Bishop Potter, of the Episcopal Diocese of New York, has created quite a commotion in all circles by giving his sanction to a newly-opened "tavern" in New York City. The saloon and cafe are described as having fine appointments: in one end is a soda fountain at which beer is sold for the accommodation especially of ladies, who are not admitted to the saloon proper, at the bar of which liquors of all kinds are dispensed with free lunch at noon. Of the enterprise, the *New York Sun*, after recounting Bishop Potter's address and his leading in the singing of the doxology to the tune of "Old Hundred," says: "The idea of the tavern originated in the mind of Joseph Johnson, Jr., the Greek Oak of the Order of Acorns. Mr. Johnson has always believed that rum is a curse, but he holds that the evils of intemperance must be combated by practical men and not theorists. If there must be saloons he wants them to be as ethical as possible. So he organized the Subway Tavern Company with a capital of $10,000—subscribed by prominent men whose names are given. The managers of the company have decided that not more than five per cent shall be paid as dividends on the stock, whatever the profits be: the surplus is to be used in starting other similar taverns."

We have no doubt that the gentlemen connected with this innovation have benevolent intentions: Their thought evidently is to fight fire with fire; to fight the doggerel saloon with a better one, to furnish purer liquors and better surroundings. We believe that they are making a great mistake. Nevertheless, the affair shows the extremity to which well-intentioned people are driven by present conditions, that the Apostle calls "the present distress." How evident to the instructed Christian that the one thing needful is the establishment of the kingdom of God, for which we pray, "Thy kingdom come, thy will be done on earth as it is done in heaven." Nothing short of this heavenly power can cope with the present downward tendencies that afflict the whole human family, the "groaning creation."

These gentlemen in New York City are copying a plan adopted a few years ago in Great Britain by some of the Episcopal clergy there. These established taverns where liquors of all kinds were obtainable, as well as "soft drinks," the latter being given the preference in that the bartender is paid a commission on the soft drinks, making nothing on the intoxicating liquors. The effect has been good in Great Britain, it is claimed. Nevertheless we have no such expectations in respect to the introduction of this system into this country. Conditions here are totally different. Here the majority are opposed to liquor drinking, and the business and all things associated with it are more or less tabooed, and thus many are protected from the degrading influences. We fear that the tendency will be to break down this barrier and to make drinking more general and more fashionable, and thus to increase the evil effects of this most terribly degrading practice.

Bishop Potter's course has brought upon him very severe criticism from many quarters: yet it will make him popular with a certain very respectable class. The chief difficulty seems to lie in the fact that the *true* church is not understood and its rules do not fit when applied to the world and its wisdom. Recognizing *the church* as the "little flock" of "saints" fully consecrated to the Lord, we do not suppose for one moment that Bishop Potter would claim to be a member of it nor to be bound by its precepts and ideals. But many others, who take the same unsanctified stand, and who patronize saloons of the worst class, are chiding the Bishop, rebuking him, because they think of him as one of the "saints," and perceive that his course is not up to the ideals of the New Testament for such.

The sooner the world realizes the truth on this subject the better it will be for all concerned: that fully ninety-nine per cent of the nominal church (preachers included) are merely well-intentioned worldlings, who have never consecrated their wills, never been begotten of the Spirit and have not, therefore, "the mind [spirit] of Christ."

DANGER FROM "HIGHER CRITICISM"

Dr. David J. Burrell, pastor of the Marble Collegiate Church, Fifth avenue, New York, says:—

"It is indeed true that there is sore danger from this critical movement, but it is not the Bible that stands so much in danger—it can take care of itself—as it is the dictionary that is assailed.

"Words that have a specific and clear meaning to us, used by the exponents of the critical propaganda, have a different meaning entirely. It is one of the calamitous consequences of this criticism. It means a complete overturning of definitions as we understand them. And to coin a spurious word is worse than to issue a spurious coin.

"Men preach from the pulpit and talk with you and me about the inspiration. Their terms to them have not the dictionary definition which they know you put on them. I won't mince words, for I know friends of mine who do this. It's not honest. We are fighting for Webster's and Worcester's dictionaries, just as we are fighting for God Almighty in this contest.

"There are men preaching the gospel of Christ who do not know what the little word "is" means, using it instead in the most *outre* and outlandish way. I know a man who will say 'The Bible is the Word of God,' yet he doesn't mean what people think him to mean. 'Is' to him means 'is not.'

"In days of old, when the gods of the Pantheon had lost their powers, the priests laughed to themselves before the altar as they went through the ceremonies. That is an effect, too, on the Christian ministry of the higher criticism.

"I make no charge against any man, and I say it with a deal of charity and lamentation, but some men in some pulpits are smiling at the words they have to preach.

"I walked with a man from a church one day—he being a friend of mine, though he is one of the critical ones—at the close of a sermon he had preached on the incarnation. He had hardly gone a hundred steps from his pulpit when he

turned to me and said with a smile: "It isn't of any great difference to me whether Christ was the son of Joseph or was conceived by the holy Spirit." The fine edge of honesty was worn off there, as it is elsewhere. But the mass of people in the pews, notwithstanding the teachings they hear, are honest to the Word of God.

"People won't go to church to hear hypotheses. There is more good in a Sunday newspaper than there is in a man who preaches the vagaries of the 'higher criticism from the pulpit.'"

* * *

True, but not strongly enough stated. The harm done by the "higher critics" exceeds all other sources of harm, including infidel publications and dime novels, because it breaks down all true faith and confidence toward God and sets at nought "the only name given under heaven and amongst men whereby we must be saved." It makes the "blood of the covenant a common thing."—Heb. 10:29.

LEAGUING AGAINST "HIGHER CRITICISM"

"The American Bible League" held its first convention lately in New York City. It has our best wishes, but we fear it will find far less sympathy and support amongst ministers and laymen than it should naturally expect. The fact is that the entire body of Christendom has been thoroughly inoculated with this poisonous infidelity of the refined Sadduceeic sort. For years the colleges have been turning the stream at its head waters. Today the studies and school-literature of the public high schools are completely under this same influence. We have no thought, therefore, that the American Bible League will meet with any degree of success. We do, however, hope that its course may have the effect of arousing some true believers and separating them from nominalism and thus preparing them to search for and to find "the old paths"—the old theology—"the faith once delivered to the saints."

Unless we greatly err the "League" will find even among its own members some who are half poisoned on this subject by evolutionary ideas. We quote extracts from several of the speakers and from commentaries on the first session. Mr. William Philips Hall, the president of the "League," said:—

"That the Bible is now being subjected to a scholastic assault of unparalleled danger; that the practical consequences of this assault are in evidence in the demoralization of conduct and education, and in evil influences on the ministry and missions; that the assault is based upon groundless claims of a false scholarship, and that the methods proposed by the league will fully meet the imperative needs of the situation and lead to a recovery of faith in the Bible as the Word of God and to the enthronement of our Lord Jesus Christ in the hearts of men.

"Fascinated by a strange scholarship, multitudes among the leaders in the Christian ministry and educational work have turned aside in large part from the faith which was once for all delivered unto the saints, to worship at the shrine of a destructive criticism that destroys individual faith in the divine origin, integrity inspiration and authority of the Scriptures of the Old and New Testaments, and that sooner or later, logically, and inevitably, leads to the denial of the incarnation, omniscience, atonement, and supreme authority of our Lord Jesus Christ."

Dr. Francis L. Patton, president of Princeton Theological Seminary, said, respecting the views of "higher critics:"—

"To them there was no primeval innocence, no fall, no redemption, no incarnation. They hold these things not to be doctrines, but pretty teachings, making up what is really nothing more than a metaphysic philosophy. Ask them straightforward questions and they begin to dodge the issue. Ask them, Did Jesus Christ have a preëxistence? Did he rise from the dead? Was he ever really dead? Was he God of very God? They begin to shift. They begin right away to talk sentimentalism and say, 'We want the moralities.'

"'All right, we'll talk morals;' but they don't. They dodge them, too.

"It all comes around to the question of judgment of fact and value. If you can discard the former and retain the latter, what is the good of Christianity? You can then preach just as good a sermon from Æsop's fables as from Holy Scriptures."

Dr. Daniel Gregory, General Secretary of the League, is reported to have said:—

"The league believes this to be one of the most serious crises in the history of Christian faith, and has taken up its task with a twofold object: it takes its stand for the Bible and the old view, and yet with open vision for any new light, and it challenges these claims of radical criticism, the baselessness of which it purposes to show. We have no fault to find with real criticism. We do not challenge the new views because they are scientific, but because they are unscientific.

"The second object of this league is to help the people to see the Bible as it is and to find out what is in it."

The New York *Sun* editorially notes that the League describes the present as a "*crisis*" in the history of Christianity. The *Sun* agrees that the term "*crisis*" is none too strong and adds:—

"If this subversive and destructive criticism was confined to avowed opponents of religion and the church, as it was formerly, it might not be an enemy dangerous enough to require the formation of a Christian league against it; but now it has affected profoundly the thought and radically changed the view of a large part of Christendom itself. It has entered into theological seminaries to a very great extent, and is influencing the sentiment and modifying the points of view in many pulpits of even the most nominally orthodox churches."

Most of the prominent journals that comment at all treat the League respectfully, but clearly imply their "higher critic" predilections, and imply that the most the League will do will be to sow discord and rancor and controversy. Thus the "wise" always deprecate any battle with Satan.

POLITICS IN RELIGION

"People with old-fashioned ideas concerning the relations between the churches and the Deity, whose cause they are presumed to set forth here on earth, are often somewhat dismayed at the very practical way in which the machinery of the churches works. The present quadrennial conference of the Methodist church at Los Angeles has been styled by some members of the faith the biggest political event of the year of presidential nominations.

"Questions of creed, of the form of church government and the selection of church officials are settled in all church assemblages in a highly practical and thoroughly human manner. Church politics differs from the ordinary kind most in subject matter.

"The methods are the same, very largely because in not a few instances they are employed by the same kind of men, but most of all doubtless because they represent the working out of divine purpose in other fields. In the Presbyterian and Episcopalian and other general religious gatherings, the men whose influence counts for most are not infrequently those who stand high in political and business circles.

"It shocks people who believe that the churches are exclusively divinely guided to see so little difference in ecclesiastical strategy from those which prevail in more worldly gatherings. Yet there should be no dismay or surprise even. For while we all know that the churches are under divine guidance we are wholly wrong in supposing that other of the vast concerns of men are not equally under the same influence and direction.

"Creeds and churches are all man-made out of material furnished him by his Maker, but expressions of man's recognition of his obligations and opportunities lies in the spiritual plane. Though inspired by the Creator since they are not universal, they are all manifestly imperfect, and so doubtless because transmitted through erring man. Creed and church discipline and law have no more foundation of authority or guarantee of stability than do political platform declarations. They are all always subject to revision as men progress in religious understanding and to meet new contingencies of moral perversion as they arise.—*Toledo Sunday Times-Bee.*

* * *

This editor sees only a part of what he points out. God has given his church explicit directions, but the plans, schemes and traditions of men ignore the Word, the counsel of God, and hence the similarity of political manipulations.

POLISH TRACTS can now be supplied to all who have special opportunities for using them. They are published by our Society, although our name and address does not appear on them, because of prejudice of Catholics against everything like Bible Societies.

ITALIAN DAWN, VOL. I., and sample TOWERS have now arrived. Send in your orders.

GERMAN AND SWEDISH TOWERS can now be supplied regularly.

"OPPOSITIONS OF SCIENCE FALSELY SO-CALLED"

And so it seems that even in Paul's day science was a name to conjure with. The aged Apostle had to exhort his "son Timothy" to stand guard over the truth of God that had been committed to him, especially by avoiding "oppositions of science falsely so-called." The danger to faith arose not from real science, but from that baseless and pernicious gnosis, unworthy the name of science, that was already on the way to its full fruitage in the Gnosticism of Marcion and Valentinus that at a later day so cursed the early Church.

Nor is this juggling with "science" yet over, as a recent experience convinced the writer. The colloquy was with—or rather the "setting down" came from—a product of the "New Thinking." He had been made at Harvard, and had entered upon the study of divinity there, but finding no definite basis for his "divinity," he had given up the ministry as a bad job. A respectful word about the Bible was what precipitated the explosion: "You don't pretend to say that you believe the Bible to be anything but a mass of Jewish myths and legends? In these days no one but a mossback ever thinks of it as a revelation from God! Why, it has been so completely discredited by science in every form and from every point of view, that no self-respecting man of culture can afford to give it even a moment's attention!"

What could one say when dazed by such an outburst? How could one help feeling that science embodied had finished the business, and that it was useless to gainsay its authority? As for reasoning with such a reckless asserter, that was out of the question. He was beyond the reach of reason. For a moment the poor "mossback" felt as one might imagine the old-fashioned tallow candle of seventy-five years ago felt when the "extinguisher" was brought down upon it. But recovery came in due time, aided by some knowledge of real science gained at the feet of the masters; and the conclusion ultimately reached shape in Paul's phrase, "opposition of science falsely so-called." This man was monumentally ignorant of real science. Indeed, he was merely conjuring with a name of the contents of which he knew nothing except at second hand; and even that second-hand knowledge was "science falsely so-called," in other words, pseudo-science.

Has science really discredited the Bible as the Word of God, so that there is nothing left of it on which one can depend? We answer, By no manner of means. The assumption that it has done so is the supreme Satanic lie of this age, originating in the consummate conceit which is the very essence of the zeitgeist, and made use of by the devil for the overthrow of the religion of Christ. True science has never contradicted the Bible; has never touched it but to confirm. The same God made both the world and the Word, so that there can be no contradiction. It is only false science that has seemed—or been made to appear—in conflict with Christianity.

To make this clear beyond possibility of gainsaying, one needs only to inquire what science is, what constitutes a scientist, what the scientific method is, what the scientific processes are; and then to test by these the claims of the so-called science that has pretentiously arrayed itself against the Bible.

That is the question at bottom, "What is science?" The mischief has come from its having been answered superficially. The jaunty "New Thinking" hesitates to go beneath the surface. That might wear out the soul, if it be only matter in brain form! It will never do to overwork it!

Science has been defined to be "knowledge gained and verified by exact observation and correct thinking, especially such knowledge when methodically formulated and arranged in a rational system,"—systematic construction being thus a principal factor in science in the largest sense.

There are properly two distinct scientific methods, the inductive and the deductive. The former is applicable to matters of fact only; the latter to truths or relations of ideas only. The former proceeds from facts to general principles which embrace and group them; the latter from general truths or principles to particulars embraced under them.

Science, as we have to do with it in connection with Christianity, deals with matters of fact,—God, the soul, sin, redemption, all the great essential things found in the Bible and in our religion, are matters of fact. The science that deals with them, in order to be true science, must, therefore, conform to the principles or processes of the inductive method. As it departs from these, or fails to come up to them, it ceases to be science.

What the these principles or processes? There is first, exact observation, by which one is to learn what the facts in the case really are. The principle of exact observation is all-important at the foundation. Sir William Hamilton sets forth the three laws that govern it: The law of parcimony requires that no fact be assumed that is not a fact; the law of integrity, that all of the essential facts be embraced in the observation; the law of harmony, that if inferences from fact are admitted they must be legitimate deductions from the facts and used in subordination to them.

So from this point of view the science may be vitiated by ignoring facts, misrepresenting or misinterpreting facts, adding alleged facts to or substituting them for the real facts, using the facts as mere points of departure in wild speculation. Alfred Wallace's recent fascinating book, on the question whether there are other inhabited worlds, is an example in point. The book is a book in which, in consequence of the absence of actual and universal observation, assumptions and speculations are made to take the place of facts. Possibly there is more reason for concluding that there are no other worlds that are possibly habitable, than for concluding that the man in the moon is made of green cheese.

The use of the second principle, that of correct scientific interpretation, must follow the observation, in order that the scientific investigator may know precisely what the observed facts mean. Before they can be wrought into science, the individual facts must be understood, in themselves and in their relations to one another and to their causes. Hence, the three laws that govern the process of interpretation. The first requires that the investigator shall determine the exact content of each of the facts; the second that he shall properly generalize and classify his facts and ascertain the laws governing them; the third that he shall trace back the facts and laws to the appropriate and adequate causes that account for and explain them. Causation is thus the fundamental principle that makes science possible, and to which all true science must conform itself.

So from this point of view science may be wholly vitiated by a superficial knowledge of the facts, by false generalizations from them, by irrational and unwarranted explanations of them, or by failure to make proper application of the principle of causation in dealing with them. Of this order are the defects that destroy the scientific quality of the thinking of such men as John Stuart Mill, Charles Darwin and Herbert Spencer. It is vain to talk to them of facts. They are able to laugh at facts as a ghost would at a musket.

The first two principles of induction lead up to the third, the principle of scientific construction, which must be conducted with a view to the grasping, grouping and presentation of the facts in their entirety, by proper co-ordination and correlation, and making the thought system match the natural system to which it attempts to give expression. Science in the highest sense is something far beyond incoherent facts or bits and scraps, however accurately observed and interpreted, beyond classes and strings of generalizations, however logical they may be made; it consists of facts and generalizations and causes, and all the rest, wrought into a rational system, and so constituting a connected and constructed thought-system that expresses and matches some region of reality, in the soul, in nature or elsewhere. In order to reach such science, all the great facts, as observed and interpreted, with all the laws and principles must be taken into the system, none added and none omitted; these must be set forth in their logical relations of succession and interdependence; and the system so constructed must be shown to agree with the natural system which it represents.

So at this point science may become false by the narrowness that fails to take in all the range of facts involved, and thus leaves it incomplete; or by the incoherency that shows itself incapable of grouping facts into unity, and thus results in merely a disjointed mass; or by reason of a weak or lawless imagination that cannot grasp the whole range of facts in rational scientific system, thereby falling below science in its highest and broadest sense.

Such knowledge, resulting from exact observations, correct interpretation and scientific construction, and such alone, is science in any strict and proper sense. It is whole diameters removed from opinion, guesswork, imagination, speculation, assumption, assertion and all the other easy going processes.

The scientist is on who, in his observations, investigations, conclusions and constructions, conforms to these principles of scientific method. He is one who seeks, obtains and verifies knowledge in any department by these processes, which alone are properly called scientific. His special task may, of course, require him to devote himself chiefly to the investigation and verification of facts; or he may give himself to applying the inductive method to facts; or he may be employed chiefly in combining all his established facts and reasoned conclusions in any department of knowledge into a scientific system that shall embody and set forth a whole region of

reality in its unity and totality. But whatever may be the particular department to which his attention is given, his work therein must be done conformably to the principles of scientific method that have just been outlined.

In the region of physical science, from which the main objections to the veracity of the Bible have been brought, the exact scientist in the man who reduces his scientific conclusions to mathematical formulae, thereby taking them entirely out of the range of the speculation and conjecture to which so much of the popular so-called science is devoted. It is the portion of the field of physical science that has been reduced to this form of mathematical thought that constitutes the settled and permanent science—the other so-called science of this region being in state of constant flux.

Against all comers the Christian may safely make the claim that no true science, no knowledge that can stand these rational, scientific tests, has ever been shown to be in conflict with the revelations of God's Word. It is only science falsely so-called that has ever been made to appear to discredit the Word of God,—Positivism, Darwinism, Spencerism, *et id omne genus*.

Modern science, as embodied in August Comte, is said to have blotted a personal God out of existence. There is nothing new in that. "The fool" of the Psalmist did as much long ages ago. It is written in Psalm 14·1, "The fool hath said in his heart, There is no God." As one has remarked, it is evident that no one but a fool would have said it; that is, a man afflicted with mental weakness and moral obliquity. Even "the fool" says it to himself, as it were, or in his heart; it is not the conclusion of reason, but an expression of a wish. He is anxious to get rid of God, in order that he may freely exploit his folly.

Modern science, under the lead of Comte, has taken the same method of sweeping God out of existence; only he claims to have done it by the scientific method. But how did he do it? Where is the science of it? It is simply assumption and assertion with which he lays the basis. "There is nothing in the universe of which we can have scientific knowledge except bare, dead facts. There is no spirit, finite or infinite, no cause, no God." Now this so-called science violates every principle of induction, ignoring all the chief facts of the universe, and those that are best known. How do I at all know material things, forces, science, etc.? It is only as I am a mind, acting in thought, that I am able to find and interpret any thought in the material universe. It is only as I am a will, acting with power, that I am able to find and investigate any of the forces of the universe with which science deals. This presentation of the case by Comte, by which such stimulus has been given to modern loose thinking, has not a particle of science in it.

In the name of science, Charles Darwin, under the inspiration of Comte, has swept God and religion out of existence in these later times. How much of science is there in his system, so far as it antagonizes the teachings of the Bible? Take a single passage from one of the earlier editions of his "Descent of Man," a passage that sums up his argument from the beginning of that belauded and epoch-making work.

"The early progenitors of man were, no doubt, covered with hair, both sexes having beards. Their ears were pointed and capable of movement, and their bodies were provided with a tail. . . . The foot . . . was prehensile and our progenitors, no doubt, were arboreal in their habits, frequenting some warm, forest-clad land. . . . At an earlier period the progenitors of man must have been aquatic in their habits."

Although, because of its absurdity having been exposed, this paragraph was dropped or modified in a later edition of the same work the "scientific" presentation of the book, of which this is an accurate summary, was not changed.

When men laud this as "advanced science," we have to say that it is simply a double "no doubt" and a "must have been," resting on a hypothesis which is conceivable, but has not a fact to support it. There is no science about it, and, indeed, no basis for science. We protest, in the name of sound thinking, against the almighty must-be-ity with which the system is constructed; and we do it for the same reason that we protest against the equally potent must-be-ity and per-se-ity of the speculative philosophers and theologians. This is sham science, not true science. A system built up in that way violates every principle of the inductive scientific method. It is absurd to claim that the teaching of the Bible, that God created man in his own image, is to be set aside for such baseless speculation masquerading in the garb of science. It may be well to remember that even Professor Huxley, who was so much of an agnostic regarding religion that he invented the name agnostic to express his negative creed, always protested against the fundamental principles of Darwinism. It is now being generally admitted, especially in Germany, that Darwinism is dead. Notwithstanding the false science the Bible still lives.

Following up the same trend of thought, the late Herbert Spencer constructed his vast system for the unification of all knowledge, pushing God out of sight. The postulates of Mr. Spencer, in reaching his conclusion that evolution is the universal science, contain all the basal errors of agnosticism, positivism, sensationalism, with Spencerism added. Neither science nor common sense will permit of the acceptance of his conclusions. There is no exact science about it. The men of breadth and depth, who are masters of the scientific process, and who push out their investigations into the regions beyond, are the authorities in science; and almost to a man they have opposed the scientific pretensions of Spencerian evolution. Louis Agassiz, Joseph Henry, Sir John William Dawson and Arnold Guyot, in this country, pronounced the doctrine of evolution unscientific and false. Exact science on the other side of the waters has protested with equal weight of authority against confounding evolution with science. Mivart, the most accomplished naturalist in Great Britain, pronounced it a "puerile hypothesis;" Lionel Beale, the authority in biology, rejects it entirely, declaring that "correlation, its assumed principle, is the 'abracadabra' of mechanical biology."

The late Professor Virchow, "the foremost chemist on the globe," a man, in the phrase of *The London Times*, "opposed to every species of orthodoxy, and altogether innocent of faith," affirmed that "Since its announcement, all real scientific knowledge has proceeded in the opposite direction;" and styles the circles of materialistic evolutionists, "bubble companies." Prof. Tait declared that evolutionists are "not in the slightest degree entitled to rank as physicists," i. e, they are excluded from the ranks of exact science. Lord Kelvin, by his investigations in mathematical physics, has taken away from the evolutionist the ages upon ages absolutely essential to the maintenance of his hypothesis. These are the characteristic views of the scientific authorities abroad, the men who have a right to say something on this subject.

When we turn from scientific authorities to facts, we find that Mr. Spencer violates all the principles of the inductive method. His scheme has no solid basis of carefully observed facts. It does not correctly interpret the facts it adduces. He constantly applies the *a priori* or deductive method to such facts as he may select as suited to his purpose. As a so-called scientific system it is not the product of the consistent logical embodiment of the results of observation and rational explanation of facts. In other words, it is not *science*. The late DuBois Reymond showed that there are at least seven chasms impassable to the evolutionist. Not to enumerate these, it is enough to say that not a fact has ever been observed in all the universe in favor of the essential postulates of evolution—spontaneous generation and transmutation of species.

Why, then, do men accept such things as science? Perhaps it is because they are overwhelmed, as Malcolm Guthrie has suggested, by the immensity of the system, making one feel as if in the presence of omnipotence. Or is it because they are dazed and made incapable of thinking by the dreamy use of grand words, by means of which many of the essential statments are so presented that even ordinarily accurate thinkers are sometimes surprised into the acceptance of what they do not understand? One has characterized Mr. Spencer's definition of the law of evolution as his most pompous and sublime employment of such language:

"Evolution is a change from an indefinite, incoherent homogeneity, to a definite, coherent heterogeneity, through continuous differentiations and integrations."

This, as one has translated it into simple English, reads.

"Evolution is a change from a no-howish, untalkabout able all-likeness to a some-howish and in-general-talkaboutable not-all-likeness, by continuous something-elsifications and stick-togetherations."

Now such words as *differentiation* and *integration* have in mathematical science distinct and precise meanings, which are impossible in this definition.

To one who knows the origin of the evolutionary scheme, and has tested its scientific pretensions by the principles of induction, it seems incredible that men of sense should feel compelled, for no better reason than that, to give up the plain teaching of the Bible, that it is a revelation from God, and substitute for that the view that it is a natural evolution. It is science falsely so-called, again, that has been made to discredit the Bible.

The same thing might be shown to be true of the claims that the sciences of geology, astronomy, etc., all through the

range of physical sciences have discredited the Bible. It is only as the so-called scientists have contradicted the fundamental principles of inductive science that these sciences have been made even to seem to be in conflict with the Bible.

The writer well recalls the impression made upon him just after he entered upon the work of the ministry, by the geologist Lyell's book on "The Antiquity of Man," a book which in the name of science was full as possible of violations of scientific principles. Fortunately, he had the privilege of taking it to his old teacher and friend, Arnold Guyot, who let the light shine in upon the dark places, showing how utterly unscientific were the claims based upon the imperfectly observed and investigated facts and causes connected with the delta of the Mississippi and with the recession of Niagara Falls.

One typical case will show the quality of much of the science involved in such matters. About 1854 some excavators brought up some burnt brick and pottery from the depth of sixty and seventy-two feet, in the valley of the Nile. Assuming that they were found where they were made, and that the alluvium had been deposited upon them at the rate at which the Nile now makes its deposit, and that this was the only cause at work, it was calculated mathematically that the relics must be from 12,000 to 60,000 years old. One causal element omitted was the weight of the brickbats, in connection with the fact (also causal) that all the region is a vast quagmire during the inundation which covers it with water for a large part of the year. Sir Robert Stephenson afterwards found in the Delta, near Damietta, at a far greater depth, a brick bearing the stamp of Mohammed Ali (1808). Some one said satirically that the main question in the first case should have been, not "How long will it take for the Nile to deposit sixty or seventy-two feet of alluvium?" but "How long will it take a brick to sink seventy-two feet in a quagmire?" And we are expected to believe that this kind of science has discredited the Bible teaching concerning the comparatively modern date of the creation of man and the origin of the human race! It is science falsely so-called.

One of the latest agents in this work of discrediting the Bible as the Word of God—of which the utmost possible has been made by the secular press, and, we might add, by the religious press, too—is the so-called science of Assyriology. The case of Professor Delitzsch, with his "Babel and Bible," is still fresh in the minds of all. His utterances were put forth in the name of science, and the Professor took himself seriously as a scientist. A week after his utterances, he said to a correspondent of the American press:

"From a scientific point of view, I am glad that my lecture made such an impression. I am glad that the teachings of the church relating to the Old Testament have been given up; among other questions, the theory that the covenant on Mount Sinai was a personal revelation of God to Moses."

The correspondent cabled that "The Emperor undoubtedly felt that it would never do for the head of the Prussian Church to endorse a scientist who denies the theory of revelation." And the great secular journals flung out as headlines: "The Bible in the Furnace of Science;" "The Bible Fails to Stand the Test of Science;" and the whole world seemed to be turned upside down over this juggling with the terms "science" and "scientific."

The editor of *The Open Court* wrote of it: "The dogmas of Christianity are formulations of the truth as interpreted by our forefathers. Let not Athanasius with his limited knowledge bind the conscience of a Delitzsch!"

And so, in the name of science, Professor Delitzsch becomes infallible! Meanwhile, the poor old Bible is demonstrated to be fallible, and, as made up of myths and legends, it goes up in smoke from the "crucible of science;" and lo, Babylon is wheeled into the place of Jerusalem!

But what about the science of all this? How do the claims of Professor Delitzsch stand the test of the principles that govern scientific observation, interpretation and construction?

Both of the Professor's lectures are taken up, perhaps necessarily, not with the presentation of established facts, but with the dogmatic assertion of what he regards as scientifically established facts. Blank assertion takes the place of science. Four things doubtless lent abnormal importance to the Professor's pronouncements: the fact that he was confounded with his father, the late Dr. Franz Delitzsch, the great theologian, commentator and Hebraist, a man of quite another order from the son; his connection with the German Emperor; his attractive rhetorical presentation of the commonplaces of Biblical knowledge; and the outrageousness of some of the utterances themselves.

The statement of M. Halevy, the French Orientalist, to whom Assyriologists would probably accord the leading place—the French having unquestionably distanced the Germans in this department, as witness their discovery of the Code of Hammurabi—may be taken as representative. After praising the general character of the lecture, so far as it deals with commonplaces, he is constrained to add:

"Sincerity, nevertheless, compels me to point out certain inapt, inaccurate and redundant statements which disfigure the otherwise beautiful lecture."

And after pointing out some of these things he further remarks:

"The same predisposition to rest content with superficial appearances shows itself in the interpretation which is put upon the figure assumed to represent the chariot of Ezekiel, but it has no points of resemblance with it."

Other archæological specialists showed the unscientific character of the claim of Delitzsch that the Biblical Sabbath had its origin in Babylon, as also the doctrine that Jehovah is God; these "scientific" conclusions being based upon the merest etymological guess work.

It is after presenting all this matter, to much of which all the authorities object as baseless or irrelevant, that Professor Delitzsch, speaking from his top-lofty pedestal of science concludes:

"These are facts which, from the point of view of science, are as immutable as rock, however stubbornly people on both sides of the Atlantic may close their eyes to them."

"Heaven save the science!" one is almost ready to exclaim. Do "facts" and "science" mean anything in this age to the average exploiter of the latest speculations? And are we to believe that the sane and exalted statements of the Bible are to give way before such pseudo-science?

Manifestly Professor Delitzsch has a very slender conception of what is meant by science—extraordinary as are the claims he makes in its name. The time has not yet come for constructing the department of Assyriology, either in itself or in its relations to the Biblical records, into a consistent scientific system. That will require a grasp of approximately all the established facts, and verified, reasoned conclusions, covering the whole region, when the whole region has been investigated. The establishment of the correct hypothesis of the relation of Babel and the Bible, so that it shall become scientific theory, may be realized in the future; but in the meantime while the critics speculate, let it not be forgotten that, in the court of sound logic and reason, the Bible view of the origin of religion by divine revelation to Adam, Noah, Abraham, and the line of Israel, has the presumption in its favor as against all comers.—*The Bible Student.*

A DOCTOR'S EXAMINATION OF CHRISTIAN SCIENCE

Dr. John W. Churchman, of the Johns Hopkins Hospital, Baltimore, contributes to *The Atlantic Monthly* (April) a searching analysis of Christian Science. His article, while in course of preparation, was submitted to the criticism of some of the foremost authorities both in philosophy and medical science that the country contains, and it is regarded by the Boston *Transcript* as "perhaps the most thorough and reliable examination which has yet been made of the basis of Christian Science."

The fundamental propositions upon which Christian Science may be wrought into a system, and at which any criticism of that system must be directed, are stated, at the outset of the article, in these terms:—

"1. *God*, the Ego, is All in All, the only Life Substance and Soul, the only Intelligence of the Universe. He is Mind, and fills all space.

"2. *Man* is the true image of God; he has no consciousness of material life or death; his material body is a mortal belief; he was, is, and ever shall be perfect.

"3. *Knowledge*. Knowledge gained from the material senses is a tree whose fruits are sin, sickness and death. The evidence of the senses is not to be accepted in the case of sickness any more than it is in the case of sin. The physical senses are simply beliefs of mortal mind.

"4. *Matter* cannot be actual. God being all, matter is nothing.

"5. *Evil*. (*a*) Sin. Error is unreal. All that God made is good; hence there is no evil. (*b*) Sickness. Health is not

a condition of matter. Human mind produces organic disease as certainly as it produces hysteria. (*c*) Death is an illusion. (*d*) Cure. The cure for sin, sickness and death—since all are illusions—is the destruction of the illusion.

"*Christianity* is a demonstration of divine principle casting out error and healing the sick. Soul cannot sin nor being be lost. Scripture must be interpreted spiritually."

Four great highways of evidence, according to Dr. Churchman's view, lead to a demonstration of the "essential unsoundness" of Christian Science. In the first place, he says, it defies the canons of history, when it comes to us claiming a revealed origin. "Men who have read history have learned to suspect such claims. They know that thousands like it have been made before." Moreover:—

"Only in rare instances has any new truth been brought to light by a flash; the rule that history teaches is—a slow stumbling in the dark until the light is reached. The presumptive evidence, as the great laws of life working themselves out in history have made it of value to us, is against Christian Science. The system fails to align itself with the past. It fails emphatically to exhibit the premonitory symptoms of truth. And, apart from all other considerations, these are strong counts against it."

Dr. Churchman proceeds to a consideration of Christian Science as a system of philosophy:—

"The uncompromising idealism which Mrs. Eddy offers us . . . poses as an explanation, and is in reality a total evasion. To deny that matter exists, and assert that it is an illusion, is only another way of asserting its existence; you are freed by your suggestion from explaning the fact, but forced by it to explain the illusion . . . I smell a rose, and that night I dream of what I have done. Both acts, says Mrs. Eddy, are dreams. Then, I answer, how do you account for my recognition of the two activities as different in kind? If *all* psychic phenomena are dreams, why do I recognize only certain psychic phenomena as dreams? To equate illusion and sensation is to balance inches with pounds; and it explains neither. The great ideal philosophers recognized this inadequacy; though it was Berkeley's weakness that he failed to recognize it clearly. Kant, Leibnitz, Fichte and Hegel were idealists with a qualification; and this qualification was their salvation. But Mrs. Eddy has strengthened her position in no such way. For the testimony of the senses is, to her, absolutely unacceptable; not because it fails to be final, but because it is essentially false. She quite ignores the fact that while, so long as we have no extrinsic standard, it may be impossible to demonstrate the reliability of the senses' report, it is equally, and for the same reason, impossible to prove their unreliability."

If Christian Science is unconvincing as philosophy, it is even more so, declares Dr. Churchman, as science. He writes on this point:—

"To deplorable inaccuracy is added a looseness of statement and of argument that is simply laughable. Longevity is increasing,' Mrs. Eddy tells us, 'for the world feels the alternative effect of truth.' Is this guessing or statistics? Does she seriously mean to tell us that since 1865, or thereabouts, the slight hold that Christian Science has had on the world has really lengthened life? Could statistics culled in a period covering only thirty-eight years really prove anything as to longevity and its cause? Has she any scientific understanding of the meaning of statistics and of the tremendous periods they must cover in order to be of value? . . . .

"Again, notice the absurd explanation of the action of drugs. 'When the sick recover,' we are told, 'by the use of drugs, it is the law of general belief, culminating in individual faith, which heals; even if you take away the individual confidence in a drug . . . the chemist . . . the doctor and the nurse equip the medicine with their faith, and the majority of beliefs rules.' Acetanilid, then, reduces temperature, by action on the heat-coördinating nerve-centre, because the majority of men, or the patient himself, believes this to be the case. Well, the fact is that the majority of men have never heard of acetanilid, or the heat-centre . . . . and that its action so far from being dependent on the patient's belief, is observed in animals, which may reasonably be assumed to have no belief on the subject whatever!"

The last item in the indictment is that Christian Science is "fundamentally unchristian:"—

"Mrs. Eddy's philosophy is more blasphemous than her exegetical mutilation. The Bible has little or nothing to say as to the origin of evil; for the account of the fall is, after all, not an explanation, but a description. But it has a great deal to say on man's attitude toward the problem. . . . . From Genesis to Revelation the word is, Endure; and Christ himself never attempted to treat as anything less than fact the sorrow of the world, before his share of which even his own bravery almost flinched. There is nowhere the slightest Scriptural warrant for expecting immunity from pain. No rosy picture is anywhere drawn. The only solution of the problem from first to last is the old-fashioned trust of intelligent resignation. But for Christian Science the opposite is the truth. With a flare of bravery that is nothing more than bravado, a foolish claim of certainty is substituted for a majestic and triumphant faith. Suffering is no longer a mystery, and trust is impossible. The grim philosophy of Job, which has seldom failed in history to lead to the sturdy faith that makes men, is swept away at a blow; and in its place we have the effeminate bravery of a vulgar creed of certainty. Essentially it lacks nobility. If it had been regarded as truth from the first, history would have lost its chapter of heroes. It stands condemned by rational philosophy and shamed by Christian faith; and by its fundamental opposition to the Scriptural theory of the solution of the problem of evil, it brands itself as criminally inconsistent. It is nothing less than blasphemy—and blasphemy of the most insiduous kind—to distort the plain philosophy of the Bible, until it offers men the pathetic delusion that they are to escape completely the suffering, without a relatively large share of which no human being has been known to pass his three score and ten. The essential unsoundness of practical Christian Science lies here; that a philosophy is proposed which assumes man made purposely for perfect happiness in this dispensation,—an assumption at once gratuitous if observation base philosophy, and groundless if Holy Writ be the standard."—*Literary Digest.*

"SEEK THE LORD AND YE SHALL LIVE"

AMOS 5:4-15.—SEPT. 18.

Our lesson has to do with the prophecy of Amos, who is noted as being one of the earliest prophets to write down the message which he delivered. True, Moses was a prophet, and his teachings we have in written form—and David was a prophet, and we have his in the Psalms; but Moses' prophecies were chiefly through the types which, under divine direction, he instituted, and David's prophecies were in poetic form, which were not discerned to be prophecies until our Lord and the apostles so pointed them out. Samuel, the prophet, seems not to have written any of his inspired messages, neither did Elijah, nor Elisha, nor others of their time. Amos belongs to a period about a century after Elijah and nearly a century before Isaiah, and about two centuries before Jeremiah, Ezekiel and and Daniel. Amos declared himself to have been of humble birth; his parents were not illustrious, neither was he educated amongst the sons of the prophets. Like David he was a sheep tender, a farmer, upon whom the Lord poured his spirit with mighty power, sending him to proclaim the disasters sure to come upon Israel unless a change of course should turn aside the deserved punishment for their iniquities.

The brunt of the Prophet's message fell against the ten-tribe kingdom of Israel, but the divine method of presenting the matter is noteworthy. The Prophet's message began with the adjoining nations: (1) Damascus, the capital of Syria on the north, is mentioned as being in line with the divine retributions; (2) the Philistines on the west; (3) the nation of Tyre to the northwest; (4) the Edomites to the south; (5) the Ammonites nearly on the east; (6) the Moabites to the south; (7) Judah to the south; lastly, the center of the Prophet's message, Israel—the ten-tribe kingdom. We can fancy the attention which would be given to his message by the people of Israel as they would hear fall from his lips words descriptive of the troubles coming upon surrounding nations which were their enemies; but as the circle grew narrower and narower, and the weight of the Prophet's testimony was found to be specially against themselves, we may be sure that there was intense indignation. If they at first shouted, "a true prophet!" they probably subsequently gnashed on him with their teeth. This denunciation of Israel occurs chiefly in chapters 3-6 and in chapter 7:9-17. When the Prophet had gone so far as to tell openly of the fall of the reigning dynasty, Amaziah, the prince of Bethel, interfered, bidding Amos return to his own country. But under the special power of the holy Spirit, using him to deliver a particular message, Amos refused to return home until he had accom-

plished his errand, and added to the retribution of Israel some prophecies respecting the prince's own household.

CHANGED CONDITIONS—CHANGED METHODS

In drawing a lesson from these experiences of Amos applicable to ourselves of today, we must remember that the Lord no longer sends his messages after this manner. Conditions have changed, circumstances have changed, and prophecies of the kind inspired by the Lord in early days are no longer his method. Respecting these prophecies, the Apostle Peter tells us, "Prophecy came not in olden times by the will of man: but holy men of God spake as they were moved by the holy Spirit" (2 Pet. 1:21), "Unto whom it was revealed that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the Gospel unto you with the holy Spirit sent down from heaven."—1 Pet. 1:12.

In view of the changed conditions and difference of operation of the divine power, it is for us to preach the Word to whomsoever hath an ear to hear, to call attention to the application of the prophecies and testimonies of ancient times, and thus to make known the divine plan as it becomes due to be understood by those for whom it is intended—the Israelites indeed in whom there is no guile. For any one to undertake at the present time to copy either Elijah or Amos or others of the ancient prophets would indicate a total misapprehension on his part respecting the divine will and message—it might even be surmised to indicate a mental unbalance. As the Apostle declares, we speak the things that we know and testify to the things spoken aforetime for our admonition. There is a good lesson for us, nevertheless, in the method which the Lord guided the Prophet to take in delivering his message.

Our Lord leaves to us of this Gospel dispensation considerable latitude in the choice of means for serving his cause, exhorting us, however, to be wise as serpents and harmless as doves, and promising us rewards in proportion as we exercise such carefulness in his service as he can specially bless and use. Those who use wisely the talents and pounds intrusted to them are to have proportionate rewards when the kingdom shall be set up. Let us then in the exercise of our liberty and in accord with the Master's injunction to be wise as serpents, notice how the Prophet's message respecting unpleasant and direful things, all true, began in such a manner as to rivet the attention of his hearers. The Apostle Paul practiced this same wisdom, and mentioned it subsequently to some whom he had brought to a knowledge of the Lord. He said, "Being crafty, I took you by guile"—that is, I presented the matter to you in the form that would be most attractive to your hearts. He presented nothing untrue, however. Truth can be stated in a more or less palatable or unpalatable form.

"NOT ALL THAT SAY LORD, LORD"

Another lesson in connection with Amos' message is that his opponents rose up from amongst those who were professedly religious—the priests; and so it was with our Lord and the apostles. The priests and religious teachers of their day were the chief opponents of the Gospel in its truth and purity, and we must expect the same in our day. The truth, in proportion as it has been declared in its purity, has always aroused opposition, and has always found its chief opposers amongst those who have a "form of godliness"—but generally amongst those who lack its power.

Our lesson is a part of the Prophet's pleading with the Israelites that they return to harmony with God and avert the calamities which must otherwise be expected. The history of the time shows us that it was a very prosperous period, not only for Judah but also for the ten-tribe kingdom. The prosperity was of the earthly kind. Riches were accumulated, but these were in the hands of the rich and the great, and the Prophet proceeds to warn the rich that the poor are being unjustly dealt with, and he intimates that it would be from this source that the trouble would ultimately come—the only terms upon which they could hope to live as a nation would be by seeking the Lord. It would be in vain for them to seek help at Bethel or in Gilgal or in Beersheba, the centers of their religious institutions, which were corrupt. These religious institutions would all go down in the trouble which the Prophet predicted. The Lord himself must be sought with an honest heart else he would cause destruction to break out like a fire to devour the house of Joseph. The ten-tribe kingdom is here called the house of Joseph, because the tribes of Ephraim and Manasseh were of preponderating influence in the nation, and these two tribes sprung from Joseph; hence the fire breaking out in the house of Joseph meant destruction which would come upon the ten-tribe kingdom unless they repented.

The Prophet proceeds to particularize some of the wrongs on account of which they were in danger: Justice was not rendered in their courts. Instead of the sweets of Justice, those who appealed to their courts, if they were poor, got wormwood—that is, bitterness, disappointment. The Prophet declares that they cast down righteousness to the earth; equity was not a matter of primary consideration; but, as he proceeds to point out, bribery was rife, and wealth and power and influence could accomplish almost anything. There must be a turning from this condition, and relief could only come from turning to the Lord. The Prophet refers to divine power in somewhat similar language to that used by Job (9:9; 30:31). Pointing his hearers to the group Pleiades in the constellation Taurus, and to Orion, he would have them see that the one whose assistance they needed was the one who was able to create the earth and the heavens also—the one who was able not only to gather the waters into the seas, but able also to call the waters back from the seas to the clouds, and to pour it down again upon the earth in its seasons. This great God was the one that they needed, and all others assisting them would be powerless against him.

THE LORD CARETH FOR THE POOR AND NEEDY

In verse 9 he intimates that God's power would be with the poor and oppressed for their deliverance, and that this would mean destruction against the strong and powerful, those that hate reproof and abhor the upright, that are in opposition to any who reprove unrighteousness.

Verses 11 and 12 specify and particularize the nature of the injustice practised and which needs to be renounced and discontinued. Verse 13 implies that there were amongst the Israelites some who did not approve of the general course, but being helpless and in the minority they kept silence from prudential reasons, because the time was an evil one, and to have espoused the cause of the oppressed would have brought them trouble without bringing relief to the oppressed. But Amos was specially commissioned of the Lord to give this very reproof, and hence he must not keep silence because of prudence for any other consideration, but must speak his message with boldness. Similarly, it is not the duty of every one of the Lord's people today to take the place of Amos and become public reprovers of public officials, etc., even though they may see unrighteousness practised. Prudence, wisdom, is to be used in connection with whatever we do. Our commission today is not that of reproving nations, but that of letting our lights so shine that others may see our good works and glorify the Father which is in heaven. Our Lord declares that he will rebuke the nations, he will humble their pride, he will cast down the mighty from their positions, he will exalt the humble in due time; and to his people he says, "Wait ye upon me, saith the Lord, until the day that I rise up to the prey."—Zeph. 3:8.

The lesson closes with an exhortation from the Prophet that his hearers should make a thorough reformation—seek good and not evil, love righteousness and hate sin. If they would do these things then indeed they might apply to themselves the promises of God, as they were already disposed to do, claiming that they were his people. Such claims would be appropriate enough if they would conform to the divine requirements, but not otherwise; the Lord would be gracious to them if they would come into line as a people with his regulations and requirements, but otherwise they must expect the chastisements and punishments already foretold.

Remembering that the Israelites were a typical nation, we properly enough scan the text and context to see whether anything connected with Amos' prophecy was of larger application than it appeared to him and the people of his day. We are justified in expecting this from the words of the Apostle Peter already cited, and from other examples in the prophecies. For instance, in David's prophecies how little the utterer of the words, "not a bone of him shall be broken," understood of the real fulfilment of his declaration. Again when he said, "Thou wilt not leave my soul in sheol, neither wilt thou suffer thine Holy One to see corruption," how little David or the people of Israel understood the import of those words—that David was a prophet, and in this language was unwittingly speaking of Christ and his resurrection from the dead—from sheol. So while realizing the appropriateness of Amos' words to the people to whom they were particularly addressed, we find certain items in connection with this prophecy which imply a still larger fulfilment of his predictions upon the nominal Israel in the end of this age.

GIANTS IN THE EARTH FOREBODE EVIL

It is not for us to claim that today Justice is fallen in the streets and Righteousness cannot enter; it is not for us to claim that the poor are inordinately taxed or crushed or

robbed. On the contrary, we freely state that there is a great deal of righteousness meted out in the courts of "Christendom." We have sometimes wondered how natural men have ever brought together so many wise, just and reasonable laws and regulations. Nevertheless there is a sense in which injustice, inequity, is now operating, not so much through any individual evil as through the changed conditions under which we are living. The blessings of the new dispensation, coming to us under social conditions which are based upon individual selfishness, are tending to make a few very rich, and before very long we fear will be found to so operate as to make many very poor.

The appropriating of the advantages of our day, while legally done, under laws that at one time were equitable, is bound apparently to work a great hardship—putting the power and financial control of the world in the hands of comparatively a few. True, those few giants are as yet very moderate in their requirements and dealings, some of them even generous; but the Scriptures seem to clearly imply that it will not be very long until their power, willingly or unwillingly, will be so exercised as to bring great distress upon the mass of humanity, grinding them as between two millstones. From this standpoint the Prophet's words might well be appropriated by Christendom; but we may be sure that those in power and position are not disposed to hearken to Amos or to any one else, and hence we must expect what the Scriptures everywhere point out, that the overthrow of Christendom will come suddenly, in a time of trouble such as was not since there was a nation; and that in this conflict the Lord, who made Pleiades and Orion, will be he that will strengthen the spoiled against the strong, so that the spoiled ones shall rise against the strong ones in anarchy—Verse 9.

The close of Amos' prophecy tells of the recovery of Israel and the blessing of the Lord that will be upon all mankind, including the Gentiles, at that time. It is this prophecy that the Apostle James quoted in the Council at Jerusalem, saying, "After this I will return and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things." (Acts 15:16, 17) We are living at the time when this prophecy is about to be fulfilled. The recovery of natural Israel is about to take place under the reëstablishment of God's kingdom in the world—the one that was once typically represented in King David, but which is to be actually established in the greater David—the "Beloved One." Under that kingdom, reëstablished under more favorable conditions, a heavenly kingdom, the residue of men will be given an opportunity to seek the Lord, for the knowledge of the Lord shall fill the whole earth.

REVIEW—SEPT. 25

GOLDEN TEXT:—"*The Lord is merciful and gracious.*"—Psa. 103:8.

Truly the Lord's mercy and grace are in the International Lessons of the quarter which closes with this review. With great patience and long suffering the Lord had mercy upon the typical people, the house of servants, called to constitute and to make types illustrating his gracious purposes for the house of sons which would follow it, and, incidentally, to prepare the "Israelites without guile" for the spiritual blessings to result from their transfer to the "house of sons." And not only preparing this remnant, but also all those who were faithful as members of the "house of servants," attesting their loyalty to the Lord, whose reward is to be the privilege of representing the heavenly kingdom as its human agents on the earth. But while this is true, how much greater is God's mercy as seen and experienced by us who are of the house of sons, accepted in the Beloved One! How merciful is the Lord toward all those who are seeking to walk in the footsteps of the Captain of their salvation! How bountiful are the provisions made, not only for their ultimate reward, but also for their encouragement during the sojourn toward the heavenly city, with provision also for the passing over, the covering and the ultimate blotting out of their weaknesses by and through him who loved us and bought us with his own precious blood.

ENCOURAGING WORDS FROM FAITHFUL WORKERS

BELOVED FRIENDS:—

Since writing you last I have enjoyed a number of days in happy service of the truth. An incident somewhat unusual in the general colporteur experience you will perhaps be glad to hear. In soliciting orders for our glad tidings in the town of B— some days ago I was addressing a merchant when he turned and said, "Brother L—, what do you think of this book?" (I have since learned that this Bro. L— is one of Southern Arkansas' most prominent Baptist ministers.) In reply he said, "Buy it and read, and if you don't like it I will pay your money back," and before I left he sold several books for me. One of the gentlemen present said, "Stranger, why can't you preach for us here?" I replied I would be pleased to do so, if house and congregation could be had, whereupon this dear old Bro. L— proffered me the use of the Baptist church. Their pulpit was occupied at 11 a. m. and 8 p. m., so they gave me 3 p. m. After their 11 o'clock service the minister announced the afternoon service, and his words were about as follows: "The subject this evening will be 'God's plan of saving man.' The man who is to preach is selling one of the most wonderful books of the nineteenth century and if you haven't got one I insist that you do so at once and read it carefully and prayerfully. The book will teach you more in one week than you have known in all your life about the Bible."

The Society had sent this dear Baptist brother a "Plan of the Ages" in TOWER form. Think of what this five cent investment has done in mightily arousing one of God's sleeping ones yet in Babylon; next in selling four or five volumes, which doubtless will spread; next it led to our three o'clock service, which I learned later put two to reading—and so the good work goes on, and, hallelujah! we know it will be completed to the glory of the Father and the good of his creatures.

Yours faithfully in Christ,

E. Z. JOHNSON,—*Colporteur.*

DEAR BRETHREN:—

Enclosed find my report covering some very precious seasons of fellowship and service with friends by the way, and also marking some very bitter antagonism to the Truth. The hardest conditions that I have met since beginning the work I think I found at N——. The feeling there is quite bitter. We had a very quiet meeting in the hall the first night, but on the second night the Episcopal church people had a garden party (whatever this means) about a block from our meeting place. That of course brought to the village many from the surrounding country. The spirit of hilarity contingent upon the gathering of a crowd, together with expressions of contempt or disapproval of our faith by those in authority, I presume, led some of the "baser sort" to show by acts bordering on violence the contempt which others were content to express in words. During our service a large stone was hurled into the midst of the hall. Other stones were thrown against the house, showing the animus of the community. We continued the service to the end of the discourse and rejoiced that we were counted worthy to suffer such things for the truth's sake.

With Christian love and greetings to all, I am as ever.

Sincerely yours in the faith,

JOHN HARRISON,—*Pilgrim.*

DEAR BROTHER RUSSELL,—

I have long since felt it my duty to write you and say that I have laid aside the terrors that I have heretofore held in my heart for the MILLENNIAL DAWN literature (for terror it was before I knew it for myself). I only knew that the very best of our church members were being lured away from the church by reading your literature. I once bought the first DAWN from a colporteur without knowing what it was. When it was delivered I said, "I have the money for you, but I want you to understand that I will not read the book; it is different from what I thought it was. I will pay you for it, but the book will go in the stove. I will burn it." How could I read a book the influence of which would lure me from the church in whose cradle I had been rocked, and in whose cradle I had lulled my children to sleep. Now I have no such dread or fear, but am willing to give up not

only my church but loved ones also and flee into the wilderness for the truth's sake.

I am anxious to withdraw from the church, and would also like some tracts suitable for Methodist people.

Your sister in Christ,

SARAH E. CASE,—*Illinois.*

MY DEAR BROTHER PASTOR RUSSELL:—

I am writing to you to express my deeply-felt gratitude to God and to you his servant, that through reading your books and studying the Word of God in connection with what you have written I have been brought into the clearer sunshine of his blessed revelation, and rejoice to see it from what I firmly believe is God's standpoint. God has indeed been good to me in guiding me into the present truth. I was very much prejudiced at first, as I had wrong notions concerning your teaching. The idea of the millennium starting from the year 1874 was a stumbling block to me until it was explained, and I tore up the tracts which had been handed to me and refused to read them. I had never heard of MILLENNIAL DAWN until about nine months ago, when my attention was called to the WATCH TOWER by a dear saint, a patient slowly dying of cancer, and my first idea about it was a glorification of so-called Christendom, because it placed the dawn of the millennium at the present time. Thinking it could easily be refuted by the Word of God, and with a desire to help others to ward off error, I promised to read one of the tracts, "The Hope of Immortality." I was simply amazed with the reasonableness, the wisdom, of it. It never occurred to me before that the all-wise God would certainly not have committed the silly blunder of making man an imperishable being, an "immortal soul," knowing beforehand how he would fall. I read through the tract, praying to God to guard me against being influenced by error. When I finished it I tore off on my bicycle at once to get "The Plan of the Ages" and "What Say the Scriptures About Hell?" I was so impatient that I did not like waiting a moment and eagerly devoured the books when I got them.

I have now read carefully and thoughtfully all the DAWN volumes several times, and each time I learn more. Soon after beginning to read them we had a month's mission in Liverpool held by Messrs. Torrey and Alexander. Dr. Torrey was very much opposed to the DAWNS and warned the people against them. He advised the people to "take the tracts; by all means take them, and take them home and burn them." This seemed to me like the R. C. priests who say, "By all means take the Bible given to you and then burn it." His sermon on "Hell" was simply awful for its bitterness and nightmare misery, and he defined eternal punishment as "every second suffering infinite agonies throughout unending billions of years." One poor woman who knew I was reading the DAWNS said to me after one of the meetings, "Oh, Dr. Hughes, do burn those books!" and I was told that I would be done for if I read "those awful books!" So you see that it has been in the teeth of prejudice all along, and if it had not been that God had given me "Truth hunger" I should have neglected this glorious opportunity and lost the great blessing.

At a mission Sunday School in connection with the Presbyterian church I joined some years ago I have a Bible class for working men on Sunday afternoon for the last four months, I have been giving them MILLENNIAL DAWN teaching, and one or two of the young men have spoken about bringing the matter of my teaching before the minister. Some of them listen very attentively and seem to be greatly blessed.

Believe me to be, dear brother, yours very lovingly in our glorious and risen Savior.

E. LUCAS HUGHES,—*England.*

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VIEWS FROM THE WATCH TOWER

ARGUING FOR DENOMINATIONAL UNION

At a meeting held in Washington City not long since, to favor the union of Methodist Protestants, Congregationalists and United Brethren, one of the speakers said:—

"Lutherans are divided into 16 different bodies, Baptists into 13, Presbyterians into 20 and Methodists into 17. Who is wise enough to show us how and to what extent the Kingdom of God is being profited by all these divisions? Does Presbyterianism have 20 and Methodism 17 different messages to the world? How ridiculous the thought of having 16 varieties of Lutherans and 16 Baptists in the same town or mission field. The fact is we are over-organized. Our machinery is too ponderous and complex. It requires so much energy and money to keep it going that we have but little to use beyond the machinery itself. Just think of the missionary and church extension organizations, of the publishing plants, colleges, theological seminaries and the great number and variety of other benevolent institutions which are fairly piled upon each other! No wonder there is friction and great waste. Nor need we be surprised that level-headed laymen are getting tired of seeing their money wasted and are beginning to seek a remedy.

"Away with the delusion that the God of all wisdom and grace has planned for the continued existence of these ecclesiastical divisions and sub-divisions, with 100 more that might be named, whose presence cannot be explained on any rational grounds or in harmony with the spirit of the gospel.

"Mere federation will not accomplish what we want. We must go further. The call of God at this hour to husband our resources and to unify our forces, to the end that we may conquer and win, is loud and clear.

"How humiliating the thought that very much of the money raised in this country ostensibly to save the heathen is spent in keeping up ecclesiastical distinctions and consequently the most shameful rivalries. Why should a town of only a few hundred people be burdened with a half dozen churches, when two at most would answer every purpose? Yet we have scores and hundreds of such over-churched towns. Christian work, so-called, degenerates into a mere scramble for existence.

"In concentration we will find a solution of many of the problems which confront and annoy us; and this centralization is impossible where a multiplicity of similar organizations exist. It is a sin to waste God's money in duplicating agencies, and yet this is being done all the time."

* * *

It seems remarkable that some of the most earnest and intelligent Christian people in all denominations are so misled by the present cry of denominational union. The majority seem to be entirely blind to the real issues: they are all carried off their feet mentally with enthusiasm for a united church. They fail to see that such a union must be disadvantageous along the lines proposed, namely, the ignoring of doctrine, the ignoring of conscience, the ignoring of truth. In the union of Christendom which prevailed for over a thousand years before the Reformation, the basis of union was false doctrine supported by tyranny and force, persecution and fire. The Reformation movement was a breaking up of those evil influences, and practically every denomination into which Christendom split represented further endeavor to get to the truths taught in the Lord's Word. The union or federation of all denominations now proposed is to be one in which not only false doctrines will be considerably ignored, but also the true doctrines of the Lord's Word. Among those to be retained as fundamental will be some of the gross errors that dominated Papacy during the dark ages, and much of the Reformation blessing will be entirely lost.

The union of the true church is amply provided for in the Scriptures without any outside patent fastenings, bolts, rivets, cords, etc. The Scriptural proposition is that the Lord's people, instead of being united to him by sects and parties called "branches," should be united to him individually—as individual branches. As he declares in his Word, "I am the true vine, ye [individually] are the branches." As the Reformation led to the splitting off from Papacy and its errors various large composite branches or denominations, so we need still further reformation that will split every sect up into individual units, so that each individual Christian will have his own individual faith and his own personal relationship to the Lord as a "branch." Union of denominations, instead of favoring this proper condition which the Lord designed for his people, will be in opposition to it. But the true people of God will gradually be guided of him and separated from the Babylonian bundles, leaving therein only the tares. Thus the separation of this harvest time is progressing.

The tare element in the nominal church sees matters only from the worldly natural standpoint and hence, influenced by pride, etc., favors size and bulk rather than truth. The Lord is taking advantage of their worldly spirit and favoring their organization, that the gulf between the tares and wheat may daily, monthly, yearly become more marked. Meantime through the Truth and its various mouthpieces and ministers the Lord is calling the attention of the true saints to the bright shining of his glorious plan, now visible as never before; and as they perceive it and compare it with their surroundings in Babylon, it becomes to them the voice of God saying to them, "Come out

of her, my people, that ye be not partakers of her sins and receive not of her plagues."

More and more, as the present "harvest" draws to its close, the uniting of the tares will progress and the liberty of the wheat will likewise progress: "Whom the Son makes free is free indeed." The wheat will more and more give heed to the words of the Apostle, "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

But while the wheat class are to be thus free, are not to be bundled like the tares, there will be, nevertheless, among them a union, not of bondage and creeds and disciplines, etc., but a union of hearts accomplished by and through the truth. Each one of this class, being united as a branch to the vine, will thus have a relationship to every other branch in the vine. This is the true union which the Lord desires amongst his people—union in Christ. Those thus united to the head are his members or branches, and as they come to realize this relationship they will discern that they are not Lutherans, nor Calvinists, nor Russellites, nor Wesleyans, nor Campbellites, but are all one in Christ Jesus.

The secret of this individual liberty, individual faith, individual responsibility toward the Lord, yet complete union with all who are his, is found in the fact that these are all "taught of God," taught of his Word, guided by his Spirit. We do not by this mean that the teaching element in the church is to be ignored, of which the Apostle declares, "He that is of God heareth us," and again, God hath set in the body the various members as it has pleased him, pastors, teachers, evangelists, etc. The point to be kept in mind is that evangelists, teachers, apostles are not to be given in our minds the place that belongs to the Lord but at very most are to be esteemed as his servants and mouthpieces, and as such are to be critically examined by each believer to see that the teachings are in harmony with those of the Lord and the Apostles—"If they speak not according to this Word, it is because there is no light in them." Thus the true saints are all to be taught of God in that they will lovingly and critically examine every teaching and every teacher in the light of the divine message. This is the union which the saints should desire and which the Lord is gradually accomplishing amongst his people, the wheat, while outward union is being favored by him as a means of separating the tares from the wheat.

BISHOP FOSTER TOO OLD FOGY

Bishop Foster of the Methodist Episcopal church has been dropped from the lists—superannuated. The gentleman took a too pessimistic view of Methodist progress. His views are lightly dismissed as childish and old fogy. Our readers can judge of these matters for themselves and form their own opinions. The Bishop's views, as expressed by himself and published in the *Methodist Journal*, are as follows:—

"The church of God is today courting the world. Its members are trying to bring it down to the level of the ungodly. The ball, the theatre, nude and lewd art, social luxuries, with all their loose moralities, are making inroads into the sacred enclosure of the church; and as a satisfaction for all this worldliness, Christians are making a great deal of Lent and Easter and Good Friday and Church ornamentations. It is the old trick of Satan. The Jewish church struck on that rock, the Romish church was wrecked on the same, and the Protestant church is fast reaching the same doom.

"Our great dangers, as we see them, are assimilation to the world, neglect of the poor, substitution of the form for the fact of godliness, abandonment of discipline, a hireling ministry, an impure gospel, which summed up, is a fashionable church. That Methodists should be liable to such an outcome, and that there should be signs of it in a hundred years from the 'sail loft,' seems almost the miracle of history; but who that looks about him today can fail to see the fact?

"Do not Methodists, in violation of God's Word and their own discipline, dress as extravagantly and as fashionably as any other class? Do not the ladies, and often the wives and daughters of the ministry, put on 'gold and pearls and costly array?' Would not the plain dress insisted upon by John Wesley, Bishop Asbury and worn by Hester Ann Rogers, Lady Huntingdon and many others equally distinguished, be now regarded in Methodist circles as fanaticism? Can any one going into the Methodist church in any of our chief cities distinguish the attire of the communicants from that of the theater and ball-goers? Is not worldliness seen in the music? Elaborately dressed and ornamented choirs, who in many cases make no profession of religion and are often sneering skeptics, go through a cold, artistic or operatic performance, which is as much in harmony with spiritual worship as an opera or theater. Under such worldly performance spirituality is frozen to death.

"Formerly every Methodist attended class and gave testimony of experimental religion. Now the class meeting is attended by very few, and is in many churches abandoned. Seldom the stewards, trustees and leaders of the church attend class. Formerly nearly every Methodist prayed, testified or exhorted in prayer-meeting. Now but very few are heard. Formerly shouts and praises were heard; now such demonstrations of holy enthusiasm and joy are regarded as fanaticism.

"Worldly socials, fairs, festivals, concerts and such like have taken place of the religious gatherings, revival meetings, class and prayer meetings of earlier days.

"How true that the Methodist discipline is a dead letter. Its rules forbid the wearing of gold or pearls or costly array; yet no one ever thinks of disciplining its members for violating them. They forbid the reading of such books and the taking of such diversions as do not minister to godliness, yet the church itself goes to shows and frolics and festivals and fairs, which destroy the spiritual life of the young as well as of the old. The extent to which this is now carried on is appalling. The spiritual death it carries in its train will only be known when the millions it has swept into hell stand before the judgment.

"The early Methodist ministers went forth to sacrifice and suffer for Christ. They sought not places of ease and affluence, but of privation and suffering. They gloried not in their big salaries, fine parsonages and refined congregations, but in the souls that had been won for Jesus. Oh, how changed! A hireling ministry will be a feeble, a timid, a truckling, a time-serving ministry, without faith, endurance and holy power. Methodism formerly dealt in the great central truth. Now the pulpits deal largely in generalities and in popular lectures. The glorious doctrine of entire sanctification is rarely heard and seldom witnessed in the pulpits."

* * *

As respects the Methodist church, past and present, we are inclined to concede much of what the Bishop presents as truth and not as childishness. We are inclined to think that higher criticism and evolution theories, etc., have turned the minds of the Methodist leaders as well as of the leaders in other denominations, so that they take a more worldly view of all affairs of life than was customary in the past. We are not by this meaning to say that Methodists and others are less moral or less benevolent than in former times, but we do incline to say that they and others of our day have less faith in God, less faith in his Word, less faith in Jesus and the merit of his precious blood for the forgiveness of sins, and less consecration to his service than in times past.

The great sifting, the separating work of this harvest time, is in progress: the tare class of nominal Christians are being separated from the sincere and consecrated wheat class. The latter will be found largely in the minority and will be considered "old fogy," and their faith and hopes will be greatly at a discount in the nominal system, but at a premium in the Lord's estimation. The Lord is gathering out his jewels and will leave none of them in Babylon. "Come out of her, my people, that ye be not partakers of her sins and receive not of her plagues."

The bride of Christ, the true members of the great High Priest, are not falling away in this time of general worldliness, unbelief, skepticism and forms of godliness without the power, but are growing in grace, growing in knowledge, growing in love and in the fruits of the Spirit. The difficulty with the world is that they see the nominal Christians and see not the true church: "The world knoweth us not because it knew him not."

MISLEADING THE YOUNG TO HATE GOD

Before us is an advertisement of "Book for Children and Young Persons—Book 10, THE SIGHTS OF HELL," by Rev. J. Furniss, C. S. S. R., published by J. Duffy & Co., Dublin, Ireland. The advertisement gives two extracts which we reproduce below with a deep sense of shame that in this twentieth century and under the British flag there should be people to publish and others to buy and circulate such terrible, blasphemous misrepresentations of divine providence. How we long for the binding of Satan and the opening of the eyes of human understanding promised in the Millennium. Surely, when some of the poor, deluded ones come forth from the tomb they will rejoice to know the true God and to participate in his glorious plan of salvation at present understood by so few. The extract from page 19 reads thus:—

THE RED-HOT FLOOR

"Look into this room. What a dreadful place it is! The roof is red-hot, the walls are hed-hot, the floor is like a thick sheet of red-hot iron. See, on the middle of that red-hot floor stands a girl! She looks about sixteen years old. Her feet are bare. She has neither shoes nor stockings on her feet; her bare feet stand on the red-hot burning floor. The door of this room has never been opened since she first

set her foot on the red-hot floor. Now she sees that the door is opening. She rushes forward. She has gone down on her knees on the red-hot floor. Listen! she speaks. She says: 'I have been standing with my bare feet on this red-hot floor for years. Day and night my only standing place has been this red-hot floor. Sleep never came on me for a moment that I might forget the horrible burning floor. Look, she says, at my burnt and bleeding feet! Let me go off this burning floor for one single moment, only for one single, short moment! Oh, that in this endless eternity of years I might forget the pain only for a single moment!'

"The devil answers her question: 'Do you ask,' he says, 'for a moment; for one moment to forget your pain? No, not for one single moment during the never-ending eternity of years shall you ever leave this red-hot floor!'

"'Is it so?' the girl says with a sigh that seems to break her heart, 'Then, at least let somebody go to my little brothers and sisters who are alive and tell them not to do the bad things which I did, so they will never have to come and stand on the red-hot floor.'

"The devil answers her again: 'Your little brothers and sisters have the priests to tell them these things. If they will not listen to the priests, neither would they listen even if somebody should go to them from the dead.'

"Oh, that you could hear the horrible, the fearful scream of that girl when she saw the door shutting, never to be opened any more. The history of this girl is short. Her feet first led her into sin, so it is her feet most of all which are tormented. While yet a very little child she began to go into bad company. The more she grew up, the more she went into bad company, against the bidding of her parents. She used to walk about the streets at night and do very wicked things. She died early. Her death was brought on by the bad life she led."

THE RED-HOT OVEN

"See! it is a pitiful sight. The little child is in this red-hot oven. Hear how it screams to come out! See how it turns and twists itself about in the fire! It beats its head against the roof of the oven. It stamps its little feet on the floor of the oven. You can see on the face of this little child what you can see on the faces of all in hell—despair, desperate and horrible! . . . . God was very good to this child." (!!!!)

To know that such things are believed and taught today helps us to comprehend that once they were almost the exclusive teachings of Europe;—helps us, too, to understand that people who held such erroneous ideas of God's arrangements could and did prepare similarly diabolical tortures for those who differed with them, and might do the same again if circumstances favored it. It is difficult for humanity to rise in conduct above its conception of God and his conduct.

DEFIED GOD AND FELL DEAD

Baltimore, Aug. 20.—Consternation reigns in the little town of Allen, in Southern Maryland, over the strange death of Walter H. Whitney, a pronounced atheist, but one of the most popular residents of the place. On Sunday night Whitney was conversing with some friends, when he suddenly exclaimed: "I defy the Almighty to strike me dead!" Instantly Whitney fell to the floor, and when those about him picked him up he was dead.

* * *

Not long since we called attention to the case of a young man whose challenge that if there be a God he might be assured of it by being stricken deaf and dumb. He was stricken instantly and is reported to have recovered about a month later. The above is on the same line. The clipping was handed us during the Boston convention, and we read it to the large audience as an illustration of divine judgments in execution, and the awe and obedience they would quickly inspire throughout the world.

Imagine the Millennial reign inaugurated, with its prompt rewards for right doing and prompt and just punishments for wilful sins, and we can see that a wonderful change in the morals of the world would speedily be effected. Such will be the *judgments* of that thousand year judgment day. "When the judgments of the Lord are abroad in the earth the inhabitants of the world will learn righteousness."

Of course, the death of the young man mentioned in this dispatch is not to be considered lasting death or second death, because he was really ignorant and showed it. Undoubtedly he will be awakened during the Millennial day of judgments, and be granted a clear knowledge of the Lord before he could be liable to the final penalty—the extreme penalty—"The soul that sinneth, it shall die"—the second death, from which there is no hope of recovery.

TRACTS FOR COUNTRY FAIRS

Country Fair Time is upon us. These fairs furnish favorable opportunities for reaching the farming communities with morsels of spiritual food;—a class more difficult to reach than city folk;—a thoughtful, reading class, too. We will be glad to supply the tracts freely, but urge that judgment be used in distribution—wherever possible.

THE TITLE OF THE DAWNS

It is not our thought to abandon the now so well-known title, MILLENNIAL DAWN. But since many of its enemies have misrepresented it in public and in private the new title is proposed to save colporteurs (in some quarters) the time and trouble of explaining away the lies—of showing that it not only is not "an infidel book," against the Bible, but the very reverse, a Bible Key or Studies in the Scriptures. The books under the new title will not be ready for some time, but meantime colporteurs preferring this edition may order it and get the old edition until we get caught up.

ELISHA THE PROPHET

2 KINGS 2:12-24.—OCTOBER 2.

GOLDEN TEXT:—*"Let a double portion of thy spirit be upon me."*—2 Kings 2:9.

That Elisha was the son of a wealthy Israelite is evidenced by the fact that his father's farming was done on a large scale. At the time that Elijah, under divine direction, first approached him and indicated his call to special service by symbolically laying his mantle upon Elisha's shoulders, the latter was plowing his father's fields with twelve separate yoke of oxen under servants, he accompanying the twelfth. That he was of a religious family not affected by the idolatry introduced by Jeroboam is evidenced by the name his parents gave him, Elisha signifying "God is deliverer." His call through Elijah was not to a place of honor and distinction but to become a servant of the Prophet, but he entered upon the service joyfully, esteeming it as done unto the Lord. He was thus with Elijah for more than ten years, until the latter was separated from him by the chariot of fire and was taken up by the whirlwind. His relationship was really that of a serving son, and between the two a deep affection had evidently sprung up, for he seemed not only to reverence Elijah as the Prophet of the Lord but also to love him as a father.

It is at this point that our lesson opens. Elijah had asked Elisha what blessing he would most desire at his hand before their separation, and in the language of our Golden Text the latter had requested a double portion of Elijah's spirit. This does not signify his desire to have twice as much as Elijah enjoyed, but rather was the familiar way of expressing an elder son's portion—a double portion as compared with other members of the family. Elisha aspired to have of the Lord a recognition as the Lord's special representative instead of Elijah when the latter was gone. The answer was that his request would be granted if he should see Elijah at the time of his taking: this seemed to imply that circumstances or conditions would tend to separate the two, and if they were separated from any cause Elisha would fail of the blessing desired. We remember that after this promise, when the Lord would take up Elijah, he led him by a circuitous route, and at the various stopping-places suggested that Elisha tarry; but to have suffered anything to have separated him from Elijah would have excluded him from the desired blessing, and we recall that Elisha clung closely to the Prophet, allowing nothing to detain him or hinder his being with him to the very last.

Doubtless there is a typical significance in this, for although the Scriptures do not conclusively show that Elisha was a type, we have definite, positive assurance of this kind respecting Elijah; and, again, the lesson through both these prophets seemed to be typical so far as the Gospel church is concerned. It was not until after their day that the Lord provided for the

written prophecies, such as those of Isaiah, Amos, Malachi, etc., which have come down to us with important teachings applicable to spiritual Israel.

When Elijah was taken up in the chariot Elisha did recognize the fact and shouted, "My father, my father, the chariot of Israel and the horsemen thereof!" This was his good-bye salutation, and indicated that he fully recognized that the God of Israel had taken his servant by his own mighty power. As a prophet he probably expressed more than he himself understood. We have already seen that the translation of Elijah taught in a typical or pantomimic way the change of the last living members of this Gospel church, the antitypical Elijah.* The taking of Elijah was the matter of a moment, but the change of the living members of the church, which is the body of Christ and the antitype of Elijah, is a work of years, already in progress since 1878. Since that time we understand the Scriptures to teach that the overcomers of the church in dying do not sleep, but are changed in a moment, in the twinkling of an eye, to the heavenly glory, the spiritual conditions of the first resurrection. Ours is the real deliverance by chariots of victory and divine power from death, from weakness, from imperfection, to glory, honor and immortality. Elijah's experiences were merely typical. He was not changed to the spiritual or divine nature, for he was not an heir of the heavenly promises, living before the time of their promulgation; but he was an honored servant, and used of the Lord for the setting forth of a typical lesson representing the experiences of the church of the first-born down to the very end of its journey, including its change.

Elijah's mantle, symbolical of his authority and dignity, did fall to Elisha, as was prophetically implied ten years before when he was invited to become Elijah's servant. Elisha took off his own outer garment or mantle and tore it in two parts, an act in that day symbolical of grief, sorrow, mourning, and then instead of his own he appropriated Elijah's mantle.

These incidents took place "on the other side Jordan"—on the eastern side, presumably not far from the river, possibly on Mount Pisgah, or in the neighborhood of the place where Moses took his last view of the promised land. Elisha, calling upon the name of the Lord, returned by the route which they had come, arriving at Jordan, and used Elijah's mantle as a rod to smite the waters of Jordan, knowing that if the power of God was with him, as it previously was with Elijah, then the same results would follow in his case and the waters would divide at his command as they previously had done at Elijah's. His faith was undoubtedly made stronger by the manifestation of divine favor in connection with the separation of the waters, while he passed across to the western side of Jordan where the "sons of the prophets" awaited him.

As already stated, nothing in the Scriptures positively assures us that Elisha was a type; but if his experiences from the time Elijah was taken away were typical, it would appear to us that they were in some sense double—that he represented two classes.

(1) He would seem in the first part of his experience, accompanying Elijah and serving him and yet being separate from him, to represent what we designate as the second company, the class that in Revelation 7:9-14 is described as a great multitude whose number no man knoweth, who are—not the royal priesthood but the antitypical Levites—consecrated to service but not going on to share in the Priesthood by sacrificing all the interests of this present life. If Elisha be a type of this class, it would appear that there should be a close affinity of heart, of spirit, between these and the sacrificing royal priesthood, so that nothing will shake their devotion nor hinder them from fellowshiping with and serving the Elijah class down to the time of their change. The spirit of devotion previously manifested by the little flock would thereafter be manifested by those who had hesitated and refrained from a consecration of themselves and all their interests in the fullest degree. This would imply that the remainder of their lives would be of the same character as that of the little flock, although it would then be too late to gain a part and place in the Elijah class, or a share in the glory, honor and immortality which the Lord has prepared for them. With this view, Elisha's recrossing Jordan might be understood as representing their faithfulness, their testimony, and their passing over the Jordan of death without being overwhelmed by the waters—that is to say, that the death of this Elisha class would be a passing over without "sleep," a change from human to spirit conditions, though not to the conditions to which the Elijah class will attain.

From this standpoint we would be inclined to view the remaining experiences of Elisha after he had crossed Jordan as typifying still another class—a restitution class amongst men under the restitution conditions which we believe will begin to obtain from October, 1914 A. D., and onward, represented probably in the ancient worthies, who will then, as the earthly representatives of the heavenly kingdom begin to exercise a guiding and controlling influence in the affairs of mankind.

The suggestion of the sons of the prophets that messengers be sent to see whether or not Elijah had been dropped down somewhere on the mountains, would, from this standpoint, represent an expectancy on the part of the well-meaning but uninstructed people of the time that the Gospel church would be reinstituted. It would indicate on their part a slowness of perception of the change to the new order of things, in which the ancient worthies (represented in Elisha) would have the guidance and direction of earthly affairs and through whom blessings must thereafter be expected. The wait and search for Elijah may represent a period of three years, in which the world may fail to receive the blessings it might enjoy by reason of a failure to exercise faith in the new institutions of that time.

As soon as Elisha was recognized as beyond all question the successor of Elijah, his work—totally different from anything Elijah had done—began. It was in many respects a restitution work—and a judgment work. An illustration of both these phases of his ministry are furnished in the present lesson.

Jericho was quite a prosperous city and favorably located, except that it had a poor water supply. The spring of water which supplied the city, and from which apparently the surrounding country was irrigated, was brackish—contained some mineral property that had the effect of causing the products of the land to drop off before they reached maturity, so that the land brought no fruit to perfection. The word Jericho signifies "his moon" or "month," and this in turn reminds us that the moon was a symbol of Israel, as the sun in the Scriptures is the symbol of the Gospel church. There is this bare hint that the people of Jericho perhaps in this picture represented natural Israel, and the fact that they will be the first to recognize the restitution class and to look for relief to those ancient worthies who will then be in control under the guidance of the glorified church, the heavenly kingdom. From this standpoint we can see that natural Israel, for now over eighteen hundred years, has been striving to bring forth fruitage, but has been unable to do so. That people indeed have clung to the promise of God and have attempted to bring forth the fruits of obedience, worship, reverence, etc., but they have brought forth no fruit to perfection because by the deeds of the law can no flesh be justified in God's sight. The law, represented in the symbolical picture by the brackish water, was in itself just, perfect, good, yet it lacked something necessary to make it a blessing to that people. That something was the work of Christ in fulfilling the law and thus removing its curse or condemnation from those who were dependent upon it.

From this standpoint the appeal of the men of Jericho to the restitution Elisha would represent the appeal of the Jews to the ancient worthies to know why the blight had been upon them so long as a people, and what would be necessary to the correction of their difficulty that they might have the full blessing of the Lord. As the request of the people of Jericho was granted, so the request of Israel will be granted, for the ancient worthies (the restitution Elisha) will take a new earthen vessel with salt therein—representing the new institutions, the new conditions, the new views respecting Christ and the glorified spiritual Israel ("Ye are the salt of the earth"). And this construction placed upon Israel's Law, this application and instruction and showing of its true import and fulfilment, etc., will mean to those who desire that knowledge and blessing the healing of their stream, and henceforth to Israel the law will have a new meaning and bring forth in their hearts fruitage acceptable to the Lord, the righteousness of the law being reckoned to those who accept the Redeemer, who recognize him in connection with the law and seek to obey his voice.

It was following this that Elisha on the way to Bethel was disdained and insulted by a mob of young lads [Leeser] who shouted after him, "Go up, thou bald head," etc. It is claimed by some that this expression, "bald head," was a particularly opprobrious epithet at that time and that the lads were from the city whose waters had been healed; and if the matter be typical it would seem to indicate that amongst the people of natural Israel will be some who would appreciate the new condition of things while others would despise it. Elisha looked behind him and declared them "evil in the name of Jehovah" [Young's translation], and forthwith two she bears attacked them and more or less scratched or tore forty-two of them. So far as the literal incident was concerned, it served to teach a lesson of respect for the Lord through his representatives, not only to the boys but also to their parents, who had failed of their duty either by misinstructing them or failing to instruct them. If viewed prophetically, symbolically, it would typify the judgments of the future upon any who will disregard the in-

*See MILLENNIAL DAWN, VOL. II, Chap. 8.

structions of the earthly representatives of the kingdom, or fail to render to them a proper appreciation of the dignity of their office as chosen agents of the heavenly kingdom.

These two incidents illustrate well the conditions which will prevail throughout the whole world during the Millennial age. Those desiring a blessing will be granted it, and those despising the Lord's arrangements and violating proprieties will receive judgments or punishments. Thus we read that when the judgments of the Lord are abroad in the earth the inhabitants of the world will learn righteousness.

We can readily see that when God shall thus interpose his power to reward every good deed and to punish every transgression it would not take the world a great while to learn the difference between right and wrong, and very speedily the majority surely would be prompted to render obedience to the right and to abstain from the wrong. At first this might only be an outward obedience and loyalty to the Lord and to the principles of righteousness; but as years and centuries roll around and the benefits and blessings of righteousness are manifested and the evils and punishments of unrighteousness are seen, the lessons would touch the hearts of all such as the Lord purposes may have eternal life, so that at the great harvesting at the end of the Millennial age all who love righteousness and hate iniquity in their hearts would be able to stand all the testings of that time, and thus would be accounted worthy of the eternal life and blessedness beyond the Millennium throughout eternity; while the others, demonstrating that they had refrained from evil merely because of the fear of punishment, would in the Lord's judgment have had a sufficient experience with his mercies and would be cut off in the second death—as unworthy of any further opportunity or blessing.

THE BOSTON CONVENTION

The friends everywhere will be glad to learn that the Boston Convention was a most excellent one. The Lord greatly blessed the systematic efforts put forth by the dear brethren of the Boston church in connection with the various arrangements made—the arrangements effected for lodging the visiting friends, the commodious and well located auditorium for the convention meetings, etc. We cannot think how the dear friends could possibly have done better than they did do. All the arrangements passed off smoothly, happily. The convention was a great success, not only in number, but specially in spirit, earnestness, love, fellowship.

Some previous conventions probably had as large a number of visiting brethren and sisters in attendance but none that we recall have passed off more satisfactorily, more profitably. The limitations of the railroad people touching the date of purchase of tickets was rather disadvantageous, and doubtless hindered some from attending who would otherwise have been with us. As it was, the number of visiting brethren and sisters was estimated at 600, and the attendance, including the public, at the public service of the session was estimated at 2400. Of course, New England contributed by far the largest proportion of the visitors, some coming from Ontario, Nova Scotia, New York, Pennsylvania, New Jersey, Delaware, Virginia, District of Columbia, Florida, Georgia, Ohio, and one, at least, from as far off as the Pacific coast. It is needless to say that, although many had never met before, they were not strangers. The bond of Christian love bound all our hearts together, and it required a remarkably short time to become thoroughly acquainted.

The programme was carried out, and apparently to the pleasure and profit of all in attendance. Various of the brethren led the praise and testimony meetings, and the regular services were addressed by Brothers J. D. Wright, J. Harrison, H. Samson, R. E. Streeter, A. E. Williamson and the Editor. Sixty two professed a full consecration — immersion into Christ's death—and symbolized the same by water immersion, the average of age being about forty years.

We feel sure that while met in convention we had with us the love and prayers and interest of thousands of the Lord's dear people in every direction. We also remembered all the absent ones, and especially such as would have loved to be with us had their matters and interests so favored. We have no doubt that the blessings received by those in attendance were shared also by those whose hearts were with us; such surely was our petition on your behalf. We trust that not only those present received a great blessing, but that they have carried it to their homes and that thus it has spread abroad, filling many hearts after the manner of the widow's cruse of oil, which continually poured forth until every empty vessel had been filled.

We look forward to a still larger attendance at the St. Louis Convention, though we cannot hope for a more successful session, nor to have a greater blessing from the Lord. St. Louis is centrally located, has a large population, and the World's Fair excursion rates will favor us there considerably.

ACCORDING TO THY FAITH

2 KINGS 4:1-7 —OCTOBER 9.

GOLDEN TEXT —*"Trust in the Lord and do good; so shalt thou dwell in the land and verily thou shalt be fed."*—Psa. 37:3.

Elisha, recognized as Elijah's successor, and thus as a special prophet of the Lord, was naturally looked to by all the "schools of the prophets" as their leader and chancellor. Just the exact nature of these "schools of the prophets" we may not clearly discern. Apparently they were started in the time of the Prophet Samuel, and undoubtedly their members were Israelites who had a firm trust in God, and who, as the nation went more and more into idolatry, felt the need of fellowship one with another and of holding up a divine standard in their nation. It is quite probable that their gatherings were after the manner of what we today call summer schools—at times which did not conflict with their farming, husbandry, etc. From the fact that the principal actor in our lesson was the widow of a member of the school of the prophets indicates that they were not a monastic order, but rather, as we have intimated, that they attended ordinarily to the duties of life and had certain periods for assembling for religious study and worship.

The widow found herself distressed by her husband's debt and naturally appealed to Elisha for advice and assistance, as he might deem proper. She recited her case—that her husband had been a member of the school of the prophets; that he died, leaving her with two children; but so far from having left an estate, her husband had bequeathed a debt, and according to the customs of the Jews, in common with all other nations of the time, the families of the debtor could be called upon to render service equal to the debt, and that thus she was threatened with the loss of her two sons. Some have wondered that the divine law given at the hand of Moses should have sanctioned servitude for debt, which is esteemed to have been partial slavery. We reply that God's dealings with Israel contained many lessons beyond what they fully comprehended. For instance, such an indebtedness represents how, as the Apostle expresses it, the whole world of Adam's family was sold under sin and obligated to pay the wages of sin, death, as the offspring of Adam. This permission of an attachment of persons and possessions for debt gave ground also for the arrangement of the Jubilee year of emancipation, freedom from all debt and release of all property—illustrating the glorious times of restitution coming, when, by the grace of God through Jesus Christ our Lord, the great Atonement Day ending the grand year of Jubilee (the Millennial age) will be ushered in and witness the freedom of every creature from every liability and restraint now resting upon the world through the disobedience of Adam.

Josephus claims that this woman was the widow of Obadiah, Ahab's steward, and that the borrowed money mentioned in the text was that which he had expended in supporting the hundred prophets whom he hid from the wrath of Jezebel as he related to Elijah. (1 Kings 18:4) We know not by what tradition Josephus was guided in this statement, but nothing in the Scriptures connects the two incidents except the fact that the woman described her husband in much the same language as is used respecting Obadiah's faithfulness to the Lord. He said of himself, "I thy servant fear the Lord from my youth." That is to say, he reverenced, worshipped and sought to serve the Lord and to live true to the Lord in all the conduct of life, and the widow gave just such an account of her deceased husband.

Elisha upon hearing the story took immediate steps for the widow's relief, and inquired what she still had in her possession. The reply that she had nothing but olive oil shows clearly that this was a genuine case of distress—that the woman, loyal to principle, had not appealed for aid until it was absolutely necessary. Undoubtedly this had something to do with the case—with the miracle which was wrought for her relief. Had she asked while she still had the wherewith to pay the debt, we might doubt that her petition would have been responded to as it was. There is a lesson here for the Lord's people: we should

do with our might what our hands find to do, and having done all in our power and being in extremity should consider that the proper time to appeal to the Lord, either directly or through his servants and representatives. Human necessities seem to be the occasion for divine aid. It was so with our Lord's miracles also, and we believe that this same rule still holds good.

The Apostle speaks of some whose prayers were not answered, saying, "Ye ask and receive not because ye ask amiss, that ye may consume it upon your desires." (James 4:3) Our hearts should be so full of appreciation, thankfulness and gratitude for blessings already received at the Lord's hands, temporal and spiritual, that we would hesitate to ask more than his wisdom has seen fit to provide—hesitate to ask more than the bare necessities, "daily bread." If, in the Lord's providence, we are permitted to come into straits, into actual want, we should cry unto the Lord without stipulating what help or what kind or degree of assistance we should have. We must learn to trust the Lord's wisdom as superior to our own, and if we were to be granted wealth or even competence it might not be the best thing for us. Our petition, therefore, to the Lord should be, Give what is best! And faith should firmly trust him, come what may.

This is in full accord with our Golden Text, "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Luxuries and dainties are not included in the promise, though these may be granted to us according to divine wisdom. We are not to set our hearts upon them nor to expect them, but, rather, to be content with such things as we have, and very thankful and specially zealous to do good—to use time, strength, energy and every blessing and opportunity in the service of the Lord and the household of faith, and in doing good to all men as we have opportunity.

A pot of olive oil would be an unusual thing in the home of a poor family of today amongst us, but it was different in Palestine, where oil was one of the indispensables, not only for light and for cooking, but frequently used also after the manner in which we use butter. The immense quantities of oil produced in Palestine in those days is well illustrated by the fact that King Solomon sent as a present to Hiram, king of Tyre, about 200,000 gallons every year during the period of the building of the Temple. (1 Kings 5:11) It was to the people of Palestine a household necessity and an article of ready sale.

Under the Prophet's direction the widow sent her sons in every direction amongst her neighbors to borrow vessels that would hold oil, and was instructed to secure many of them. The fact that she was able to borrow from her neighbors implies a good reputation among them for honesty, for they must have known that she was poor. When the vessels had been gathered under the Prophet's direction she and her two sons went into an inner room and shut the door and began pouring oil from her pot of oil into all those vessels, the sons assisting her; and the supply of oil miraculously increased until every vessel was full. The fact that there was sufficient oil to pay the debt and to leave a comfortable sum of money for her further aid, implies that the woman's faith was great and the vessels she borrowed were indeed "not a few."

It is proper that we should notice the great difference between the miracles of Scripture and those of fiction, such as are recited in "Arabian Nights," etc. The miracles of Scripture are not merely frolics and freaks but useful and full of meaning. Whether we take the miracles of our Lord and the apostles or this miracle of Elisha and others of Old Testament times, they had a reasonable and proper purpose and illustrate as well a great truth.

In the case under consideration we can see that the woman was helped and blessed by the processes of this miracle. Her faith in the Lord was called out by the extreme condition in which she found herself—in poverty and threatened with the loss of her sons. Her cry to the Prophet of the Lord was a cry to the Lord himself, and the answer through the Prophet was undoubtedly accepted as a direct answer from the Lord himself. Her faith was tested and developed by the Prophet's requirement that she and her sons should coöperate in the borrowing of vessels. Again her faith and that of her sons was tested in respect to the pouring of the oil into the vessels beyond the closed door, without even the Prophet's presence with them. The lesson so learned we may be sure was a great blessing both to the widow and her sons for the remainder of life, and it has been a blessing to many a widow and orphan since as they have remembered that the same God, who was able and willing to help the poor in olden times, is still willing to hear the cry of those who have confidence in him and entreat his favor in times of like distress.

The Lord uses olive oil in the Scriptures as a symbol of the holy Spirit, the source both of spiritual nourishment and enlightenment to his people. The anointing which we receive of him comes down from our Head and Master and Redeemer, our Lord Jesus. The pot of oil and the pouring out into all the vessels that could be secured remind us of the Lord's testimony through the Prophet Joel that while in these days—during the Gospel age—the holy Spirit is poured out only upon the Lord's servants and handmaidens, only upon the specially favored ones, nevertheless by and by, during the Millennial age, his Spirit shall be poured out upon all flesh, every vessel fitted for its reception shall be filled with the Spirit to its full—the whole world shall be brought under the influence of the Spirit of God, the spirit of holiness, the spirit of righteousness, the spirit of truth. And under the influence of that Spirit, and under the teachings of the great glorified Teacher and his earthly representatives, the ancient worthies, a blessing of release shall come to the whole human family, releasing from the sin-and-death conditions which have prevailed during the six great thousand-year days of evil.

As we thus think of the Lord's goodness promised to the world in general in his own due time, in the sweet by and by, and as we look back also and see his gracious care over those of ancient times who trusted him, what shall we say respecting ourselves of this Gospel age, who have much advantage every way over those of olden times as well as over those of the age to come, in that we have the special favor and blessing of the Lord in the knowledge of his gracious plan and an adoption into his family? Shall we not reckon that he who was careful in the past, who will delight in giving blessings in the future, is now ready and willing to pour out to each of us as his children blessings, specially spiritual, to the extent of our willingness and faith to receive? If while we were yet sinners God loved us so as to redeem us, much more now that we are forgiven and accepted into his family, and adopted and made joint-heirs with our Lord Jesus prospectively, may we not expect of the Lord continually, day by day, the blessings and favors which he assures us he is well pleased to bestow upon us. Surely faith can trust him, come what may. While the Lord is now pouring out of his Spirit upon his servants and handmaidens, it is for them to see that they are emptied vessels—empty that he may fill them—enlarged more and more that they may be more and more filled with the Spirit of God. The poet has beautifully said:—

"Pour forth the oil, pour boldly forth; it will not fail until
Thou failest vessels to provide, which it may freely fill.

"Dig channels for the streams of love, where they may broadly run;
And love has overflowing streams, to fill them every one.

"But if at any time thou cease such channels to provide,
The very streams of love, for thee, will soon be parched and dried.

"For we must share if we would keep that good thing from above:
Failing to give, we cease to have—such is the law of love."

HOSPITALITY AND FAITH REWARDED

2 KINGS 4:25-37.—OCT. 16.

GOLDEN TEXT:—*"The gift of God is eternal life through Jesus Christ our Lord."*—Rom. 6:23.

Elisha's ministry as a prophet covered many years. Apparently his home was at Mount Carmel, but from thence he probably made visits to the various schools of the prophets and to the city of Samaria, the capital of Israel. The route by which he traveled led him near to the village of Shunem, where lived a woman described in the Scriptures as "great." She was evidently widely known as a good and wise woman, and probably, judging from the records, she possessed a large estate, which may have been of her birthright rather than her husband's. In those days there were no hotels, nor even what are now known as khans, in those parts—stopping-places at which travelers might rest, but usually without any arrangements for refreshments. This Shunammite woman, whose name is not given, but the story of whose hospitality and faith in the Lord have reached and blessed many of his people in many ages, noted the passing of the Prophet and urged upon him the hospitality of

their home, desiring that Elisha and his servant Gehazi should stop and eat bread with them as he passed them in his journeys. Apparently this hospitality was partaken of on several occasions, and the woman's next step was to propose to her husband the building of a small guest chamber for the use of the Prophet and his servant, located upon the roof of their house, accessible from the outside stairway and furnished with a bed, a table, a stool and lamp. It was thus arranged, and thereafter the Prophet apparently made it one of his stopping-places in his journeys to and fro.

The Scriptures everywhere commend hospitality as exemplifying a condition of heart pleasing to the Lord. Thus in the New Testament the Apostle urges that those esteemed worthy of serving the church as elders shall be given to hospitality, and again urges all, saying, "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares," referring, doubtless, to Abraham's experience in this line. Our Lord also remarks that he that receiveth a prophet in the name of a prophet shall receive a prophet's reward. (Matt. 10:40, 42; Rom. 12:13; 1 Tim. 3:2; Heb. 13:2) Present-day arrangements for public hotels, lodgings, etc., are calculated to hinder the development of the spirit of hospitality: few would think today of entertaining strangers, nor would it be generally wise so to do. But the people of Israel were in a particular sense one family, much after the same manner that all who are the Lord's people today are one in Christ Jesus. It is toward these brethren of Christ that we should be particularly careful to exercise hospitality, even though they be strangers to us, if we recognize in them the Master's likeness, his spirit. No service or kindness rendered to one of the least of these will fail of his notice and appreciation and reward. Nevertheless the hospitably inclined may find it necessary to exercise prudence in their hospitality according to the natural disposition of the person entertained, as we have already suggested in DAWN, Vol. VI., Chapter xiv.

In the present case the woman recognized Elisha, not only as a brother Israelite, but specially as a consecrated man of God. She perceived, doubtless, that his life was given to the Lord's service, and hence whatever she attempted to do for him was done as unto the Lord. Her wisdom, too, was exemplified in the moderation and simplicity of the arrangements provided—they were comfortable, but not extravagant. It was during one of these visits that the Prophet sent his servant Gehazi to speak to their hostess and inquire whether or not he could render her some kindness in return—mentioning her favorably to the king or to the chief of the army if she had any favors to request from either quarter, but she had none. Elisha then queried his servant as to what they could do for the woman that would show their appreciation, and the latter remarked that he had noticed that the home was childless and that the husband was in advanced years, intimating that, in harmony with the general views of the East, there could be no greater blessing come to the woman than to have a son; that otherwise her home was like the city of Jericho, beautiful for situation, but, nevertheless, having a great dearth or lack.

Elisha grasped the thought instantly, and sending for the Shunammite assured her that within a year she would clasp a son to her bosom. She could scarcely believe it, even though she had full confidence in the Prophet, but in due time the promise was fulfilled. It was years after this, the Prophet still using the guest chamber provided, that the son was with his father and the servants in the harvest field, and apparently had a sunstroke and was sent home in the care of a servant. Shortly after he died, and the mother, making known the fact to no one, laid him upon the Prophet's bed in the guest chamber and hastened to the Prophet's home on Mount Carmel. The boy was not really dead from her standpoint, for she had faith in God and in his Prophet Elisha. She reasoned that he who was able to give her the son was able now to restore him to her again, but she would communicate only with the Prophet. Avoiding the questions of his servant, she fell at Elisha's feet, her heart full of her sorrow, which, nevertheless, was well mixed with faith. Her inquiry was, "Did I desire a son of my Lord? Did I not say, Do not deceive me?"

The Prophet understood that her son was ailing or dead, and sent his own staff by the hand of his servant to lay it upon the child's face—much after the same style that the Apostle Paul sent napkins and handkerchiefs to the sick. But the woman would not leave the Prophet, not having full confidence in the results of the servant's doings, possibly realizing that the servant was not such a man as his master in any sense of the word, as later on was manifest in his conduct. The woman's faith had its reward; the Prophet went with her.

We are not of those who claim that sickness and pain, sorrow, suffering and dying, are indispensable or in any sense of the word blessings. On the contrary we hold that all of these things are parts of the "curse," which affect more or less every member of the human family; but we do hold that the Lord frequently gives experiences of this kind, sickness, pain, sorrow, death, to those of his people who trust him,— as agents by which to develop meekness, patience, faith. Apparently it was so in the case of the Shunammite. Had her son not taken sick, had he not died, she would have lacked that chapter in life's experiences which we doubt not proved to her a great blessing, which developed in her more and more of faith in the Lord and appreciation of his favors. While deeply agitated at heart, her faith in the Lord's goodness through his Prophet preserved her from excessive grief, and apparently from all outward manifestations such as tears, and thus the Apostle exhorts us who are of the household of faith in this Gospel dispensation, saying, that we should sorrow not as those who have no hope.

This woman had faith and hope that the Lord through the Prophet would restore her son. We well may have stronger and better hope that our dear ones going down to the tomb will in due time be recovered from it, because from our standpoint we perceive that Jesus died for our sins according to the Scriptures, and a redemption has been accomplished for the sins of the whole world; and that it is the purpose of God, the plan of God, that in due time those who sleep in Jesus will be brought by him and through him from the tomb, from the prison-house of death. The Shunammite's faith in the Prophet corresponds very well to our faith in the Lord Jesus, as God's power and instrumentality for our relief. And so we read that in answer to the prayer of the Prophet and the instrumentalities he used in harmony therewith, the child was restored to life and to its mother.

The fact of this miracle does not prove that it is the will of God to grant a miracle of recovery in every case. In Elisha's long experience this is the only case of the kind. We may even suppose that this woman's husband died shortly after this without any interposition of divine providence on his behalf, for we find the Prophet instructing the woman that there would be a seven-years' famine in the land of Israel and advising her to sojourn for the time in another country. On her return seven years later with her son she found her property in the possession of others, and called upon the king to repossess her of it, and her husband is not mentioned in connection with the going or the return. It was at this time that the blessing of the Lord through Elisha served her a secondary reward for her hospitality and her faith, because the king had just been talking with Elisha's servant respecting the mighty works which his master had performed in the name of the Lord, and when the woman cried to the king, the servant immediately informed him that this was the mother of the boy whom Elisha restored to life. Thus her case was brought directly to the king's notice and she received again the possession of her property.

Hospitality and faith may not always be thus promptly rewarded in the present time; the Lord's people may even suffer evil for good and be persecuted and hated by those whom they seek to serve and benefit. But a blessing, nevertheless, is sure to be theirs—not only a blessing at the Lord's hand in the future for what they did or endeavoring to do, that will more than compensate them, but even in this present life they receive a blessing with the persecutions in that their own hearts are enriched and refreshed, made more Christ-like, and they are thereby better prepared for the heavenly kingdom and glorious things which the Lord has in reservation for all who shall be copies of his Son.

Our Golden Text in connection with this lesson gives us the suggestion that while the heavenly Father may not be pleased to grant us either for ourselves or for our children immunity from pain, suffering and death, nevertheless he has made a still grander and more glorious provision for us through our Lord Jesus Christ—a provision for our eternal life. But this gift is reserved for those who either now or in the future shall cultivate and exemplify hospitality, generosity, faith, love toward God and man. Blessed are we whose eyes and ears of understanding are now open to know the grace of God, to appreciate the same,—we who are now in the school of Christ to develop the fruits and graces of his spirit, the likeness of our Lord. For such is the kingdom, the joint-heirship and blessings and privileges not only of eternal life, but of joint-heirship with Christ. As for the world in general, it will be required of them during the Millennial age that they also shall develop the fruits and graces of the Lord's spirit if they would be accounted worthy of his gift of eternal life. Sonship implies likeness, and none are to have eternal life except those acceptable as sons.

INTERESTING QUESTIONS ANSWERED

THE APPLICATION OF JOHN 5:25 AND REV. 20:12

Question.—If lasting life (on condition) is accorded to all the world at the moment of awakening, in what sense are we to understand the expressions: John 5:25 and Rev. 20:12.

Answer.—John 5:25 reads, "Verily, verily, I say unto you, the hour is coming and now is when the dead shall hear the voice of the Son of man, and they that hear shall live."

This verse is applicable both to the present time and to the future age. Now we who were dead in trespasses and sins and who have been justified freely by God's grace, through faith in the redemptive blood, and who have made a consecration of ourselves to the Lord, are counted as "alive unto God"—alive from the dead. He that believeth on the Son hath everlasting life. The life which is to last forever has begun in him as a new creature, and will be perfected, or completed, in the first resurrection change to glory, honor and immortality. As the Apostle explains respecting this overcoming class who now have the treasure of the new nature in the earthen vessel—imperfect, ignoble, corruptible:—he says, "It is sown in corruption, it is raised in incorruption; it is sown in weakness, raised in power; it is sown an animal body, raised a spiritual body."

With this fulfilment of the Lord's words and our own experiences before us we are guided to an understanding of that fulfilment which will belong to the world in general in the Millennial age. First will come the awakening; second, the voice of the Son of man; the message declaring the terms on which the life enjoyed may be continued everlastingly will be declared throughout the world, that every creature may hear and clearly understand; the knowledge of the Lord's grace and abundant provisions shall fill the whole earth. Some may refuse to hear —refuse to obey. Such will receive chastisements and stripes; and if they still refuse to obey, the declaration through the prophet is very explicit, that the sinner shall die an hundred years old. At an hundred years old he shall be cut off, and yet he shall die as it were in childhood, because under the favorable conditions then proposed each might by obedience live at least to the end of the Millennial age—then to be tested respecting his worthiness or unworthiness of heart to go further. After the Millennial kingdom shall have expired the world will be directly answerable to God the Father. To those who will hear, obey, the voice of the Lord, the great Teacher, the voice of the Bridegroom and the voice of the bride, say, Come; and whosoever will may say, Come, and take of the water of life freely. These will progress step by step to the attainment of all that was lost, and beyond this to the attainment of those things which God had in reservation for Father Adam, and to which he might have attained had he remained in obedience to God..

Rev. 20:12 reads, "And I saw the dead, the great and the small, stand before the throne, and the books were opened; and another book of life was opened, and the dead were judged out of those things which were written in the books according to their works."

This is a brief description of the work of the Millennial age. The whole world will be on trial before the throne—the Millennial throne—the throne of Christ. Our common version says, stood before God, but this is not in agreement with the reading of the oldest manuscripts, from which we have quoted above. The world will be standing on judgment before the throne of Christ throughout the Millennial age in the same sense that the church has been standing on judgment during this Gospel age. A picture of the world's judgment is given us in Matt. 25, where the two classes that will be found amongst men are to be separated into sheep and goats, and the division between them is to be the work of the Millennial age—to separate the true sheep, who will be accounted worthy of divine favor everlastingly, from those of the goat nature, who, refusing to come into subjection to the Lord's will, shall be estimated unworthy of any favors beyond the Millennial age, and will be destroyed with Satan, as described in Rev. 20:9, 10.

The judgment, or trial, of these will not be along some new lines, but along the same lines that God has already made known to us through his Word. The Bible is now a sealed book to the world, understood only by those who are his, and by them because revealed to them through his Spirit. The secret of the Lord is with them that fear him; he has covenanted to show it unto them. During the Millennial age these books of the Bible—Genesis, Exodus, Matthew, Mark, Luke, etc., will be opened to the whole world, will be understood fully, clearly, and the great lessons therein taught will be emphasized; and, as our Lord declared to the Jews, so it will be: "My Word shall judge him in the last day"—the Millennial day.

In the present time the church is judged, not according to her works, but according to faith, and works are required merely as a test of the sincerity of the faith; but when the world's judgment, or trial time, shall come it will not be so. The things now mysterious and dark and hidden will be made plain and simple and easily understood, and the rewards now offered for faith will no longer be given, for faith will in large measure have turned to knowledge,—"the knowledge of the Lord shall fill the whole earth." Moreover, Satan being bound and all the conditions favorable, it is proper that the Lord, the King of that day, should require of each human being who receives the knowledge such works as he is able to render—"they shall be judged according to their works." Advancing experience, increasing knowledge and increasing strength, under the blessing of the Lord's kingdom, will make possible increasing good works of obedience, and these good works will measure the progress of each individual, mentally, morally and physically. Under the judgment rewards of that time the faithful in good works will attain to the full perfection of life, while those who do not come into hearty obedience will be judged unworthy to retain the life that was within their grasp and will be condemned to the second death.

From the very beginning of their blessing and hearing of the voice of the Son of man their new life will be, so to speak, in their own hands, either to strangle it or to increase it under the Lord's blessing and direction. The other book of life then to be opened is in contrast with the book of life now open. The book of life opened during this Gospel age is the one in which the names of the church are written, and from which the Lord will not blot out our names, if we continue faithful to our covenants. This book of life will be complete and no additions made to it after the close of this age, but another book of life will be opened for the world; and whosoever resolves, by the grace of God, to make use of the lasting life which the Redeemer will put within his grasp at the beginning of the restitution times may never have it blotted out, but by obedience to the voice and judgment of the great King he may attain to all of the blessings of restitution and perfection.

EXPLANATION OF ROMANS 9:22

Question.—Please explain Rom. 9:22.

Answer.—God is not averse to manifesting his wrath, his indignation, against sin and sinners, after the manner he has indicated in his law, the penalty of which is death (not eternal torment). Nevertheless, while having this willingness to execute his law, he has endured or permitted a continuance of sin and sinners in apparent contradiction to his law, thus manifesting much long-suffering toward those who were properly subjects of destruction. The Lord has done this at various times but particularly in connection with the nation of Israel, which came under the Law Covenant at Sinai, and which proved itself unworthy of continued favors by repeated falling into idolatry. But he kept that nation together, the evil as well as the good, the sham Israelites as well as the "Israelites indeed," up to a certain time—the time when, according to his purpose, the true Israelites would be called out from the chaffy ones, to be the nucleus of the Gospel church. These were the vessels of mercy, upon whom the Pentecostal blessings came, and who were accepted of the Lord out of the house of servants into the house of sons. (John 1:11, 12) Forthwith, as soon as all of the worthy had been selected, destruction came upon Israel's polity; as the Apostle expresses it, "Wrath to the uttermost against this people," and the vessels fitted for destruction met with their destruction—the chaff was consumed in that fire. (Matt. 3:10-12) Not all of the individuals were destroyed, but their existence as a nation was blotted out. Henceforth divine mercy, ignoring the natural Israelites who were not Israelites indeed, has been blessing with mercy those whom the Lord is calling out—Gentiles as well as Jews.

In Christ all fulness dwells: from him proceeds
All fallen man, poor, wretched, guilty, needs.
In him the contrite, bruised in spirit, find
Whate'er can heal the sorrows of the mind—
Forgiving love, that saves from blank despair,
Rich grace, that banishes each anxious care,
Soft pity, that relieves the burning sigh,
And truth, revealing joys that never die.
Thrice happy they, who to his word attend,
His favor seek, and on his strength depend.
'Tis theirs to know his heart-consoling voice,
To share his smile, and in his name rejoice.

SONS AND DAUGHTERS OF CONSOLATION—COMFORT

"Joses, by the Apostles, was surnamed Barnabas, which is, being interpreted, the son of consolation [comfort]"—Acts 4:36.

Comfort! Consolation! What rest and refreshment and peace and joy these words imply! That the name, "son of consolation," or comfort, should be given to any one of mature years tells a whole volume in itself respecting the general character of the person. We know little about Barnabas, but if this one sentence of holy writ comprised the sum of our knowledge we could not fail to love and appreciate him.

In one sense of the word the church is spoken of as a mother, Zion, and all the true people of God are thus represented as her children—sons and daughters. Some of these are sons of comfort and daughters of comfort, while others are sons and daughters of pain, continually causing more or less of distress and discomfort to others and to themselves. We want to see this subject in its true light, in order that we may each act accordingly;—that a larger and an increasing number of the children of Zion shall be sons and daughters of comfort to all with whom they come in contact, and thus in a general way comforters to the church as a whole. Some may be inclined to query, Does the true church need comfort? Are not the majority too comfortable already? Do they not rather need to be stirred up, to be reminded of their sins, to be chided and made generally as uncomfortable as possible, to the intent that they may thus be helped onward and upward?

We would not ignore the fact that there are occasions when reproofs and corrections in righteousness are proper, as the Apostle advised. But we have no sympathy at all with the thought so common with some good people; viz., that they should always be feeling miserable with themselves and making other people miserable, by continually nagging and fault-finding, upbraiding and terrorizing. We believe that such well meant but mistaken efforts have done much harm, have driven away from the family circle of Zion many who could not, without hypocrisy, claim that they were the vilest of sinners, nor properly appreciate prayers in which they were represented as saying, "Lord, be merciful unto us, *miserable sinners!*" when they realized divine favor and forgiveness—justification from all things.

Those needing reproof, rebuke, etc., are such as are walking after the flesh and not after the Spirit—in violation of their covenant. Those who should be warned to flee from the wrath to come are such as have never yet fled for refuge to the hope set before them in the Gospel,—such as are without God, and have no hope in the world—no relationship to Christ, through faith and obedience. But the true "wheat," the true members of the body of Christ, the consecrated, are, however imperfectly, continually seeking to walk after the Spirit; though they are well aware that because of imperfections of the flesh they do not and cannot walk up to the spirit. These, instead of needing reproofs and rebukes and smitings and upbraidings for their shortcomings, which they admit and deplore and strive against, need sympathy, assistance, comfort.

Few probably have noticed to what extent the Scriptures administer this very "balm of Gilead" to the true children of Zion; but the Scriptures are full of comfort, and there is great need that all who are truly the Lord's people should see to it that they are more and more sons and daughters of comfort in the church, administering to one another the helpfulness and encouragement and refreshment which the Lord intended. Our Lord spoke of the holy Spirit as the Comforter, and he mentions himself also as a comforter, saying, "I will pray the Father, and he shall give you *another* comforter." (John 14:16) To what extent our Lord Jesus was a comforter we may judge as we look back to the three and a half years of his ministry, and at its close hear him say to his faithful ones, "I will not leave you comfortless"—orphans, bereaved of a caretaker. And as respects his care over the apostles while with them, we have a suggestion from his prayer to the Father, "Of those whom thou has given me I have lost none save the son of perdition," as the Scriptures foretold.—John 17:12.

It had been foretold of our Lord in advance through the prophets, that he would be a comforter, as we read, "The Spirit of the Lord God is upon me; because Jehovah hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted; . . . . to *comfort* all that mourn; to appoint unto them that mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."—Isa. 61:1-3.

All this means that our Lord Jesus was a comforter in Zion above and beyond all other comforters. He entered into sympathy with the meek and lowly and right-intentioned in all of their weaknesses and trials and difficulties; and this is the hold that the character and words of Jesus have today upon our hearts, and also upon the hearts of many who are not his people in the full consecrated sense. It was not by continually chiding the apostles, and accusing them, but because, instead, our Lord sympathized with them, assisted them, and interpreted their heart-intentions liberally, generously, that they became more and more his faithful followers, even unto death. Note the case of the woman taken in sin, and our Lord's failure to make any pharisaical tirade against her. Mark his reproof to those who stood by: "He that is without sin, let him cast the first stone." Mark how, when they were all thus convicted of imperfection in some particular themselves, our Lord said to the woman, "Neither do I condemn thee; go, and sin no more." (John 8:3-11) Notice his dealing with the Apostle Peter, after he had denied him, cursing and swearing. Many of the Lord's followers, if in his stead, would have felt it their bounden duty to rebuke Peter publicly before all the apostles, and to have required public confession and some sort of penance; and on every possible occasion afterward to have thrown in his face his weakness and disloyalty. Such have not rightly interpreted and copied the Lord's spirit, and hence are not sons and daughters of consolation in the church. They are, in the contrary, strife-breeders, vexatious hinderers of the work they desire to forward. They should hear the Master's voice, "Take my yoke upon you and learn of me." In proportion as we learn of the Lord we become, not mouthpieces for the law merely, but mouthpieces specially for mercy and love and helpfulness and comfort.

So far as the record shows, our Lord did not once mention to Peter either his profanity or his disloyalty. Peter knew about these without being told; he had already wept over them; a mere word from the Lord in chiding, reproof, might have discouraged him,—perhaps hopelessly. The nearest thing to a reproof in our Lord's conduct and language was the inquiry, "Lovest thou me?" Let all who would be true sons and daughters of consolation in Zion learn this lesson from the great Teacher—not to strive to punish and correct and reprove and rebuke; but to avoid these so far as possible, and to inquire, not so much about the past as about the present—What is the offender's present attitude toward the Lord and toward his flock?

COMFORT AND COMFORTING NEEDFUL

It was with the full appreciation of the fact that the church would need comfort rather than chiding and reproof that our Lord said, "If I go not away the Comforter [the holy Spirit] cannot come." The ransom must be paid, must be presented in the "Most Holy," to the heavenly Father, before his blessing could be bestowed. That blessing would yield the comfort of the begetting of the spirit and comfort of the exceeding great and precious promises to those who had accepted Jesus,—and to those who would believe on him through their word. True, our Lord spoke of the holy Spirit as reproving—but not as reproving the church; he said, "He shall reprove the world of sin, of righteousness, and of a coming judgment." The nearest suggestion to reproof in respect to the holy Spirit's dealing with the church is that given by the Apostle, when he says, "Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption." And again he says, "Quench not the Spirit."—Eph. 4:30; 1 Thess. 5:19.

The grand provision made for the comfort of the Lord's people clearly indicates a necessity for such comfort; nor is this necessity difficult to find. The Lord's people are beset on every hand with adverse conditions—the world, the flesh, the adversary—seeking to intimidate or discourage or entrap the new creature, so as to hinder its development in grace, knowledge and love, and ultimately to hinder it from the attainment of the perfection and glory to follow, which God has promised to the faithful only. What we need, in order to make us sons and daughters of consolation in the church, is a larger measure of love and sympathy in our hearts. In proportion as sympathy and love come in, they will crowd out the spirit of strife and contention and judging and fault-finding; even as they crowded out at first the spirit of the flesh—anger, malice, hatred, strife, vain-glory.

As a rule (there probably are exceptions to all rules) those who have the spirit of helpfulness, of comfort, of consolation, and who are able to pour this balm into the wounded hearts of others most liberally, are those who themselves have passed through severe trials, difficulties, disciplines, and who have thus been touched with a feeling of the infirmities of our race, and, more than this, have been touched with a feeling of sym-

pathy for the weaknesses and oppositions which assail the "brethren" in their endeavor to walk after the Spirit—not after the flesh. Those who have not "bowels of compassion," who have little of sympathy, little of desire to lend a helping hand to the weak or the stumbling or those who are out of the way, have much yet to learn respecting the real meaning of the word love, in its higher senses—perfect love, love for the brethren, yea, love that extends to all mankind, even to enemies, as it has opportunity, but "especially to the household of faith."

The holy Spirit comforts the church in various ways. (1) It comforts us by enabling us to come into such unity with the truth and with the Lord that we can to a considerable extent see matters not only from the divine standpoint but also can appreciate and feel from the same standpoint. For although the spirit of the truth is in the Word of Truth, there is, nevertheless, a necessity that the eyes of our understanding should be opened, that we may be enabled to comprehend the Word of Truth; and this double comfort is ours through the possession of the holy Spirit,—in proportion as it abounds and is shed abroad in our hearts. It of course abounds and is shed abroad in the Word, but this is not sufficient. It must also be in our hearts a living power. Thus we read of the early church, "Walking in the fear [reverence] of the Lord, and in the comfort of the holy Spirit."—Acts 9:31.

(2) It comforts us through the Scriptures, and through the promises of God, the truth—for is it not the spirit of the truth? The Word of God, as the channel of the truth, is to comfort us in proportion as the holy Spirit guides us into an understanding of it; as we read, "Whatsoever things were written aforetime were written for our learning [instruction], that we through patience and *comfort of the Scriptures* might have hope."—Rom. 15:4.

(3) The church, the brethren, in proportion as they become imbued with the holy Spirit and with the knowledge of the truth, which it brings to their appreciation and comprehension, thereby become representatives of the holy Spirit in the church—comforters. This is the thought of the Apostle when he says, "Now the God of patience and consolation [comfort] grant you to be like-minded one toward another, according to Christ Jesus."—Rom. 15:5.

COMFORTED AND TAUGHT TO BE COMFORTERS

Reversing the foregoing order, and considering the way in which the brethren are to comfort the church, we note that it is as the channels of the holy Spirit, and as the mouthpieces of the Word of God. No one is competent to be a comforter unless he already has received comfort from God. So to speak, the Lord's people begin receiving their comfort from the time they accept the assurances of God's Word respecting his love and mercy, as exhibited in Christ Jesus, in that he died for our sins. In their appropriation of this divine favor to themselves by faith, they had their first taste of comfort—peace, joy, blessing. As they then proceeded and learned the way of the Lord more perfectly, the door of access into a still further grace was opened unto them—the grace of invitation to jointheirship with Christ in the kingdom, and its glorious work of comforting and uplifting mankind in general. (Rom. 5:2) And as this door of favor was entered, additional comfort, additional joy, additional peace and blessing were added and understood and appreciated. And then, as the favored ones progressed under the ministries of the truth, supplied by the holy Spirit, and became more and more able to rightly divide the Word of Truth, and to appreciate the different features of it, in the same proportion their faith grew stronger, and their comforts and joys multiplied through increasing and deepening knowledge of the Lord and of his plan.

Furthermore, as they behold in the glass of the divine Word the glory of the Lord, the reflected light of his glorious character illuminating their hearts and enabling them to comprehend with all saints the lengths and breadths and heights and depths of the divine love, it brings still increasing confidence and comfort. And every one of these steps of progress, rightly received, and every additional element of character developed prepares the favored one for the exercise of his privilege of being a *comforter* to others. True, it was his duty and privilege to begin to comfort others as soon as he received the first elements of comfort himself, and to continue distributing the comforts as they came to him. Indeed, we know both from experience and from the Word that unless he thus made use of the favors and blessings, and showed his appreciation of the grace of God by shining it forth upon others, his light thus being obscured would grow dim and eventually be extinguished. But the point we wish to impress is that ability to be a comforter depends upon growth in grace and knowledge, for none but those who themselves are comforted can dispense this grace to others.

Notice the Apostle's exhortation on this subject, and along the lines just marked out. In his second letter to the Corinthians (1:3-7), he says, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all *comfort;* who *comforteth* us in all our tribulations, that we may be able to *comfort* them which are in any trouble by the *comfort* wherewith we ourselves are *comforted* of God. For as the sufferings of Christ abound in us, so our consolation [*comfort*] also aboundeth by Christ. And whether we be afflicted it is for your consolation [*comfort*] and salvation, which is effectual in the enduring of the same sufferings which we also suffer; or whether we be *comforted,* it is for your consolation [*comfort*] and salvation. And our hope of you is steadfast, knowing that as ye are partakers of the sufferings so shall ye be also of the consolation [*comfort*]."

Ten times in these verses does the Apostle use this word "comfort." He evidently had a keen appreciation of how much the church needed such consolation, and how much the God of all comfort wished to have his faithful ones comforted, and how even the strongest in the church, the apostles, needed comfort. What better evidence could we ask than that the spirit of comfort and of consolation, which the heavenly Father manifested, which the Lord Jesus manifested, which the apostles manifested and which all the faithful in Christ Jesus are called upon to exercise, is indeed the very spirit of the truth, the holy Spirit! Consequently, those who are making greatest progress in this direction, as comforters in Zion, are growing most in grace; and so we may be sure will be best able to grow also in knowledge, and to be helpful to the Church in every sense of the word, and to be used of the Lord as mouthpieces in the ministry of his truth.

A little further along in the same epistle (7:4-13), the Apostle uses this word, "comfort," seven times, saying, "I am filled with *comfort;* I am exceedingly joyful in all our tribulation. For when we came into Macedonia our flesh had no rest, but we were troubled on every side; without were fightings, within were fears. Nevertheless, God that *comforteth* those that are cast down, *comforted* us by the coming of Titus; and not by his coming only, but by the consolation [*comfort*] wherewith he was *comforted* of you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoice the more. . . . . Therefore, we were *comforted* in your *comfort.*" Here we see illustrated, in the Apostle's language, the mutual helpfulness of the church in this matter of comfort. Titus had a part in it, Paul had a part in it, the church at Corinth had a part in it—every member possessing the holy Spirit and exercised by it had a share; and the Apostle declares that all this comfort was of God. And he expresses it as though this were God's general disposition, in every such circumstance of his people, when he speaks of him as "the God of all comfort," and "the God that comforteth them that are cast down." We may safely understand, therefore, that wherever we find one of the Lord's followers, however great his weakness, however much cast down, we have in his case presented to us an opportunity of serving the Lord, of being channels of his mercy, and carrying to the downcast one something of comfort and consolation and helpfulness.

Speaking respecting his own course, the Apostle, in his first letter to the Thessalonians (2:11), gives us a little insight to his methods, and shows us that he neither domineered nor tyrannized over the church, nor continually harassed, threatened and upbraided them. On the contrary, he says, "Ye know how we exhorted and comforted and charged every one of you as a [proper] father doth his children." This familiar spirit in the apostles, which enabled them as fathers and as brethren in the church to comfort and assist, should be a guide now to all who would be servants of the Lord and helpful children of comfort—sons of consolation.

It is those who enter into this real Spirit of God, the real spirit of his truth, who are thereby proportionately prepared to comprehend the meaning of the prophecies and revelations of the Lord which are hidden to the worldly wise,—hidden to all who have not the spirit of Christ, the spirit of consolation, of helpfulness, of sympathy, of love. Possibly this is one reason why so few of the professed expounders of the Word of God meet with any success in interpreting it; probably this is one reason why so many are in darkness. They have not received the spirit of comfort and love, and therefore cannot appreciate the loving, gracious plan which the Word of God upholds. It probably was not by accident that the Apostle, when stating that we are to "grow in grace and in knowledge," put the grace first.

We have seen what it is to have the comfort of the brethren through the holy Spirit; let us inquire now what it is to have "the comfort of the Scriptures," which we are enabled to comprehend by the possession of the holy Spirit of comfort. We note again the prophetic statement of Isaiah (61:1), and that

while this applied primarily to our Lord, the head of the body, it must, therefore, necessarily also apply to every member of the body of the anointed. The Spirit of the Lord God is upon all the members, coming down to them from the head, upon whom the holy oil of anointing was poured; and it must be true of every member as of the head,—"The Spirit of the Lord God is upon me, because he hath anointed me to preach the good tidings; to bind up the broken-hearted [not to break hearts, but to heal the broken ones]; to comfort all that mourn; to appoint unto them that mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

As it is not our commission to break men's hearts, even the worldly, hard-hearted ones, but to leave them for the Lord to break through various disciplines and judgments; so likewise it is not appointed unto us to comfort those who do not mourn; nor is it our commission to specially cause mourning that we may comfort it. Our commission is to seek out the meek and the mourning ones, who have appreciated their own shortcomings and weaknesses, and who are looking for refuge and deliverance. It is part of our commission to point them to the Lamb of God, who taketh away the sin of the world, to point them to the beauty of the resurrection for the ashes of death, and the glories which the Lord has promised by and by to take the place of the spirit of heaviness and disappointment and sorrow and trouble of this present time. It is our commission to tell such that "Joy cometh in the morning," and to assist them to arise and at once put on the garments of praise, and begin to walk in newness of life, with "a new song in their mouths—even the loving kindness of our God."

It is the wrong thought which some good people get, that the Lord's children in this present time should be gloomy, morose, sad,—mourners for sin. Whoever has heard the Gospel message has cause for rejoicing. When the Lord said, "Blessed are they that mourn, for they shall be comforted," he said it in the Jewish age—under the law which condemned all imperfection, on account of which, therefore, all who were hungering and thirsting after righteousness and seeking to walk uprightly were necessarily in mourning for their sins, because of their inability to come up to the grand standard of the perfect law of God, and hence their inability to gain everlasting life under the conditions of that law. The Apostle represented not only himself but all sincere Israelites, groaning under the law, when he cried out, "O wretched man that I am! Who shall deliver me from this dead body?" (Rom. 7:24) He was mourning, and the Lord appointed that all the mourners in Zion should be comforted—comforted with the assurance that, while they were sinners and imperfect and could never justify themselves before God under the law, nevertheless, God himself had found a ransom, had redeemed his people. It is in view of this comforting assurance of the Gospel that the Apostle, after representing himself as the Jew, under the law, groaning and travailing, and crying for deliverance, in the next breath represents himself as the Christian who has found the deliverance, and exclaims, "Thanks be unto God, who giveth us the victory through our Lord Jesus Christ!" Shall the victors mourn, even though the victory be not entirely their own, but primarily bought with the precious blood of Christ? Nay, verily. We neither sorrow nor mourn, as do others, because of the good hope which is as an anchor to our souls, sure and steadfast—the hope of the mercy of God through our Lord Jesus Christ.

The Lord's people, having embraced the truth, find themselves beset on every hand with oppositions from the Evil One and his servants; and were it not that they have the comfort and consolation of the Scriptures, and the joy and peace which the world can neither give nor take away, theirs would be a sad lot indeed. But under conditions, as the Lord has arranged them, it is their privilege, even while suffering the loss of earthly things for righteousness' sake, to rejoice in tribulation, and in everything give thanks.

What is the secret of this rejoicing in tribulation? Whence comes so great comfort as this? We answer, it comes through the comfort of the Scriptures, made luminous by the holy Spirit. For instance, take the inspired prophecy respecting Rachel weeping for her children, refusing to be comforted, because they are not,—because they are dead. (Jer. 31:15-17) The Lord's message of comfort to Rachel, and thus to all who have suffered loss through the great penalty of death, is, "Refrain thy voice from weeping, and thine eyes from tears; for thy little ones shall come again from the land of the enemy." Does this speak peace and comfort to the wounded heart of the parent, thinking of his child that is dead? Yes, verily; it brings a consolation, a comfort, with which no error can compare. There are, indeed, various delusive fancies which picture themselves before the minds of the bereaved, in which they fain would trust and hope; but they are weak, they are intangible, they have no foundation in the Word of God. Hence they cannot give real rest or peace in such a time of trial.

But when we hear the voice of the Lord assuring us of the resurrection, assuring us that the grave is indeed the land of the enemy, assuring us,—not that our little ones are more alive than ever, but that, having gone to the land of the enemy, they are secure, because Jesus has prevailed, has bought the world with his own precious blood. Jesus has "the keys of death and of the grave," as he declares (Rev. 1:18), and will shortly open and bring forth all the captive prisoners of death from the prison-house, the tomb. There is a comfort, a consolation, in this message, which can be applied with profit to every heart bleeding under such wounds.

All "the comfort of the Scriptures" is along this line. They show us that the present reign of sin and death is not to be an everlasting one; that a new dispensation is to be ushered in as the result of the great Redeemer's sacrifice, and that in this new dispensation a blessing shall come to all the families of the earth, and a special blessing to the church. Favored now with a knowledge of the Lord, the faithful of this time shall be made heirs with Jesus in the great kingdom work of blessing the world. Unquestionably this is a comforting assurance, not only for those who are striving to attain to the great prize of our high calling, but also for them in respect to those—their friends and neighbors—who shall be lifted up and blessed under that Millennial kingdom.

It is of this deliverance that the Apostle speaks, saying, that the Lord's people should not sorrow as others who have no hope, because if we believe that Jesus died and rose again, let us believe also the record of the Scriptures, that his death was a sacrifice on our behalf, and on behalf of the sins of the whole world, —so that them which sleep in Jesus will God bring from the dead by and through him. (1 Thess. 4:13, 14) What a blessed, *comforting* thought it is that the whole world of mankind, which went down into death in Adam, has been bought, so that the death penalty shall be repealed, and thus their death be turned into a sleep, from which all shall be awakened in the Millennial morning, to have an opportunity to learn of the goodness of God, and, if they will, to accept of his favor unto eternal life, by obedience.

Finally, we notice that the Apostle implies, in some of his statements, that the comfort and peace of the church are dependent largely upon unity of the spirit of the Lord in the various members: and that we from experience should note that this is the case. He says, "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." (2 Cor. 13:11) And again (Phil. 2:1, 2), "If there be any consolation [comfort] in Christ, if any comfort of love, if any fellowship of spirit, if any bowels and mercies, fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind." What exhortations these are to unity, peace, brotherly kindness! How they suggest to us patience, forbearance, gentleness, helpfulness and *comfort* one toward another in the church; that thus the spirit of the Lord may abound in all, that each may make the greatest possible progress in the right way. Dear brethren and sisters, let us more and more be worthy of the name Barnabas—Comforter of the brethren. Let us have the holy Spirit abounding in us more and more, for this is the Lord's good pleasure; that with it dwelling in us richly we may be all sons and daughters of comfort in Zion, representatives of our Father, and channels of the holy Spirit, as well as of the truth.

THE TIME OF HARVEST

Author of MILLENNIAL DAWN and Editor of ZION'S WATCH TOWER:—

Dear Sir,—Since you have changed your views respecting Gentile Times let me suggest the possibility of still another error. You count the seventy years Babylonian captivity of the Jews as beginning with the overthrow of Zedekiah, Judah's last king, but I notice that "Bishop Usher's Chronology," given in the margins of our Common Version Bibles and based on "Ptolemy's Canon," begins that seventy-year period nineteen years earlier—namely, in the first year of Nebuchadnezzar, when he took captive Daniel and other prominent Jews and laid the Jews' country under tribute. Now if this, the common reckoning, be correct, it would make the Times of the Gentiles to begin nineteen years later than you estimate, namely, in B. C. 587, instead of B. C. 606;—and this in turn would make those times end nineteen years later than you have reckoned,—in October, A. D. 1933, instead of October, 1914. What do you say to this? Are you humble enough to acknowledge that I have struck some new light, and that you and all DAWN readers have been "all wrong," walking in darkness?

We reply that there are too many *ifs* in the proposition, and that they are all abundantly contradicted by facts and Scripture, and are therefore not worthy the slightest consideration.

(1) The brother errs in supposing that we have changed our view of "Gentile Times." Those "times" or years are 2520, with a definite beginning in B. C. 606, and a definite ending, A. D. 1914. We know of no reason for changing a figure: to do so would spoil the harmonies and parallels so conspicuous between the Jewish and Gospel ages. The only "*change*" in view is that the anarchy to follow the ending of those "times" will not shorten them; and that the forty years "harvest" of the church will be complete and not be interfered with by the world-wide anarchy to follow it. This, as we have shown, makes the parallel with the Jewish age still more accurate; for the Jewish harvest of forty years ended in A. D. 69—prior to the complete anarchy amongst the Jews which came the year following.

The brother seems to further misunderstand us to teach that no great trouble will come before October, 1914 A. D. This is incorrect: we expect the great trouble of Rev. 13:15-17 before that date; but it will not be the world's trouble, the anarchy which will cause the "earth" society, to melt with fervent heat. It will be a trouble peculiar to the Lord's consecrated ones. In the past these two distinctly separate troubles were less clearly discerned than now. And this is just what we should expect—that the light shining more and more unto the perfect day would not be *contradictory*, but establish and clarify the truths already shown us, including the times and seasons.—Dan. 12:4, 10; 1 Thes. 5:1-4.

THE ERROR LONG SINCE EXPOSED

(2) In MILLENNIAL DAWN, Vol. II., pp. 36, 37, we were careful to note the unreliability of all ancient histories, and, after quoting various authorities conceding this, we added, last paragraph.—

"The Bible, our God-provided history of the first three thousand years, is the only work in the world which—beginning with Adam, the first man mentioned in history, monument or inscription, whose name, the time of whose creation and death, are recorded, and from whom his descendants can be traced by name and age in successive links for nearly four thousand years—furnishes us a clear and connected history down to a period where secular history is well authenticated. As we shall see, the Bible record extends to the first year of Cyrus, B. C. 536, a well-established and generally accepted date. There the thread of Bible chronology is dropped—at a point where secular history is reliable. God has thus provided for his children a clear and connected record down to the present time.....The Bible, therefore, is the chart of all history. Without it, as has been truly said, history would be like rivers flowing from unknown sources to unknown seas."

On page 52 of the same volume we said: "Usher dates the seventy years' desolation eighteen years earlier than is shown above—that is, before the dethronement of Zedekiah, Judah's last king—because the king of Babylon took many of the people captive at that time. (2 Chron. 36:9, 10, 21; 2 Kings 24:8-16) He evidently makes the not uncommon mistake of regarding those seventy years as the period of *captivity*, whereas the Lord expressly declares them to be seventy years of *desolation* of the land, that the land should lie 'desolate, without an inhabitant.' (Dan. 9:2, Jer. 26:9) Such was not the case prior to Zedekiah's dethronement. (2 Kings 24:14) But the desolation which followed Zedekiah's overthrow was complete; for, though some of the poor of the land were left to be vine-dressers and husbandmen (2 Kings 25:12), shortly even these—'all people, both small and great'—fled to Egypt for fear of the Chaldees. (Verse 26) There can be no doubt here; and therefore in reckoning the time to the desolation of the land, all periods up to the close of Zedekiah's reign should be counted in, as we have done."

From the foregoing it is evident that at the time of writing DAWN II. we were fully aware that "Ptolemy's Canon" and "Usher's Chronology" cut short the "*seventy* years" "desolation of the land," and counted them as but *fifty-one* years, Usher endeavoring to make the Bible account agree with "Ptolemy's Canon." We, however, have followed the Bible record exactly and persistently, and took secular history only where Bible history ended. We cannot make seventy years' *desolation of the land* into fifty-one years' desolation for the sake of harmony with Ptolemy. (Dan. 9:2; 2 Chron. 36:21) Indeed we reject all of Ptolemy's Canon back of the first year of Cyrus, 536 A. D.—the farther back it goes, the greater its errors.

"WHERE IS THE PROMISE OF HIS PRESENCE?"

(2 PETER 3:4.)

(3) Note the confusion that would result all along the line from the one change above suggested. It would extend the Jubilee antitype nineteen years, making the Lord's *presence* and "times of restitution" not due in any sense until A. D. 1874 *plus 19*—1893 A. D. On the contrary, it would shorten the Jewish age nineteen years, and thus, according to the parallels (MILLENNIAL DAWN, Vol. II., Chapter vii), would shorten the Gospel age also, and show the harvest as due (19 plus 19) 38 years before October, 1874,—that is to say, it would involve the idea of the Gospel "harvest" beginning 1836 A. D. and ending 40 years later, in 1876 A. D. And this would involve the thought of the Lord's *presence* in A. D. 1836, instead of *1874*, the gathering of the sleeping saints in 1840, instead of *1878*, and the end of the harvesting of the "wheat" in 1876, instead of *1914* A. D., as the time when the burning of the "tares" in the world's "time of trouble" would have been due.

All this confusion would result from an abandonment of the Bible narrative in favor of Ptolemy's Canon. Let those who want the darkness take it. Let those of us who have had our eyes of understanding opened rejoice in the true light more and more. As we have already seen, the "harvest" is a time for winnowing the "wheat"—a sifting, a separating time, and it is for each of us to prove our characters: "Having done all, stand!"

The tests of this "harvest" must be like those of the Jewish or typical "harvest." One of them is *the cross*, another is *the presence* of Christ, another is *humility*, another is *love*. The Jews were reproved because they "knew not *the time* of their *visitation*." (Luke 19:44) The matter is doubly distressing for those who have once seen the light of present truth, and afterward go into the "outer darkness" of the world. It implies unfaithfulness. "If the light that is in thee be [come] darkness, how *great* is that darkness."—Matt. 6:23.

Remember, dear brother, our Lord's words in the context: "If thine eye be evil, they whole body shall be full of darkness." An "evil eye" represents a mind perverted by anger, malice, hatred, envy, strife, ambition, etc. Such a mind's eye is sure to mislead the judgment which seeks to be guided by it. Those who have such an "eye" never would be drawn to the truth. But some drawn to the truth with a true eye—a true, honest, guileless heart—may become perverted through the cultivation of a wrong spirit, through selfishness, ambition or what not, and lose the true eye and soon lose the beautiful vision which enchanted them previously. The Lord explains the philosophy of the thing in the words, "Light was sown for the righteous, truth for the upright in heart."

HOW TO TEST THESE THINGS

First of all, go to the Lord in prayer, desirous of knowing the truth. Ask for the pure heart, for humility, for the wisdom which cometh from above, which is first pure, then peaceable, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. (Jas. 3:17) Next take up your DAWNS—the medium through which God has already blessed your study of his Word—with the Scriptures, and afresh prove all its teachings. In such an attitude of study we feel sure that you will be more firmly convinced than ever that the Lord's providence has specially guided in the preparation of these books for the present time—for the Israelites indeed, in whom is no guile.

Coming to Chapter vii. of Vol. ii., on the "*The Parallel Dispensations*," you will find it one of the most convincing proofs of the whole presentation. This is one of the tenfold cords of evidence which your suggested change, or any change whatever, would render useless, nonsensical.

Turn to page 232 of DAWN II. There you will see the reckoning showing the period of Israel's history from the death of Jacob to the death of Christ to be 1845 years. You will perceive that the seventy years' *desolation* are counted in the calculation. But if we were to accept "your theory," or rather the common theory built upon Ptolemy's and Usher's chronology, it would reduce this 19 years, and instead of 70 make it 51 years' desolation. This would reduce the result so that the entire length of Israel's history, being 1845 years, would be 19 years less, namely, 1826 years from Jacob's death to Christ's death in A. D. 32, where their "house" was left desolate, and forty days later at Pentecost, when the "house of sons" was instituted.

Now, then, notice that if the Jewish age was a type or pattern of the Gospel age the latter would be 1826 years long (1845 less 19) to the point corresponding to Christ's death, the point where Israel's "*Mishneh*" began to count, as pointed out by the Prophet, "Even today do I declare I will render double unto thee"—that "day" being clearly marked by the prophecy of the riding on the ass and the "shout." Now count 1826 years since A. D. 32 to find the Gospel age parallel. It would be 1858 A. D. What occurred then to correspond to the rejection of nominal Israel? Nothing!

Three and a half years prior (1854) would in this calculation correspond to or be the parallel to the beginning of our Lord's ministry, and should here represent the Lord's *presence*

and the *harvesting* time for gathering the elect "wheat" into the "barn." What occurred in 1854 to meet these requirements of the parallels? Nothing!

Forty years from the beginning of our Lord's ministry saw the full end of the Jewish harvest, in A. D. 69—followed by anarchy and destruction in A. D. 70. So the parallels demand that forty years from the beginning of the harvest and *parousia* here, the Gospel age should be fulfilled and the "wrath" be poured upon the nations. This would in this argument be 40 years from 1854, namely in 1894 A. D. What occurred at or before or since that date that would parallel the awful calamities that befel natural Israel, and what evidence is there that "the harvest is past, the summer ended and we are not saved?" None whatever!

On the contrary, how grandly all the prophetic periods agree with these parallels, and how irresistible is their "voice" to those who have "ears to hear." Frequent restudies of these testimonies of the Lord's Word will be profitable to us all; and none is grander, more faith-inspiring, more convincing than this Chapter vii. of Vol. II. on Parallel Dispensations. At best, as the Scriptures declare, we are leaky vessels, and the multitudes of cares of this life tend to crowd out the "Wonderful Words of Life" to such an extent that many on re-reading declare that they received as great, if not greater blessing than the first time. The DAWNS are merely the Scriptures in rearrangement, with connecting comments; and hence it is no wonder that some write to us that they have read them as much as a dozen times and appreciated their lessons more each time. God's Word is new every morning and fresh every evening to those whose hearts are attuned to it, in the song of Moses and the Lamb.

"OH, THE BLESSEDNESS—THE 1335 DAYS"

A move of nineteen years, as the brother suggests above—or for that matter a change of even one year—would affect all the time prophecies of Vol. III. of the DAWN. The 1260 days, the 1290 days, the 1335 days, the 2300 days of Daniel, would all be thrown out of gear, out of the beautiful relationship shown in the Parallel Dispensations.

We all remember how we were thrilled when first studying we found that the parallels of dispensation showed that our Lord was due to be present in October, 1874, as the *exact parallel* of the beginning of his ministry and the "harvest" of the Jewish age; and how this thrill was intensified when we found the same date exactly marked by the Jubilee type; and how we almost shouted for joy when we found that Daniel's "1335 days" ended at precisely the same date; and, finally, how we repeated over and over the Prophet's words, "Oh, the blessedness of him that waiteth and cometh unto the 1335 days."

What a blessedness indeed! As the Apostle intimated it would be, so we have found it, "Times of refreshing!" Take away these parallels, disjoint this testimony by changing any part of the chronology, and you have a still mightier work before you;—the work of accounting for the rich spiritual food the Lord has been supplying to us *since October, 1874*—since the time of his *presence*, and in full accord with his promise that he would gird himself and become the servant of his true ones at his second *presence* and serve them "meat in due season," sending it at the hands of his faithful servants. We have dealt with this subject at greater length than it may seem to deserve, believing that it may stimulate some to follow the Apostle's exhortation, "Let us give the more earnest heed to the things which we have heard, lest we let them slip."—Heb. 2:1.

NAAMAN HEALED, GEHAZI SMITTEN

2 KINGS 5:1-14.—OCT. 23.

GOLDEN TEXT:—"*Heal me, O Lord, and I shall be healed; save me, and I shall be saved.*"—Jer. 17:14.

The kingdom of Syria bordered the land of Israel on the north and east, and at the time of our lesson was quite influential amongst the nations of the earth. Sometimes it was in conflict with Israel, while at other times these two and other nations combined in their opposition to the Assyrian empire, a still more influential neighbor farther east. Naaman was the general in chief of Syria, noted for his personal ability as a soldier, and especially recognized by the king of Syria because at his hand the Lord had granted deliverance to Syria and Israel in combination against Shalmaneser II.

Naaman's victory is credited by this verse to Jehovah. (Jehovah is the original word wherever "Lord" is spelled in small capital letters throughout the common version of the Old Testament) We are not to gather from this that God has supervision of every war and every battle of earth, and that those who win have his favor and those who lose his disfavor. The Lord's favors were with the one particular nation, Israel, from the time of their adoption as the children of Abraham down to the time that, in our Lord's words, their house was left unto them desolate—divine favor withdrawn from them. The Scriptures, however, explain to us that the Lord did interfere with the affairs of outside nations to some extent—to use them as servants or tools for the accomplishment of his purposes. For instance, we are particularly informed in the Scriptures that on several occasions the Lord brought nations against Israel for the chastisement of his peculiar people, leading them captive into foreign lands, etc., as in the Babylonian captivity.

These interferences on the Lord's part were not by way of bringing salvation or the Gospel message to the heathen lands, but merely part and parcel of his dealings with Israel—the preparing of Israel to be his peculiar people, to be ready for the coming of Messiah. Again we see from the Scriptures that the Lord, while granting a certain lease of dominion to the kingdoms of this world, in the interim between the overthrow of the typical kingdom of Israel and the time for the establishment of the antitypical kingdom of spiritual Israel under the headship of Christ in Millennial glory, has, nevertheless, had a general supervision and figuratively has held operations under control—"Thus far shalt thou go but no farther"—the remainder will he restrain. When the Lord's time shall come for a full interference with the rule of this world, for the full putting down of all antagonistic authority and for the enforcement of righteousness in the world, it will be on a very different scale from anything that has ever yet transpired: Messiah, clothed with all power and authority, and having associated with him the overcomers of this Gospel age, will be the great king who, as Jehovah's Vicegerent, shall rule the nations with a rod of iron, laying righteousness to the line and justice to the plummet.

THE LITTLE BOND-MAID

On the occasion of one of the conflicts between Syria and Israel, the Syrians, being successful, carried away some spoil and loot, including young Israelites, who thus became bond-servants to the Syrians. One of these, a maid, became a servant in the house of Naaman, Syria's greatest general. Seeing him afflicted with leprosy—an incurable disease then as now—she suggested that in Israel was a great prophet of God, Elisha, of whom she had heard wonderful things, miracles, and who she was sure could heal her master, Naaman. We are not informed how serious Naaman's ailment was, but we do know that lepers, even under unfavorable conditions, often live long, —they have been known to live as long as forty-five years under the affliction. It is a repulsive disease, a wasting away or rotting of the part affected, an eating of the flesh, somewhat like a cancer, yet it is not generally painful until in the latter stages. It was just such a disease as a man of ability and activity like Naaman would be specially anxious to get rid of. His grasping at the suggestion of a little girl was possibly of the Lord's oversight, for ordinarily a man of his ability would pay little heed to such a suggestion of miraculous power in a neighboring country less in extent and influence than his own. Naaman evidently brought the matter to the attention of the king, who quite enthusiastically grasped the hope for the recovery of his favorite general. So a royal letter was written to the king of Israel, saying, "Now, when this letter is come unto thee, behold, I have herewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy." We are to remember that the king of Israel, while professedly making some acknowledgment of Jehovah, was really an idolator, fostering in the kingdom false worship such as the Lord had not commanded. We are to remember that under these conditions he had no dealings with, and we may say scarcely any knowledge of, the Prophet Elisha, who made his home in the capital city of Samaria.

When King Jehoram read the letter he saw that it was expected of him that a miracle should be performed, and, rending his garments as an indication of despairing trouble, he declared that the king of Syria was merely making a pretext of this letter, seeking another occasion for war and to invade Jehoram's weaker dominions, to carry off more spoils and captives.

The news of this incident spread throughout the city, but possibly aside from this Elisha had a divine revelation respecting the status of the matter. Evidently conscious of God's power with him for such an emergency—perhaps directly instructed to this effect—Elisha sent word to the king, "Wherefore hast thou rent thy clothing?"—"wherefore be in despair? Let the Syrian stranger come now to me, and he shall know that there is a prophet of the Lord in Israel." King Jehoram was glad in such an emergency to direct General Naaman to the

Prophet, and doubtless did so with many assurances that the healing of lepers was not in the power of kings or princes or ordinary beings; but here was the man the little captive maid had evidently referred to, and that he wished for Naaman the best results. So General Naaman's cortege of horses and chariots drove over to the door of Elisha's house and there received a message from the Prophet, "Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean of thy leprosy."

We cannot wonder that Naaman was angry and indignant that a person of his rank should thus be lightly dismissed. It would be just like any worldly-minded person to be indignant under such circumstances: it requires the grace of humility to accept slights and indignities without appearing to notice them. We feel sure that it would not be the Lord's will that we, as his followers, should in any sense of the word duplicate or copy the manner Elisha displayed on this occasion. On the contrary, the very essence of Christian grace is declared to be love, which is kind, long suffering, patient, gentle, and which renders honor to those to whom honor is due, etc. The better the Lord's people can keep this in mind as a rule for daily life the larger generally will be their success in serving the Truth. Meekness, gentleness, patience, kindness, are all elements of Christian character, and must be cultivated if we would by present experiences be made fit for the heavenly kingdom.

We are not in this criticising Elisha and his course, for Elisha was not a Christian, having lived several centuries before the great Head came, before the redemptive work was accomplished, before the new and living way was opened up for us to walk in his steps. Elisha, as a Prophet, occupied a special position, and we do not know but that his conduct in this case was specially directed of the Lord and was particularly wise and suited to the conditions. Naaman did not comprehend that in calling upon Elisha he was really calling upon God, of whom Elisha was merely the servant. It was appropriate, therefore, that Naaman should learn the lesson, and he probably did learn it by the experiences referred to. In fact Elisha's course declared, "I am greater than you, because while you are the servant of the king of Syria, I am a servant of the King of kings, the Almighty; while, therefore, in harmony with my King's wishes, I shall grant the boon requested, I will do it in such a manner that you shall learn the lesson that you receive it as a favor and not, as you expect, in exchange for the expensive presents and rewards which you have brought with you."

As a general we might suppose that Naaman had considerable combativeness, and it manifested itself in his indignation at Elisha's course. To his companions and servants he expressed that indignation, declaring that he need not have come on a long journey to be told to go and wash himself, and that anyway the rivers of Syria were superior in sparkling purity to the Jordan. The latter was true, for the river Abana is noted for its crystalline, pellucid purity. Of its waters a writer says: "The Abana is no doubt the modern Barrada, the river to which the delightful oasis of Damascus owes its beauty and very existence; the Greeks called it the 'Golden Flowing.' It has the clearest waters possible, and singularly bright in color; in the morning a full, deep, emerald green, in the evening a sapphire blue. It was impossible not to think of the two jewels, so exactly did it resemble their clear gem-like lines at times."

The offended Naaman offered none of the presents he had brought for the Prophet, but indignantly started with his chariots homeward. Naaman's servants were able to take a calmer and more deliberate view of the situation than himself, because not so acutely interested. To them it seemed as though the Prophet had indeed exercised a great deal of dignity, as though he were the servant of a very great king indeed; to them this seemed all the more to support his claim of ability to heal the disease. Doubtless they reasoned, too, that the Prophet's home was not an extravagant one and he evidently was not greedy of filthy lucre, and asked no compensation for the receipt given. As the chariots rode homeward these matters were discussed, and Naaman greatly cooled off and began to take the more reasonable view of the situation, and was finally persuaded that while they had to pass the river Jordan anyway in the homeward journey he would follow the Prophet's directions, which could do no harm if they did no good. He did this, dipping himself seven times as directed, and with the seventh dip his flesh was healed of the leprosy, and his flesh and skin not only became healthy but fresh as that of a child—better than ever before. He was clean, his leprosy was gone.

LEPROSY A SYMBOL OF SIN

Leprosy is used in the Scriptures to symbolize sin, and was sometimes inflicted by the Lord as a punishment for sin, as, for instance, in the case of Miriam, Moses' sister, who was smitten with leprosy because of her improper attitude and disrespectful language to and about her brother Moses, in answer to whose prayer she was healed. Sin is an incurable disease, and therefore well represented by leprosy; like leprosy it doth eat like a canker and all having it are "unclean." There are many suggestions as to how sin can be gotten rid of: there are philosophies which deny its existence, others which tell us that a moral life atones for sin. But these various philosophies, theories, suggestions, resemble the waters of Syria, which Naaman well knew could not make him clean, could not restore his health. The Word of God has pointed out to us the only cure for this malady of sin, the only channel through which forgiveness can be had—"There is none other name under heaven given amongst men whereby we must be saved, but by the name of Jesus." However man may philosophize about the matter, sin is undeniable and its cure impossible except as the Lord will grant relief.

Another thought in connection with this: the likeness of the healing of Naaman's leprosy to the healing of sin is that the former required seven dippings into Jordan. We may well presume that each time Naaman dipped himself he looked for results, to see whether or not the leprosy was departing; but we may be sure there were no results until the seventh dip, and had he desisted with the fifth or sixth, saying, "It is useless, there is no improvement manifest," he would have failed of the blessing. The seven may well represent to us perfection: not that we are to either believe into Jesus seven times, nor to be converted seven times, nor to consecrate ourselves by baptism into death seven times; but that as seven represents perfection, the thought would be that our belief must be perfect or complete, our obedience must be perfect or complete, our baptism into death in Christ must be perfect or complete, otherwise there is no remission of sins, otherwise we would fail to get the blessings desired and promised. Let us impress this upon our hearts and minds and upon all with whom we have influence—that half-hearted consecration and obedience are not what the Lord is pleased to honor and to bless.

Several things connected with Naaman's experiences show us that the Lord's blessing of healing was conferred upon a man of naturally noble traits. First amongst these was the fact that his wife's maid, a servant, was interested in him and solicitous for his welfare. The love of the young, the innocent, the pure, is not always a sure test of character; but it should be given its weight when thinking of persons of whom we have not the fullest knowledge. Secondly, when Naaman found that his disease was gone he might have said to himself, "Well, I have received a great blessing and I have gotten it cheaply. If the Prophet had come down to me in a courteous manner and assured me of these results, or proffered to come with me, I fully intended that he should have a liberal gift, if not all the rich treasures which I have brought with me; but now, seeing that he did not put himself about so much as to come down to my chariot, I certainly need not put myself about to return many miles to Samaria and proffer him a gift. Perhaps, indeed, he would refuse it. I will go upon my journey and keep the stuff." Such a course would have shown us that Naaman was not a noble man, however successful he had been in winning the confidence of his king, and however much the Lord had used him in delivering Syria and Israel from the power of the Assyrians. Noble minds are not seeking selfishly to get all they can of this present life and give as little as possible to others. The truly great take pleasure in being just, yea in being generous. We may be sure that a generous heart is appreciated in the Lord's sight as well as in the estimation of truly noble men and women. In proportion as we see this let us each watch his own heart and mind and conduct, that each may thus bring himself nearer and nearer to the noble standard which the Lord and the best of his children approve.

We remember that during our Lord's ministry ten lepers cried to him as he passed, "Have mercy upon us, thou Son of David." They by this expression acknowledged him as the Messiah, the Root and Offspring of David, and they desired of the Lord healing from leprosy—very much Naaman's situation only that in the former case most of them were Jews. We remember that the Lord sent them on a journey during which they were all healed, but that only one of them returned to give thanks, to acknowledge his blessing. Our Lord commented on the fact and seemed to be deeply grieved with the ingratitude of the nine, and even pointed out that the one who did return and praise the Lord was not a Jew but a Samaritan—not an heir with Israel in the promises, but one of those outside the covenant favors of the Lord. Similarly Naaman was outside the covenant promises, a fact which is mentioned in the New Testament also as an evidence of God's mercy. We are told that there were many lepers in Israel at the same time that this noble Syrian was, by the Lord's favor, healed.

Let us, dear friends, see to it, being Israelites indeed, "heirs according to the promise," and having received of the Lord healing, forgiveness and blessing, that we are full of thankfulness,

full of gratitude, and that we spare no pains to express this, and that we do not seek to have it at no cost to ourselves, but rejoice to be able to render unto the Lord a fruit of his blessing and mercy and thank-offering—even as Naaman desired to do on this occasion, returning to Samaria to the Prophet and tendering him the gifts that he brought for the purpose. They were consecrated beforehand when he was hoping for blessing. Would he, after receiving the blessing, withhold any part? To have done so would have proven him unworthy of the blessing. Similarly the Lord's people, fleeing from sin and desiring forgiveness, reconciliation, etc., are generally disposed to make full consecration of everything to the Lord; but after receiving of his grace, if they attempt to keep back any or all of the consecrated earthly things, how would their course appear to the Lord and to all who had his light and the spirit of truth. Let us each measure our own hearts by this rule.

The silver and gold taken by Naaman as a present is estimated to have been the equivalent of $77,540.00, and additionally ten costly or state occasion robes of considerable value. This was not considered too large a gift for the object desired and for the station or rank of the giver. The gift was proffered to Elisha with the words, "Behold, now I know there is no God in all the earth but in Israel: now, therefore, I pray thee, take a present of thy servant." But Elisha answered, "As the Lord liveth, before whom I stand, I will receive none. And he urged him to take it; but he refused." Had Elisha accepted the money he doubtless could have used it in connection with his mission as the Lord's prophet, or amongst the poor of Israel; nevertheless he evidently did better in refusing it. Thus also it is with those servants of the Lord who give of their time and talents to his service. It cannot be said that it would be wrong of them to receive compensation, salary: it could not be said that as servants of the Lord they were worthy of no compensation; yet we believe that as a rule the Lord will be more glorified if those serving him were more particular to keep the ministries of the truth entirely separate and distinct from all mercenary considerations. The Lord, who owns all the gold and silver and the cattle on a thousand hills, is able to provide for his work and for all of his servants, and we believe that he is more honored in their looking to him and trusting in his providences than in accepting anything in the nature of pay for the dispensing of his grace.

Naaman's acknowledgment of the God of Israel as the only true God was evidently not merely bombast, for forthwith he requested enough of the consecrated soil of Palestine for the building of an altar to the Lord, that he thus might in Syria present an offering on consecrated earth. Moreover, his mind had grasped the situation that now as a follower of the Lord, whose understanding had been opened, he could no longer with propriety do the things formerly done by him in false worship in association with his king. He inquired of the Prophet how the Lord would regard it if he went with the king of Syria into the temple of Syria's heathen god, Rimmon, the king leaning on his shoulder, and he be expected to bow himself with the king; —would the Lord pardon such conduct on his part or must he take still more decided grounds, utterly refusing to accompany the king?

The intimation seems to be given through the Prophet that Naaman would be justified in taking the usual course, as formerly, while in his own heart he would be serving the Lord and offering worship to him only. The point at issue seems to be that Naaman was not in all this an Israelite but still a Syrian —still a stranger to the covenant and promises of Israel, still without God and having no hope in the world. He might, therefore, do things with the king that would have been improper for an Israelite to have done, because the latter was under special covenant relationship to the Lord. We are here reminded of Cornelius, the first Gentile convert, mentioned in Acts 10. He was a man who feared God, gave much alms, sought to live righteously, soberly, and still—not being a Jew—he was an alien and a stranger so far as the covenant of Israel was concerned, as he could not be received into fellowship with the Lord until after the atonement sacrifice, until the end of the "seventy weeks" favor upon Israel, and even then only by hearing and believing the "words" of life and being begotten of the Spirit: so Naaman the Syrian, not living in so favored a time, could not be received at all into covenant relationship.

The noble conduct of this man, his candor, his apparent willingness to sacrifice everything for the Lord, puts to shame the course of many who by God's grace have become "Israelites indeed" and have been adopted into the divine family as sons. Many of them have very much less conscience on such subjects —many are much less careful about sailing under false colors, misrepresenting the Lord and the truth. Many, for the sake of earthly fame or position or present prosperity, are willing to sacrifice practically everything. Let us, dear readers, see to it that we place the Lord first in all our calculations, and that if we acknowledge and admire such honesty and sincerity in the heathen general, Naaman, much more should we find it in our own hearts, in our own conduct, and much more should the Lord expect of us in the way of obedience even unto death, obedience to right, to principle, to truth, to him.

GEHAZI'S DUPLICITY PUNISHED

On the other hand note the ignoble Gehazi, Elisha's servant, who though a witness to God's power through the Prophet had not been really and truly blessed by a proper character development. His heart was full of selfishness, and he grieved that the presents had not been received. He hastened after Naaman's chariot, and, by misrepresentations and lies in his master's name, received presents of considerable value—but he received more. The Prophet of the Lord, discerning the entire matter, pronounced against him as a penalty for his wrong course the leprosy of Naaman. So, we are sorry to say, there are some in daily contact with the truth and with the Lord's consecrated servants who do not partake of the spirit of the truth, nor of the spirit of the servants,—in whom selfishness is the ruling passion and who will, therefore, eventually not only fail to receive the great blessings, such as came to Naaman, but additionally will receive the divine disfavor, the second death.

Our Golden Text is not particularly related to the lesson, but, nevertheless, is very appropriate in connection with some of the inferences we have drawn from it. Those afflicted with the moral leprosy, sin, are here represented as calling to the Lord for the necessary healing, for the necessary salvation. The Lord heard our calling before we uttered it. Before we were born, yea, before the foundation of the world he had prepared an answer for our crying; he had prepared to answer the cry of all those who truly seek through him release from sin and its penalty, for Christ Jesus our Lord is declared to have been the Lamb slain from before the foundation of the world. Our salvation begins in the moment of our full acceptance of the forgiveness, but it continues through the remainder of the present life and will be completed with our participation in the glorious resurrection of the Millennial morning. Whoever, meantime, goes back voluntarily to sin, to "wallowing in the mire," or whoever meantime rejects the great Mediator, the only avenue of salvation, loses all—for there is no other name given under heaven or amongst men whereby we must be saved, no other way than by hearkening to his voice, his Word.

OUR UNSEEN GUARDIANS

2 KINGS 6:8-23.—OCTOBER 30.

GOLDEN TEXT:—*"The angel of the Lord encampeth round about them that fear him, and delivereth them."*—Psa. 34:7.

Our lesson is based upon a miracle which the Lord wrought through Elisha the Prophet. As already noted, the kingdom of Syria lay to the north and east of the kingdom of Israel, and the two were not separated by natural boundaries, such as mountains, seas, etc. Consequently wars between the two countries were not infrequent. We recall that in one of these raids of the Syrians upon the Israelites, Naaman's wife's maid was taken captive. We recall that when Naaman came to the king of Israel the latter thought his coming merely a pretext for another war. Our lesson calls our attention to a later determination upon the part of the king of Syria to invade Israel, get spoils, etc. Several plans of attack were devised to raid one city or another, but each time these raids were frustrated, for the Syrian army found the cities they attacked freshly prepared for defence. The king concluded there was a traitor in his court or camp who disclosed his secret plans and arrangements to the king of Israel, and instituted a search for the traitor. His counsellors, however, had heard of Elisha—perhaps through Naaman or those who accompanied him at the time of his healing. These explained to the king of Syria that a more likely interpretation of the matter was that the Prophet Elisha revealed to Israel's king all plots and schemes against the interests of the nation.

Although the king was evidently a man of force, he was not wise in his determination to ascertain the location of Elisha and to capture him first, and thus to secure a free hand in looting the cities of Israel. He might have known that if Elisha could inform the king, he could be equally well informed in matters respecting himself. But thus it is with all who leave the wisdom of God out of their calculations. The Apostle sums up

the matter for them, saying, The wisdom of man is as foolishness with God, for the world by its wisdom knows not God and does not take into consideration the boundlessness of his wisdom and power. The Christian, on the contrary, recognizing divine power and wisdom and coming into accord with the same, is thereby blessed. Whatever was the measure of his wisdom and prudence as a natural man, this would be certainly intensified by his participation in the wisdom which cometh from above—"the spirit of a sound mind," the spirit of the Lord.

As soon as the king learned that Elisha was at the little town of Dothan he sent an army, including horses and chariots, to surround the city and to make sure of capturing the prophet. The latter doubtless understood in advance, but working in harmony with the Lord's arrangement he did not flee the city. He was entirely restful in mind respecting the matter, but his servant was greatly alarmed—he thought of the Prophet and himself being carried prisoners to Syria to thenceforth be bondmen, etc. Elisha, however, comforted him with assurances respecting the divine power which encompassed them, much greater than the power of their enemies. Then, not only as a lesson to the servant, but also doubtless intended of the Lord as a lesson for his people all the way down through the ages, Elisha prayed that the young man's eyes might be opened that he might see and realize the true situation. At once the servant perceived that all around the city the entire hill was amply protected against the surrounding hosts—"horses and chariots of fire" around and about Elisha and himself. We must assume that the horses and chariots of fire were in the nature of a vision granted to the servant and to us, as illustrative of the divine power and protection given. Thus viewed, what the servant saw was an active parable, a picture similar to the symbolic pictures of Revelation—serving the intended purpose most thoroughly, most completely, and giving to the eyes of his understanding a proper conception of the divine power present with the Prophet.

DIVINE PROVIDENCE ALL ABOUT US

This is the center of our lesson and is in full accord with other Scripture statements, as, for instance, the Golden Text, the latter giving a picture, not of horses and chariots representing power, but an encampment representing a continued and abiding presence of the divine representatives, safely guarding all the interests of the Lord's faithful ones. The Apostle assures us that the angels of God are ministering spirits sent forth to minister unto and to serve those who shall be heirs of salvation, the saved ones of this Gospel age—not only the overcomers of the little flock, but also the overcomers of the great multitude. All of these, because believers in Christ, because at heart faithful, because fully consecrated to the Lord and begotten of his Spirit, are the special and happy objects of his grace, ministered to and served by the invisible messengers. Our Lord Jesus sets forth practically the same thought in his declaration, "Their angels do always behold [have access to] the face of my Father." (Matt. 18:10) The Master's words seem to imply at least one or more angels having charge over the consecrated ones, the very elect. He uses a still different figure of speech in illustrating the matter, as though he would assure us that these messengers would not be delayed in caring for our interests, would not be hindered by more important heavenly business, but would at once have direct access to the divine presence and attention, so that our interests would have all needed consideration.

Gathering together these various pictures, we have as a whole before our minds something like this: Our great all-wise, all-powerful heavenly Father has numberless messengers at his command, and has deputized and appointed many of these to care for the interests of his cause on earth—especially to watch over and minister unto the very elect. Nothing can by any means, therefore, harm these, except as the heavenly Father sees that the earthly injury or disadvantage would prove profitable either to the individual new creature or to the Lord's general cause. This is in full accord with his general assurance that all things shall work together for good to them that love him.

Such a use of the heavenly messengers by no means invalidates the thought that the Lord's earthly children are frequently used of him as ministers, servants, the one to the other. Indeed we may be assured that the invisible messengers or servants, generally if not always, are required to act through human instrumentalities—preferably through the very elect. Of this kind of service done by the brethren one for the other under the supervision of divine power and messengers, we have illustrations in the harvest work: for instance, supervised by our present Lord and his heavenly hosts, yet in the main carried on by the members of his body still in the flesh. Again we have illustrations of the same in the declaration of Psa. 91:11, 12, "He shall give his messengers charge over thee to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." Doubtless the heavenly messengers are connected with this work, yet nevertheless the work itself is apparently, we may say surely, done through human instrumentalities—the church in the flesh. For instance, the Lord in this present harvest time has given his messengers, the leaders of his consecrated people, "a charge," a message, a word of warning, counsel, advice,—an opening of the Word of Truth, an enlightenment of their understandings,—that they should bear up all the members of the "feet" class, all of the very elect in this time of serious trial, testing and stumbling. lest at any time of this class should stumble through the peculiar trials of the present time. How manifestly this is fulfilled: the harvest message in its various features, bearing on every phase of truth now due and every phase of error now being brought forward, is God's keeping power by which, according to his guarantee, we know that nothing shall by any means hurt the "feet" members of the true "body of Christ."

It is for us to rejoice in these blessings and favors of the Lord and to increase our faith; and the lesson under consideration is a help in this connection, as showing us how even before the house of sons was organized, the Lord had power and exercised it in the house of servants in a way that illustrates to us the abundance of that power.

With the morning light the Syrian soldiers drew near to the village of Dothan, making inquiry for the Prophet, who, by prayer, brought upon them "blindness." The original word, however, does not signify total blindness, but rather a visual indistinctness, somewhat akin perhaps to mesmeric or hypnotic conditions as they are known today. The Prophet proposes to lead them to Elisha and his home, the latter being in the city of Samaria and thither he led them. When they were within the walls of the city and completely, therefore, at the mercy of the king of Israel and his warriors, the Prophet dispelled the illusion, and, opening the eyes of their understanding, made himself known to them and introduced them to the king of Israel, etc. The latter inquired of the Prophet whether he had led them there to be smitten, to be destroyed as the enemies of the Lord and of the kingdom, but his answer was, No; that he should set a feast before them of royal bounties and send them back to their king and friends—in a word, that he should figuratively "heap coals of fire on their heads." This was done, and the result is given us in a few words, "So the bands of Syria came no more into the land of Israel."

The closing incident of our lesson is worthy of appropriation by spiritual Israelites. So long as we are the Lord's we may have absolute confidence respecting the results in all of life's affairs, and this confidence in God should tend to make us more generous and kind toward our enemies—to all those who would despitefully use us or persecute us. So far from seeking to do them injury in return or to speak evil of them in return, the admonition of the Lord is, "If thine enemy hunger feed him, if he thirst give him drink, for in so doing thou shalt heap coals of fire on his head." "A soft answer turneth away wrath." A return of good for evil may not at once make a friend of an enemy, but it will at least bring blessing to our own hearts, and is much more likely to bring blessing to the enemy than if we should return him evil for evil.

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VIEWS FROM THE WATCH TOWER

THE OFFICIAL PRAYER OF RUSSIA FOR DIVINE AID AGAINST JAPAN

The *Official Messenger* of St. Petersburg, Russia, published the following prayer appointed by the Holy Synod.

"By virtue of an imperial ukase to the effect that during the present trials of our dear country more ardent prayers should be offered for the victory of the Russian troops, who are worshipers of Christ, over a cruel enemy, full of guile, the Holy Synod pronounces the time ripe for special prayers to be offered in all of the churches in the empire on Sundays and holidays, after mass, beseeching that heavenly aid should be sent to the Russian army, which is sacrificing its life for its faith, its emperor and its country, for long life for the victorious troops and for the repose of the souls of the warriors who fall."

The following prayer has been specially ordained:

"Although unworthy, we implore thee who art strong in

battle, for aid, and humbly beseech thee to accept our weapons in thy cause, to give thy Christ-loving army victory, and to permit it to subdue the enemy.

"Send from on high thy hand and touch the hearts of the enemy so that they shall make supplication to thee, the God of peace, who loves his creatures.

"Strengthen us with thy might, defender of the orthodox faith, send thy arrows to confound the enemy.

"Srike them as with lightning and give them into the hands of thy faithful troops.

"Thou who hearkened to Moses, bless the emperor's doings, multiply his glory and confirm his empire. By thy almighty hand preserve his army. Send thy angel to fortify his troops and give them salvation.

"Send peace upon us. May thy invisible finger defend thy servants, show them the right path, forgive them their sins, and bestow upon them the crown of glory.

"Grant the emperor peaceful life and well-being, the fulfilment of his desires and a conquest of his enemies."

The prayer also appeals to the virgin, and concludes by beseeching eternal rest for the dead and for all those who have laid down their lives for their faith and their country.

A secular journal editorially comments on the prayer thus:

"Those who remember the horrid barbarities of the Russian troops on the way to Pekin will shudder at the blasphemous bigotry and assurance which calls the Russian army Christ-loving. If they were Christ's they would do his works. Moreover, instead of a prayer for divine guidance, these mistaken ones call on God for reënforcements. They do not ask him to guide the Czar aright, but merely to endorse his policies. There is one tiny clause, evidently an afterthought, which asks that the Russians may be shown the right path, but its position, following as it does an appeal to the Deity to smite the enemy and to deliver them into the hands of the suppliants, shows they don't want this asked-for guidance until they have settled with the Japanese. They seem to forget that the same God made both the Japanese and the Russian."

* * *

Poor, blind priests and people! although nominally "Christians" how sad sadly they need the true eye-salve! How glad we are for them and for the whole world that God's promise is soon to be fulfilled: "All the blind eyes shall be opened" —"the blind shall see out of obscurity."

The Apostle says that "the god of this world [Satan] hath blinded the minds of them that believe not." We see this illustrated in the present instance. False doctrine is blinding the Russians just as it does other nominal "Christian nations."

That false doctrine had its start in the third century, when faith in the coming kingdom of Christ began to fade, —when the Millennial kingdom promises began to be interpreted as signifying the church's control of world power. Under this error the Papal hierarchy rose into power until it controlled practically every nation in Europe. These nations have since broken away from her, except Austria-Hungary, but the Popes still claim temporal power, assert that they represent Christ and that his Millennial reign has been in process of fulfilment in Papacy.

Russia coalesced with the Greek Catholic church which, through the Holy Synod, recognizes the Czar as the head of the one and only true church of Christ. From the Russian standpoint, therefore, the success of Russia in conquering China and Japan means the prosperity and spread of Christ's kingdom, which ultimately, all-conquering, shall fill the whole earth.

The same error poisons all the remainder of Christendom; for although the casting off of the Papal yoke seemed to mean the overthrow of this error amongst the masses of Europe it really meant nothing of the kind: the error merely took another form. At first each sect of Protestants proposed that it was the kingdom of Christ and must prevail and conquer the world. But as splits and factions increased the number of these spiritual kingdoms of Christ and demonstrated that none of them could conquer the world single-handed, a truce was called in 1843, when the Evangelical Alliance was formed. Since then the theory is that "all the sects as well as their Papal mother" constitute the kingdom of Christ which must conquer the world.

This thought still dominates, and under it every civilized government which favors the church styles itself a kingdom of God. The union spirit grows, and soon, according to the Scriptures, will bring to Protestantism and Catholicism, co-operating, the old-time power over secular affairs formerly exercised by Papacy during the dark ages.

It is time for all of God's true people to discern this error, which in various ways has misled, is misleading and will yet further mislead all those blinded by the Adversary on this subject.

What is the antidote for this poisonous blinding error, do you ask? We reply that the remedy is a return to the primitive faith of the church; namely, a recognition that all these man-made institutions are pseudo kingdoms—false, deceptive misrepresentations of Christ's kingdom: that Christ himself will be the great King in that Millennial kingdom, and that his true saints of the entire Gospel age, after sharing in the first resurrection, will constitute the Holy Synod or royal priesthood promised. How this truth frees us from the blindness which once afflicted us even as it still afflicts others! and how it inspires us with true ideals and the best and most powerful aspirations! The faithful all down these eighteen centuries have waited for God's Son from heaven and for his kingdom, for which we still pray: "Thy kingdom come, thy will be done on earth even as it is done in heaven."

TOLSTOI'S SERMON ON THE WAR

"All over Russia, from the palace to the remotest village, the pastors of churches, calling themselves Christians, appeal to that God who has enjoined love to one's enemies—to the God of Love himself—to help the work of the devil to further the slaughter of men. . . . . Christian pastors continue to invite men to the greatest of crimes, continue to commit sacrilege, praying God to help the work of war, and, instead of condemning, they justify and praise that pastor who, with the cross in his hands on the very scene of murder, encouraged men to the crime. The same thing is going on in Japan. . . . Japanese theologians and religious teachers no less than the military in the techniques of religious deceit and sacrilege, but distort the great Buddhistic teaching by not only permitting but justifying that murder which Buddha forbade. The Buddhistic scientist Soyen-Shaku, ruling over eight hundred monasteries, explain that, although Buddha forbade manslaughter, he also said he could never be at peace until all beings are united in the infinitely loving heart of all things, and that, therefore, in order to bring into harmony that which is discordant it is necessary to fight and to kill men.

"It is as if there never had existed the Christian and Buddhistic teaching about the unity of the human spirit, the brotherhood of men, love, compassion, the sacredness of human life.

"Stupefied by prayers, sermons, exhortations, by processions, pictures and newspapers, the cannon's flash, hundreds of thousands of men, uniformly dressed, carrying divers deadly weapons, leaving their parents, wives, children, with hearts of agony, but with artificial sprightliness, go where they, risking their own lives, will commit the most dreadful act of killing men whom they do not know and who have done them no harm. And they are followed by doctors and nurses, who somehow imagine that at home they cannot serve simple, peaceful, suffering people, but can only serve those who are engaged in slaughtering each other. Those who remain at home are gladdened by news of the murder of men, and when they learn that many Japanese have been killed they thank some one whom they call God. . . . .

"The frightful work commenced is continued. Loot, violence, murder, hypocrisy, theft and, above all, the most frightful fraud—the distortion of religious teachings, both Christian and Buddhistic—continue. . . . .

"This evil which is leading men to inevitable destruction has manifested itself with special power in our time, because, having lost all rational guidance in life, and having directed all efforts to discoveries and improvements, principally in the sphere of technical knowledge, men of our time have developed in themselves enormous power over the forces of nature; but, not having any guidance for the rational adaptation of this power, they naturally have used it for the satisfaction of their lowest and most animal propensities.

"Bereft of religion, men possessing enormous power over the forces of nature, are like children to whom powder or explosive gas has been given as a plaything. Considering this power which men of our time possess, and the way they use it, one feels that, considering the degree of their moral development, men have no right, not only to the use of railways, steam, electricity, telephones, photography, wireless telegraphs, but even to the simple art of manufacturing iron and steel, as all these improvements and arts they use only for the satisfaction of their lusts, for amusement, dissipation and the destruction of each other. . . . .

"Man has no choice; he must be the slave of the most unscrupulous and insolent among slaves, or else the servant of God, because for man there is only one way of being free —by uniting his will with the will of God. People bereft of religion, some repudiating religion itself, others recognizing as religion those external, monstrous forms which have super-

seded it, and guided only by their personal lusts, fear, human laws and, above all, by mutual hypnotism, cannot cease to be animals or slaves, and no external efforts can extricate them from this state, for only religion makes a man free. And most of the people of our time are deprived of it."

Again he says: "Christian nations are all in one and the same condition of having rejected religion; and therefore, notwithstanding dissensions among themselves, they are all united and form one confederate band of robbers, among whom theft, plunder, depravity and murder, individually or collectively, go on without causing the least compunction of conscience, and even with the greatest self-complacency, as occurred the other day in China. Some believe in nothing, and are proud of it; others pretend to believe in what they for their own advantage hypnotize the common folk into accepting as a faith; while others, again—the great majority, the common people, as a whole—accept as a faith the hypnotic suggestions to which they are subjected, and slavishly submit to all that is demanded of them by the dominant and unbelieving hypnotizers."

THE NEW PROTESTANTISM

From the following it is apparent that the clevage or split which we have predicted is already under way in Germany. Infidelity, masquerading under the name of higher criticism, has for a time deceived many and will continue to appeal to all the "tares" and to confuse some of the "wheat;" but the time is at hand when the latter must recognize the deception and not be bound with the tares in their "bundles" or organizations. Alas that the wheatfield is so overgrown with "tares" that the "wheat" is but a small minority. We quote from the *Christian Intelligencer* (N. Y.) as follows:—

"That there is a reaction from the rationalistic and critical character of the Protestant church in Germany is apparent, not only from the attitude of some of the leaders of thought in the empire, but from the rapid increase and growing influence of an organization known as 'Association Agitation.' Pastor Zeller of Stuttgart describes it as to all intents and purposes a pietistic agitation, and directed against the type of theology that prevails in the universities and in the pulpits. It is a protest of the heart against the head, and is accordingly one of the ever-recurring reactions that put in their appearance in the ups and downs of the church history. It is not positively new, but its earliest beginnings date to the days of Professor Christlieb of Bonn, and it has largely been influenced by the ideals of the practical Christianity of England and America, especially of the latter. It is largely a movement of the laity, who find that the pastors, with their intellectual university training and their views, do not reflect the piety and the positive Christian conviction that the 'associations' consider as belonging to the essentials of Christianity. The prejudice against the church and its pastors has extended so far that in some circles pastors are prohibited from membership or participation in the meetings of the association. The associations are largely controlled by a remarkable religious enthusiasm. The agitation is undoubtedly healthful, and betokens the vital hold the Bible as an inspired authority has upon the common people in the land of Luther. The evil and danger of the movement is in the disposition apparent in some quarters to cut loose from the church and regard all the logical studies as useless if not harmful."

ST. PAUL MINISTERS DISCUSS PRAYER

"'I don't want to make a sensational statement, but I will say, and I won't qualify it, that in your congregations not more than half the people believe in prayer.'

"Rev. John Copeland, pastor of the East Presbyterian church was not contradicted when he declared this opinion yesterday afternoon at the rooms of the Bethel association before two dozen members of the St. Paul Ministers' association. Mr. Copeland said he knew that people didn't believe in prayer when they assumed irreverent attitudes during invocations. Only last Sunday he had been obliged to announce that no child would be allowed thereafter in a Sunday school class unless he would bow his head during prayers.

"Mr. Copeland was commenting upon a paper entitled 'The Problem of Prayer.' Rev. R. M. West, of the First Baptist Church, who read the paper, thought that people that didn't believe in prayer didn't have the proper conception of prayer. 'Prayer,' he said is not a mere petition, a mere asking for something, but it is the spiritual communication between man and God. Yet many persons are so sure that God's will and that Christ's name is a blanket privilege covering everything those people happen to want, that they seem to regard God as an unthinking being whose chief happiness is to do what they'd like to have done. Other persons pray with a view to assisting God in the government of the universe. That's a bigger burden, I fear, than the average supplicant can carry. Sensible Christians will remember always the limitations of prayer as fixed by the divine order, by the sovereignty of God, and by his fatherhood; they will never fail to add "Thy will be done."

"Rev. David Morgan of the Bethel, agreed that laymen, even ministers, are losing some of their faith in prayer. 'It's a fact,' said he, 'that ministers in this city have said they didn't want any more revivals, which were only attended by hired girls and by people that didn't pay anything.' Mr. Morgan himself remembered the time when he felt himself hanging over hell-fire by a hair—'a hair ready to break any instant,' was the way he expressed it. His thought used to keep him awake nights, 'but it doesn't disturb my rest now,' he said."—*St. Paul Globe.*

ARCHAEOLOGICAL VERIFICATION OF BIBLE RECORDS

Certain findings of the higher criticism are assailed in a volume from the pen of the Oxford professor, A. H. Sayce, on "Monument Facts and Higher Critical Fancies." In this volume the author marshals the facts of recent archæological discovery, and points out their bearings upon the conclusions of Old Testament critics. So high a value does he place upon the character of his evidence as to lead him to affirm that "the more archæological and the philological our evidence is, the greater will be its claim to scientific authority." The reason for this claim is given as follows:

"For purposes of history, philology can be only accidentally of service, so far as it throws light on the meaning of a literary record, or assists in the decipherment of an ancient inscription. It is the linguistic sense of the record, and not the history it embodies or the historical facts to be drawn from it, with which alone philology is properly concerned. We must not go in for dates or for the history of the development of civilization and culture.

"Still less can we look for help to what has been called 'literary tact.' 'Literary tact' is but another name for a purely subjective impression, and the subjective impressions of a modern European in regard to ancient Oriental history are not likely to be of value. It is quite certain that an ancient Oriental author would not have written as we should write, or as we should have expected him to write; and, consequently, the very fact that an ancient Oriental document does not conform to our modern canons of criticism is an argument in favor of its genuineness. . . . So far as the historical side of the question is concerned, the philologist, pure and simple, is ruled out of court. It is the archæological evidence of Egyptology and Assyriology, and not the philological evidence, which can alone be applied to the settlement of historical disputes."

One of the first strongholds of the philological critic assailed by archæologists was the assumption, current for more than half a century after the publication of Wolf's "Prolegomena," concerning the late use of writing for literary purposes. But the clay tablets found at Tel-el-Amarna, says Dr. Sayce, establish that:

"The Mosaic age, instead of being an illiterate one, was an age of high literary activity and education throughout the civilized East. Not only was there a widespread literary culture in both Egypt and Babylonia which had its roots in a remote past, but this culture was shared by Mesopotamia and Asia Minor, and more specially by Syria and Palestine."

Furthermore:

"Moses not only could have written the Pentateuch, but it would have been little short of a miracle had he not been a scribe. . . . Egypt, where the Israelites dwelt so long and from which they fled, was a land of writing and literature, and the Canaan which they invaded was even more so, for here three literary cultures met, as it were, together—the culture and script of Egypt, the culture and script of Babylonia, and the culture and script of the Philistines from Crete."

Another discovery, that of the Babylonian code of Khammurabi, has overruled the denial of the critical school that a legal code was possible before the period of the Jewish kings. The position which the archæological critic is enabled to take is that "the Mosaic code must belong to the age to which tradition assigns it, and presupposes the historical conditions which the Biblical narrative describes. Not only has the code

of Khammurabi proved that the legislation of Moses was possible, it has also shown that the social and political circumstances under which it claims to have arisen are the only ones under which it could have been compiled '

From the papyri and temples of the Nile valley come other corroborative evidence; this evidence, Professor Sayce claims, establishes the fact that "the story of the Exodus, as it is set before us in the Old Testament, must have been derived from contemporaneous written documents, and must describe events which actually took place." It is no fiction nor myth, no legend whose only basis is folklore and unsubstantial tradition, but history in the real sense of the word.

Driven from the first assumption of the late use of writing for literary purposes, the "higher critics" began to apply the theory of evolution to the religious and moral ideas, the political conceptions and theological dogmas of the ancients, and then declared that they knew "precisely how religious ideas must have developed in the past," and could "consequently determine the relative age of the various forms in which they are presented to us." They decided that "certain conceptions of the priesthood or the sanctuary are older than others," and, consequently, where "there are books or passages which do not conform to the critic's ruling," the critic "forced them to do so by an alteration of the traditional dates." The fallacy of such procedure lies in the inability of the European critic to think in common with the Oriental mind.—*Literary Digest.*

THE ST. LOUIS CONVENTION

Brethren and sisters from every State in the Union and from Canada gathered in a big crowd at St. Louis in answer to the convention announcement published in these columns. All classes and conditions of life were represented, but, as usual, not many rich, not many great, not many wise, according to the course of this world: chiefly the poor of this world, rich in faith. It was a joyful gathering, a kind of foretaste of the kingdom, and seemed to direct all hearts to the General Assembly of the Church of the Firstborn, whose names are written in heaven. The general testimony was, "It is good to be here." Some said, "If fellowship of kindred minds is so precious under present limitations and imperfections what will the heavenly fellowship be when we all shall have been clothed upon with our perfect and complete spirit bodies; when we shall see as we are seen of the Lord and know as we are now known of him." The thought gives great refreshment to the "pure in heart," who, however weak and stumbling their flesh and efforts, are at heart desiring and seeking the Lord's will in all things.

The three days allotted to the convention were crowded full of spiritual refreshments with brief intervals for temporal food and rest. Various brethren from various quarters participated in the social meetings in prayer, testimony and singing—as leaders and otherwise. The preaching services were conducted by the following "Pilgrim Brethren": McPhail, Raymond, Draper, Hay, Barton, Johnson, Bundy and Van Amburgh. The Editor spoke on two occasions, besides conducting a question meeting.

The Monday (Oct. 3) sessions were all held in the "Disciple Church," Locust St. Following the afternoon discourse on Baptism, 148 symbolized their consecration by water immersion There were adults, 65 males, 79 females, and 4 minors.

The Love Feast of that evening closed the convention, and it was surely an inspiring occasion. The dominant thought of the hour was the blessed privilege of being accounted worthy to suffer with Christ now and the glorious prospect of reigning with him in the near future, and the necessity for trials and tests and faith in him who has promised us grace to help in every time of need.

The convention was the largest yet held by our Society. About ten to twelve hundred "believers" were present. The Sunday afternoon service was the most largely attended, about 2,000 being present. If these gatherings continue to increase in size what will we do for accommodations? But who knows? —the Lord may permit some "snare of the Adversary" to sift and test these, and thus thin out our ranks. Who shall be able to stand all the "harvest siftings?"

CHRISTIANITY VS. MODERN CULTURE

Professor Bousset's views on the essence of religion are thus epitomized by the *Digest:* "Modern culture is worldly. It is marked by a decided self-consciousness and a feeling of strength and a joy in life. It is positive and aggressive and keenly feels its own importance and value. Its typical representatives are such characters as Goethe and Bismarck. The former has made it clear that modern culture, while it involves depth of feeling and calls into activity the higher powers of life, is rooted in the interests and concerns of this world. Bismarck, too, though a model of modern manhood, was entirely concerned in the affairs of this earth. The dominant ideals of our age are reflected in such phrases as 'the duty of self-preservation,' 'self-assertion,' 'the struggle for the control of the world.' Everywhere we find a strenuous life, a pushing forward, a struggle for existence, a contest of the classes.

"Over against these ideals Christianity in its traditional form stands out in decided contrast. Christianity is at heart a religion of salvation, and is controlled by the idea of a redemption. It proceeds from the standpoint that the whole human race has been corrupted from Adam onward; that it is sunken in the darkness of sin. It centres around the two ideas of sin and grace, and came into existence to meet the universal longing for salvation.

"It is clear that these two forces represent *opposite* tendencies of thought. To insist upon the principles of traditional Christianity is to rob modern culture of its very life; it opposes a pessimism to the optimism of modern thought. And yet a reconciliation between the two is not absolutely impossible. It can take place, however, only as the result of a modification of the current view of Christianity. A new conception of religion must make itself felt, and this change can be readily effected. It must center around the person of Jesus and must abandon its dogmatic system. In the person and in the preaching of Christ, as an historical phenomenon, we have the basis for an understanding between Christianity and the culture of our day. Jesus himself never accepted the total corruption of man as the basis of his preaching. Rather it was an ideal of moral perfection that he held up to his hearers—of life in God and activity according to his will. Such we find to be the kernel of the Gospel proclamation. Deliverance from sin and forgiveness of sin were indeed emphasized in his preaching; but his dominant thought was that of struggle toward an ideal moral life. This is the idea that must take possession of modern Christianity, if it is to be reconciled with modern culture and civilization and to win for itself the educated classes. Not as a dogmatic system, but as a moral power, based on the powerful personality of Jesus, must Christianity be proclaimed to the thinking people of our times."

* * *

Thus is illustrated the desire of many to unite the church and the world. They desire to retain some faith in Christ and some hold upon him, but at any cost must "win the educated classes," and must drop every feature of the doctrines of Christ that would interfere with "modern culture." Union numbers, honor of men are prized above truth: and the latter is sacrificed—almost to the death—for the former, though not without pangs of regret.

It is of the divine ordering that matters are thus: "The Lord would judge his people." He would apply to them the very tests which he declared during his mnistry, saying—"My word shall judge [test] you in the last day" [in the dawning of the new Millennial day.] "Ye cannot serve God and Mammon;" "Ye are not of the world, even as I am not of the world." "If ye were of the world the world would love his own, but now ye are not of the world even as I am not of the world: therefore the world hateth you." "If any man would be my disciple, let him deny himself and take up his cross and follow me."

As in the Jewish "harvest" "there was a division of the people concerning him," so it must be in this Gospel age "harvest." As in that testing time only a remnant were found to be "Israelites indeed in whom was no guile," so it will be found here—the great masses of professed followers of Christ are insincere; they love self and the world and its things more than they love God and his spiritual favors.

But is not this a serious charge?—that the masses are insincere. Yes, it is serious, but it is also true. They show their "guile" by their willingness to sacrifice truth for almost any-

thing—any mess of pottage. However, "the Lord knoweth them that are his," and will keep his own who "love not the world," who love the Lord himself supremely, who love the truth, whose consecration is sincere. "They shall be mine, saith the Lord, in the day when I come to make up my jewels"

Note, too, how love of the error is willing to compromise the truth, and really blinds itself to it to have its own way. In the above Prof. Bousset says, "Jesus himself never accepted the total corruption of man." We presume this means that Jesus never taught the Adamic fall and the consequent depravity of the entire race. We reply, that he surely did teach that all are so undone that the divine sentence rests upon all as unworthy of everlasting life, hence as all "lost." Hark to his words: "The Son of man came to seek and to save that which was *lost*." And again he indicates that all are under the ban of death, saying, "Ye will not come unto me that ye might have life." "The Son of man came . . . . to serve, and to give his life a RANSOM [corresponding price] FOR ALL." "I am come that they might have life." "I am the resurrection and the life—no man cometh unto the Father but by me." "Without me ye can do nothing." If these Scriptures do not teach that all men were lost, helpless, undone without the great sacrifice for sins which our Lord offered, pray then what do they teach?

Let us, dear friends, lose no opportunity for serving the truth to the brethren, even to the extent of laying down our lives for them and it; but let us not compromise with the world nor with error to gain numbers. Let us rather be coworkers with the Lord, and knowing that now is the "harvest" time let us expect the very separations which we see taking place. We could not frustrate the Lord's plans if we would, but we could do injury to our own interests by disloyalty to him, his Word and his brethren.

THE RANK OF THE ANCIENT WORTHIES

In DAWN, Vol. VI., there appears to some of us to be a confusion or contradiction respecting the relative order of resurrection and honor attaching to the ancient worthies and the great company. The passages in question are found at top of page 121, first paragraph on page 129, and at top of page 131. Kindly help us over our difficulty.

We are pleased to show the accord of these statements. On page 121, at top, we are discussing the natures, and show that the little flock, of the divine nature, will be above all others; that the great company will be next, of the spirit nature, not divine; and that the ancient worthies will be next in grade of nature—"a little lower than the angels."

On page 129, first paragraph, we are endeavoring to show the relative ranks of these classes—in dignity, in honor of position. Here we rank the ancient worthies higher than the great company. This seems to us the logical order, since the ancient worthies—in their overcoming more particularly—resemble the little flock, who voluntarily lay down their lives for the truth. This logical order seems to be supported, too, by the Scriptures—not only the type of the order of the Levites referred to on page 129, but additionally we have the Scriptural declaration that these ancient worthies are to be princes in all the earth, which implies a special dignity, or honor of position as the earthly phase of the kingdom. Again, in Rev. 20:9, these ancient worthies seem to be marked as still a special, separate and distinct class in the earth, represented by the camp of the saints [holy ones], and the beloved city. The fact that at that time, at the close of the Millennium, they will have reached perfection, and the fact that these ancient worthies will be still a markedly separate class, implies to us a higher honor of rank, over and above the perfection of human nautre. What the Lord may have of special reward for those in the everlasting future beyond the Millennium, we are not told; but as we consider the heavens, the work of God's hands, and the innumerable worlds therein under preparation for inhabitants, we may reasonably suppose that these ancient worthies, who were faithful during the reign of evil, even unto death, will have some further honorable service, not only during the Millennial age, but subsequently. For various reasons, therefore, we rank them higher in honor than the great company, though of a lower nature.

On page 131, at the top, we are discussing the time order of resurrection for these three classes, and present the thought that the ancient worthies will be perfected in resurection next after the little flock—that they will be the first to share in the general resurrection. For be it remembered that only the little flock share in the first resurrection. "They shall be priests of God and of Christ, and shall reign with him a thousand years." (Rev. 20:6) Without any positive Scripture to fix this matter, it is our expectation that the resurrection of the ancient worthies will occur about 1914, or shortly thereafter, while we understand that the great company will not be complete for at least a little while after these—some of them passing through the great time of trouble, of anarchy, following the end of Gentile times.

We trust a careful examination of the above, and with the suggestions, will make the matter clear to all.

THE GREAT COMPANY

Have any members of the "great company" class existed prior to the harvest period of the Gospel age? If so, how can we apply Rev. 7:14 to such?

We reply: This class is composed of consecrated believers who fail to go forward in the narrow way of self-sacrifice and who, failing to sacrifice, fail to attain joint-heirship with the Lord as members of the bride company: nevertheless, having been sincere in their consecration, the Lord in much mercy does not count their lack of courage in turning back in the sense of denying him, for those who so draw back, the Apostle explains, "draw back unto perdition and destruction," second death. In mercy the Lord brings upon such persons trials and difficulties which they uncourageously attempt to escape. Since they have consecrated unto death and God has accepted their covenant and granted them the first-fruits of the Spirit, and since they neglected to sacrifice the flesh, the only alternative for them is the Lord's providential interference in their affairs leading to the "destruction of the flesh," or failing this their portion will be the second death.

Why not grant them a share of restitution, do you ask? We reply that that which is begotten of the Spirit cannot be born flesh; it must be born of the Spirit or not all.

These conditions which prevail today have prevailed in some measure since the beginning of the Gospel age. The Apostle speaks of such a one. Writing to the church at Corinth, he says, "I, being absent in person and present with you in spirit, judge such an one, and have delivered him over to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."—1 Cor. 5:3, 5.

It is safe, however, for us to assume that the proportion of the consecrated unworthy of a place in the bride company is greater today than it was in past times, because in the past the line of demarcation between wheat and tares, between the children of God and the children of this world, was much more marked than at the present time, when many have a form of godliness without its power—many have Christian mannerisms who do not claim to have been begotten of the Spirit. Today, therefore, it is more difficult than ever for the consecrated to see where duty lies and to follow its course of self-sacrifice, when so many good, noble and moral people are taking the opposite course. The narrow way is, therefore more difficult to walk in today than it was some time ago. Hence, while the number of consecrations has increased rather than diminished, the number who appreciate the real meaning of their consecration and who joyfully lay down their lives in the service of the truth is probably smaller. It therefore follows that the mass of the "great company" belong to the closing end of the Gospel age.

Respecting your last question concerning the proper applicability of Rev. 7:14 to this class, if it has existed throughout the age, we suggest that the majority of the class being here may be spoken of properly enough as though it were the whole, since the treatment it receives will represent the treatment accorded to all others of this class in the past, only in a more intensified form. All such have surely been called upon to pass through troubles—forced through them as it were because they did not freely sacrifice and lay down their privileges, interests, etc., in the service of the truth. Similarly in the same chapter we have the entire 144,000 of the little flock spoken of as though it were filled and made up in this present time, whereas these also have been in process of development throughout the Gospel age. That is to say, the original Abrahamic promise descended to the twelve tribes of Israel, but

those twelve tribes were typical of spiritual Israel. At the first advent spiritual Israel was started with those of each tribe who were Israelites indeed in whom there was no guile. There were not enough of these to fill the elect number, 144,000 and hence the Gospel call was extended to the Gentiles to bring in from the Gentiles a sufficient number to complete 12,000 to each tribe.

This filling up of the tribes from those who were by nature Gentiles is similar to reënlistments made in the United States to fill up vacancies in military regiments in the Philippines. Thus a man from Ohio or Illinois might enlist in a New York or Pennsylvania regiment and become a regular member of the same, though the regiment would still be known by its original name. So with our incorporation into the elect twelve tribes. We know not to which tribe the Lord assigns us when we become his.

This is the same thought which the Apostle develops in Rom. 11, where he speaks of the original promise of God made to Abraham as the root of the olive tree, and the twelve tribes of Israel the tree itself. The branches of this tree are the individuals, and the Apostle explains that all except the Israelites indeed were broken off when that tree became spiritual at our Lord's first advent. He further explains that we who were by nature Gentiles are being engrafted into membership into this Israelitish tree, and are partaking of the richness of its root, the Abrahamic promise.—See Galatians 3:29.

STUMBLING STONES OR STEPPING STONES

I have been sorely tried, dear Lord, been sorely tried today,
The sun has veiled his brightness and a cloud hangs o'er my way.
Why is my heart so heavy, and the daylight cold and gray?
I've tried to please thee; I have striven to faithful be and true;
I've sought for heavenly wisdom in the thing that I should do,
Yet I've been "put to grief"; and oh, can I have grieved thee, too?
A fellow-pilgrim on the road a wound has given to me,
Its sting and smart I keenly feel, its need I cannot see.
Stumbling stone or stepping stone, O Lord, which shall it be?

A sorrow came to me today—a grief so dense and deep,
The shades of deepest darkness about my heartstrings creep;
The tears have flowed unceasing till no power is left to weep.
I bow beneath my weight of woe, speechless and stunned; my heart
Sinks down like lead within my breast; its bitter ache and smart
Seem almost more than I can bear. A sharp and cruel dart
Has pierced me, and I prostrate lie. O Father, speak to me!
Thy hand lies hard upon me: can this trial come from thee?
Stepping stone or stumbling stone, which shall this sorrow be?

A blessing came this day to me, a joy surpassing sweet.
A glad way opens up to me, wherein my willing feet
Turn joyfully; how blest am I within this dear retreat!
My way had dark and lonely been for many a weary year;
My Lord has brought this gift to me when all was sad and drear;
Now, where my path was bleak, the flowers of love and bliss appear.
And yet, dear Lord, this blessing which thy love has given to me
May fill my heart too fully, and may wean my soul from thee.
Then, stepping stone or stumbling stone, my God, which shall it be?

Momentous question! on its answer my eternal joy
Hangs trembling; shall I be refined as gold without alloy?
These woes and blessings potent are to save or to destroy.
The time flies on! the "harvest" wanes, the glorious end is near!
O Master, shall I lose e'en now the "prize" I hold so dear?
Shall I be lured by siren song, while strains of heaven break
On ears attuned? Oh, guide me, Lord, and keep me still awake.
May I rejoice to walk with thee, and suffer for thy sake.

But I am weak; O Master dear, do thou my spirit thrill,
Grant me thy grace, and strength impart to do thy perfect will,
And in affliction or in joy obey and love thee still.
Almighty Lord, to thee I fly—no other help I know;
Oh, aid me in my need, I pray, and make my heart to glow
With holy fire, and on me, Lord, thy precious love bestow!
I hear thee speak, I will obey, I stretch my hands to thee,
In every providence of thine thy changeless love I see,
And stepping stones to heavenly heights each pain and joy shall be.

Alice G. James.

JOASH, THE BOY KING

2 KINGS 11:1-16.—NOVEMBER 6.

GOLDEN TEXT:—"*When the righteous are in authority, the people rejoice.*"—Prov. 29:2.

This lesson of itself contains very little of the spiritual "meat" for the household of faith. Nevertheless historical portions of the Scriptures, such as used in this lesson, have their special place and render service to the general cause. The connections of history are as necessary to the Bible as bones are to the living body. For this reason let us give special attention to the connecting history, that we may have before our minds a general view of the conditions in Israel at the time of the incidents of this lesson.

Going back, we remember Elijah's great work as the prophet combating the influence of King Ahab and his heathen queen, Jezebel, and the Baal idolatry which they introduced. Although Elijah did not succeed in making a complete reformation in Israel, he did succeed in turning back to a considerable degree the influence of Baalism. As we have seen, not only did true religion prosper more in the kingdom of Judah but also in the kingdom of Israel and it was respected during the period of Elisha's ministry as the Lord's Prophet. Although it was not the religion of the court it was the religion of the Israelites indeed. The prosperity of the cause of Jehovah in Elisha's day is best seen in contrast with the conditions which prevail in the earlier part of Elijah's ministry.

Meantime the influence of Baalism extended from the court of Israel, and especially from the heathen queen, to the court of Judah: the son of the king of Judah marrying the daughter of the heathen queen, who, in character, evidently had a strong resemblance to her mother, Jezebel. From the time of her association in the kingdom of Judah the idolatrous influences there began to gain strong foothold and a Baal temple was built, and under the royal protection the licentious worship of Ashteroth found favor with many of the people.

Upon the death of her husband, the king of Judah, his queen, Athaliah, daughter of Jezebel, continued her influence in the kingdom with her son, who then became king, and at his death, contrary to the law of usage of the Jews, she determined to make herself sovereign, and, to accomplish this, caused all her grandsons to be put to death. That is, she supposed that she had accomplished this end; but her daughter, who had become the wife of the high priest and was evidently under his influence, saved the life of the youngest of the king's sons—her nephew, Joash—secreting him with a nurse in one of the apartments adjoining the Temple set part for the use of the priests.

Our lesson relates to this boy, the heir of the throne of Judah, who at seven years of age, under the guidance of his uncle-in-law, the high priest, was anointed and proclaimed the king of Judah. The lesson gives the particulars of the transaction by which the Temple guard became the king's guard—how the king's grandmother, the usurping queen, was first attracted to the Temple by the commotion amongst the people, and then quickly realizing the situation, cried, Treason, Treason, and fled to the palace, where she was executed.

A few years before the incident of this lesson, under the Lord's direction, Jehu had been anointed king over the sister kingdom of Israel, and although in many respects himself a bad man, he served as the sword of the Lord to execute retri-

bution upon King Ahab and Queen Jezebel, who had wrought so much injury to the cause of true religion in the kingdom of Israel. Now, by the death of the usurping queen, Athaliah, the daughter of Jezebel, the same pernicious influence was overthrown in Judah: that is to say, the reign of Jehu in Israel and of Joash in Judah marked a period of backset to Baalism.

Students of histroy, not seeing the divine plan of the ages, have been perplexed at the prosperity of evil doers in individual affairs as well as national, and the perplexity of such is increased when they consider the fact that Israel and Judah were nations with which God had made a special covenant and over which he exercised a certain measure of control. If heathen nations were allowed to go as they would into idolatry, etc., why was it that evil doers, evil practices, false worship, etc., were permitted to prosper in the nations over which God claimed oversight, control, etc.?

The answer and the only answer is that God's time for taking active control of the affairs of the world, subduing evil and advancing righteousness, had not yet come. The entire Law dispensation, from Moses to Christ, was introduced during a period when nothing else could have been brought in. The Gospel could not have been proclaimd at that time because the foundation for it had not yet been laid—the foundation being the redemption accomplished by the death of Christ. Nor could the death of Christ have been properly accomplished sooner, or the Gospel age and its work been begun sooner, because in the divine plan and foreknowledge that great event was arranged to take place just long enough in advance of the Millennial kingdom to permit of the gathering out the church of the first-born, the bride class, Christ's joint-heirs in the kingdom.

For these reasons God introduced the Law dispensation, as the Apostle declares,—"The Law was added because of transgressions, until the promised seed should come." The Law Covenant made with Israel served two particular objects: (1) In its laws and Atonement Day sacrifices, typical jubiless, etc., it foreshadowed or typified glorious and great things to be fulfilled during this Gospel age, some of them during the Millennial age. (2) It served to show the constantly downward tendency of sin, and how impossible it would be for the world to lift itself out of present degradation and sin and weakness even if God should release the whole world from original sin and the original death penalty. Moreover, we are to remember that although Israel and Judah exhibited great weakness along the lines of idolatry, nevertheless they were by no means as corrupt in these respects as were the nations round and about them—the remainder of the world. Whatever peculiarity there was consisted in the fact that they still maintained some reverence for the *invisible* Jehovah, some semblance of worship for him whom other nations regarded not at all.

The whole history of Judah and Israel shows us that, notwithstanding the trend of the majority towards sin and idolatry, there were still amongst them Israelites indeed whose hearts were sincere towards God. We have examples of this in Elijah and Elisha, the sons of the prophets, the Shunammite, and others. Nevertheless, in thinking of all these we are to remember that they were still in the dark as respects the divine plan. No revelation of God's great slavation had yet been made: only a dim light of a hope of the resurrection of the dead and everlasting life for those obedient to God had reached even the wisest and best of them. In harmony with this is the statement of the Apostle, "The law came by Moses, but grace and truth by Jesus Christ," and again his declaration that "Christ brought life and immortality to light through the Gospel," and again the statement that this "salvation [in which we now rejoice] *began* to be spoken by the Lord."—John 1:17; 2 Tim. 1:10; Heb. 2:3.

We are not, therefore, to compare present-day conditions amongst those who profess to be spiritual Israelites, with the old-time conditions referred to in this lesson, because in the meantime the true Light, the Lord Jesus, has come into the world; and although the world as a whole has not recognized him, the Israelites indeed have had the eyes of their understanding opened, so that they are blessed and benefitted by this true Light, which in God's due time shall lighten every man that cometh in to the world—when the Millennial day shall dawn and the Sun of righteousness arise with healing in his beams. Then, in the fullest sense of the word, the righteous shall be in authority—Christ, the great King, and the church, his bride and joint-heir in the kingdom—and then the people will rejoice. They will rejoice in a manner not possible at present, for now, as the Apostle declares, even under the best of rulers, while Satan is at the helm, "The whole creation groaneth and travaileth in pain together."—Romans 8:22.

REPAIRING THE TEMPLE

2 KINGS 12:4-15.—NOVEMBER 13.

GOLDEN TEXT:—*"We will not forsake the house of our God."*—Neh. 10:39.

The death of Athaliah, the usurping queen, quickly following the anointing and proclaiming of her grandson, Joash, as the proper heir to the throne of Judah, was noticed in our last lesson. Joash, the new king, being but eight years of age at this time, was properly under the care of his uncle-in-law, the high priest, who had secreted and protected him from infancy. The choosing of this particular time for bringing forward King Joash was no doubt influenced by the affairs of the neighboring ten-tribe kingdom of Israel. In the latter, by the Lord's direction, Jehu had been anointed as the king to supplant the weak and wicked Ahab and to punish the wicked and idolatrous Jezebel, his queen—thus to rid the ten-tribe kingdom of iniquitous rulers, whose influence seems to have been evil continually to the extent of their opportunities. No doubt the success of Jehu encouraged the high priest, Jehoiada, to overthrow the usurped dynasty of Jezebel's daughter and to re-establish the line of David upon the throne. More than this, we may properly assume that as the Lord directed in the anointing of Jehu to succeed Ahab, so he directed in the anointing of Joash to succeed Athaliah, and that the priest was guided by the Lord in the matter, though perhaps unconsciously.

The high priest Jehoiada, we sponsor, made the coronation the occasion for a general revival of interest in true religion and for the reviving of corresponding opposition to the idolatrous worship of Baal, which the pseudo queen had introduced. Inspired by the counsel of the priest, inspired also by the circumstances surrounding the coronation in the Temple court with its reminder of Jehovah, the true God, of their past history as a nation under his care, the assembled people reached such a fervor of excitement for the Lord and against idolatry that they surged forth, and as a mob tore down the adjacent temple of Baal, slaying its chief officiating priest, breaking its statuary, etc.

Mobs are rarely if ever to be encouraged, but in the present case we are to remember that, under special divine arrangement, just such a course of opposition to idolatry was directly commanded, and that, besides this, the people were keeping under and obeying the direction of the lawfully constituted government of the Lord, in the hands of his representatives, the king and the priest, which government had been illegally suppressed for a long time, and was now merely assuming its proper position and overthrowing its illegal opponent.

The new government, seizing upon the newly awakened religious fervor of the people, proposed the immediate repair of the Temple and the re-instituting of its service by the true priests of God, who during the period of Baal worship had been unable to give their time and attention to the religious services of the Temple and to the instruction of the people in the matters of the Law. Because, being opposed by the usurping government, and the revenues of the people being directed to the support of Baal worship, the true priests of God and the services of the Temple had been neglected and practically out of commission.

All this was now to be changed, and the government gave commands for the raising of the money necessary. (1) There would be the tax which the Law of Moses enjoined, a poll tax, a half shekel. (Exod. 30:13) (2) "The money every man is set at," possibly the tithes—one tenth of all the profits of the year. (3) "Money that cometh into every man's heart to bring"—voluntary donations above those required under the Law. The priests were to collect this money, each in the neighborhood and from the persons with whom he was acquainted.

The good intentions of the king and the high priest failed, for fifteen years after this, when the king was twenty-three years of age, the Temple had not yet been repaired, as our lesson shows. The reasons we are left to surmise, but the inference seems to be either that the people did not trust the priests with the money, fearing that they would use it upon themselves and not upon the Temple, or that the moneys paid

and donated were largely consumed, and perhaps not improperly, in the maintenance of the priests, their families, etc. At all events, at the time mentioned, the king called for the high priest and the under priests to make report why the commission given to them fifteen years before had not been accomplished.

The result of the conference was that the priests in general agreed that the repairing matter should be taken out of their hands and left wholly under the care of Jehoiada, the high priest. The latter arranged a method by which the people of Israel might know that the money contributed by them for temple repairing would not be diverted to other uses: he prepared a chest securely locked, with a slot in the top, into which donations for temple repairs could be put. This plan worked successfully and the repair of the Temple proceeded in the hands of competent workmen and faithful overseers. The repairs and their cost must have been considerable, for the Temple was now more than one hundred and fifty years old and had long been in disuse, and it is presumed that many of the stones from it had been taken and used in the construction of the temple of Baal near by. Verse 13 merely signifies that none of the money was used for furnishments of the temple until the Temple itself had been thoroughly repaired, because 2 Chronicles 24:14 shows that ultimately a sufficiency of money was donated to furnish the temple utensils.

CONSIDERED AS A PARABLE

The foregoing is all interesting to us as an item of history and as an illustration of the sameness of human nature in all periods amongst all peoples. But now let us see what lessons we can draw from these experiences of natural Israel, beneficial to us as spiritual Israelites.

One lesson is that while the High Priest, our Lord Jesus, can be thoroughly trusted in connection with the entire work, nevertheless some of the under priests have less of the self-sacrificing spirit and are more or less inclined to use upon themselves for their own comfort and pleasure means which otherwise might have been better used in the repairing of the house of God—the true temple, the true church.

The spiritual temple and its doctrines, hopes, practices, etc., have become seriously deranged during the long period of the triumph of sin, the "mystery of iniquity," the "mother of harlots," during the dark ages. The Reformation movement of the sixteenth century was bold and courageous, and promised great things in the way of repairs needed in the spiritual temple. But, alas, the Protestant clergy have used the means and opportunities connected with this reformation for their own personal advantage. Considerable has indeed been done, considerable stir has been made amongst the people, considerable money has been raised, and yet withal comparatively little has been done in repairing the faith and hope and love of the church, the true temple—comparatively few of the gross errors have been eradicated.

But here, as in the lesson, the temple shall be repaired—the High Priest has taken full charge of the matter. The people of God, when they once see the need of repairs and the safety of the channel, will be encouraged to do everything necessary on their part for the accomplishment of the work and in this work the clergy of nominal Christendom, who should have been active in the service, are being ignored—our great High Priest can do his work without them.

Another lesson we may learn is the association between faithfulness to the Lord and the service of the Lord. As soon as the people of Israel had consecrated themselves to the Lord, and in proportion as they did so, their every source of income would gladly coöperate in the building up of the interests of the Lord's cause. And just so with spiritual Israelites: in proportion as we realize in our hearts a fulness of consecration to the Lord, in the same proportion everything that we possess is subject to corresponding responsibility. There are the proper taxes or demands upon our time, talents, influence and means for the service of the Lord, and then each may give additionally, over and above this responsibility, a free-will offering to the Lord, according to the abundance of his love, according to the zeal of his heart. And this love, this zeal, and the self-sacrifice to which it leads, measures our devotion to the Lord. Thus the Lord is gauging all who have named his name and professed a full consecration to him—he is gauging their love not merely by the dollars and cents contributed to his service, but also by the time, influence, etc., which they possess and their willingness in the use of these in his service and in the opposition to Satan, and to all the errors of which he is the father and author.

Another harmony in this illustration is that the work mentioned in our lesson was done for and upon the Temple; and so any work we may now do as spiritual Israelites, and any sacrifices which we may now make, are to and for the church, which is the Temple of God. The work of the present age is the preparation of this Temple; the work of the next age will be the blessing of all the families of the earth through it and its then glorified royal priesthood. It is in harmony with this thought under a different figure that the Lord declares, "His wife hath made herself ready." Her chief energy or self-sacrifices are to be on behalf of the church—as the Apostle declares, we may "do good to all men as we have opportunity, but especially to the household of faith."

It will be noticed that we are not using this lesson as an occasion for the solicitation of money. But while we never solicit, we do realize that there is a special blessing of the Lord upon the voluntary giver, as the original signifies, "The Lord loveth a hilarious [merry] giver." He appreciates, he loves to see in us such an interest in him and his cause that everything else in comparison seems worthless, that our best talents and powers of every kind we will delight to use, not grudgingly but heartily, joyfully, in association with himself and under his guidance and direction, according to our best understanding of his will, in the service of his truth and his brethren.

ENCOURAGING WORDS FROM FAITHFUL WORKERS

DEAR BROTHER AND HONORED SERVANT OF GOD:—

It is with gratitude that I acknowledge the blessing the Lord has seen fit to bestow upon me through your last labor of love, DAWN VI. I wish to thank you as the instrument used of Him and pray you may have the grace sufficient to keep you faithful even unto death.

With so many chapters of good things, it would be difficult to say which is best; but I believe, to me, the chapter on judgment has been as helpful as any, giving me a keener sense of the repulsiveness of the evils of the tongue, and I hope I may *learn* to be dumb until I can use my tongue only to sound his praises and honor his name.

The beautiful clearness with which you have shown us the type of man and woman has also helped me much. It was a new thought to me that approbativeness was more peculiar to women, and I trust I may set a double picket on that line, so that I may use it without abusing it. I also hope hereafter when privileged to sit in a congregation, of saints to do so with more reverence. I thank you also for mentioning the covering of the head.

It has been my privilege to be with the Los Angeles church for two years, and I wish to tell you something of the showers of blessing that have come to me through them. Their fervent love and unceasing efforts on my behalf have helped to teach me the way of God both by precept and example.

I have learned something of the narrowness of "this way," and I would ask an interest in your prayers that I may more fully appreciate the privilege of walking therein.

With Christian love from one who hopes ever to be able to subscribe herself.

Your Sister in Christ,

HATTIE L. WOODWARD,—*Cal.*

FRIENDS:—

I received the tracts you sent me. Thanks be to the Lord and you for all they have revealed to me. Let me tell you how it all came about: I picked up a tract on the stairs one day when I came home from work, called "The Hope of Immortality." I never knew who put it there, but I know it was the Lord who sent it. I read it and it showed me very clearly my need of a Savior, and through it I have given my heart to the Lord Jesus and am now trusting in his finished work.

At the bottom of the tract it is said that if the reader was interested he could by making application have "What is the Soul?" which you sent me, and a few more with it which looked as though they were especially for me. I took great pleasure in reading them, for I do hunger and thirst after righteousness. Yours in Christ, C. WATT,—*R. I.*

DEAR FRIENDS:—

I enclose a copy of a letter I addressed to about sixty ministers of St. Louis. As yet I have received no returns, as they are so wrapped up in World's Fair entertainments and civic reforms that they have no time to spare to point the inquirer the way to life:

DEAR SIR:—

Some time since I mailed to your address a copy of the *Pittsburg Gazette*, special edition, containing reports of the Eaton-Russell debates. I have also come into possession of some pamphlets bearing on these subjects, printed at Allegheny, Pa., one of which I am mailing to you.

I am an ardent student of the Scriptures, and am associated with a small number of others who, like myself, love the Lord and seek always to increase our knowledge of his Word and revealed wisdom, to the end that we may become more able to do that which is pleasing to him. We are not connected with any particular denomination, but we realize that many earnest and well-informed disciples of Jesus are members of each, whose intellectual capacity is far greater than our own, hence this request, which I fell you will not consider presumptuous,—that, if agreeable and convenient to you, I may be privileged to have an expression of your views on the questions involved in these debates either briefly or at length, as pleases you, and your opinion as to what methods would be best to pursue in order that a truth-hungry child of God may reach a proper conclusion on these and other doctrines which seem to clash, and, while each claims a Biblical basis of proof, run counter to each other.

I can assure you that, knowing you to be a leader of thought among professing Christians, any assistance to further light on God's revealed word will be greatly appreciated and your words will receive respectful consideration, should you deign to reply.

Sincerely yours, J. LOCKWOOD,—*Mo.*

DEAR BRETHREN:—

Enclosed please find report. I must tell you that we have encouraging experiences by the way, with an occasional rebuff. In an out-of-the-way place I saw two men by the roadside. As I introduced the work, one man broke in with the remark, "Did you ever read that great debate by that man Russell and Dr. Eaton? He is a smart man, but he could not stand before Mr. Russell." He spoke in a very enthusiastic way. When informed that the book I sold was by Bro. Russell, he took it, and I trust it will become a great blessing to him.

In showing the Plan of the Ages to the M. E. minister at G—— he remarked, "I have that book. I did not read it much, as I did not find it as definite as I expected." I began to read page 224 in explanation of the Chart, "The Path of Glory." I had not read far when he said, "We have found out that is not so; Adam was never perfect." We then brought the ransom to his attention, and having acknowledged that Jesus was perfect as a man, he could not well resist the force of this grand Bible truth. He said he was glad to have met me, would read the book, and asked could I speak for him some time I was that way. He seemed very sincere and desirous of the truth, and now that he has it I trust it will be received into a good and honest heart.

We hope to add to the great blessing received at the convention at Boston and be more successful in the harvest work.

In the Lord's name and with Christian love,

A. N. MARCHANT,—*Colp.*

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VIEWS FROM THE WATCH TOWER

SIGNS OF DEGENERATION

"Lovers of Pleasure More than Lovers of God"—2 Tim. 3:4

Dr. Hall, President of Union Theological Seminary, New York, declared recently:—

"We all rejoice in the remarkable growth and the excellent features of American civilization, and we are pleased at the relatively good state of the commonalty of the people, but a deeper examination of the social side of our American life reveals a situation that causes anything but satisfaction.

"It is a matter of consternation and deep concern to us that the moral standard of American life is deteriorating. In the hustle and bustle of every-day activity we have astonished the world, but morally we are rapidly going astern—so rapidly that one is dumfounded at the contrast of a visit to some of the countries of the Old World.

"I am an optimist through and through, but I am not a stone-blind optimist. I feel, and I know from observation that religion has little, if any, part in our American civilization today. This is a lamentable state of affairs, and it behooves each and all of us to do all we can to help stem the tide of indifference. Our home life is not what it should be, and it is not to be wondered at when we realize the general apathy of the people as regards their spiritual welfare."

* * *

Doctor Hall should have expected just such results from the teaching of evolution and higher criticism in "Union" and other Theological Seminaries. And it is only beginning, too. For twenty years the Doctor and his coadjutors have been sowing the seed of unbelief: now they are surprised at the first samples of the crop. They have failed to gauge up the ordinary layman as more *honest* than their clerical brethren: when they lose faith in the Bible and supernatural religion they will soon drop the forms and ceremonies associated therewith. Some clerical higher critics and agnostics would do the same were they not looking for honor and "gain every one from his own quarter," or denomination.—Isa. 56:11.

THE PRAYER-MEETING TEST

"It is a common thing in village and rural districts to find churches where the prayer meeting has not even a name to live. It is just as common to find in towns and cities among the larger churches where the membership goes up into the hundreds to find, comparatively speaking, a handful of people, mostly women, gathered in the weekly prayer-meeting, when scores if not hundreds might reasonably be expected to be present. The situation is one of concern, if not of alarm, and unless a remedy is soon found, that meeting of the church which above all others is vital to its life and work will have gone out of existence. We do not believe that either the necessity for the prayer meeting or its genuine usefulness has gone, but we are persuaded that many of our people need to be reconverted regarding its responsibility and value to themselves and the community in which they live."—*Canadian Baptist.*

* * *

Yes, the prayer-meeting test is a good one. Wherever true Christians find it possible to meet for mid-week communion with the Lord and with each other, they will surely have pleasure in so doing. The Spirit of the Lord will constrain them and his Word will encourage them,—"Where two or three of you are met in my name, there am I in the midst."

We are glad to say that the Allegheny congregation has this evidence of spiritual life. Six meetings of this nature are held every Wednesday evening in the various districts contiguous to Allegheny. The attendance ranges from seven to thirty, and those most regular in attendance are usually the most earnest and most spiritually alive. Our hope is that this love of prayer and praise and communion with each other on spiritual themes and experiences of the week may be more and more a characteristic of all of "this way"—of all WATCH TOWER readers.

CONGREGATIONALISTS ALARMED

"Congregational leaders, especially those in the West, are alarmed over the showing just reported made by their body in the states of Illinois, Iowa and Michigan. In all three states Congregationalism lost in membership last year, and in two of them in Sunday-school attendance. The leaders referred to are pointing out to their brethren that in these states conditions are best fitted of all states, New England not excepted, for Puritan growth. Yet there has been less. The membership in all states is 120,000 in round figures, or a little more than one-sixth of the entire Congregational membership, and almost exactly the membership of the same body in Massachusetts. These leaders are asking the cause and the remedy. The former they give as too much higher criticism and too little real religion. They point out that these states are filled with educational institutions."—*Secular Press.*

* * *

The thing which seems to strike the alarm bell in religious clerical circles is any sign of falling off in numbers. That is a sore spot. It means fewer preachers or less salaries, and naturally awakens alarm. The numbers and wealth are too great now. If the "wheat" could only get together and study God's Word and learn something of the lengths and breadths and heights and depths of the great divine plan of the ages and the love which it exemplifies, they would be blest richly, and the great bulk of well-meaning but unconsecrated and unbelieving tares could better be dispensed with. "Fear not, little flock." "Not many great or wise or noble hath God chosen"—to be heirs of the kingdom, which shortly now will be set up in power and great glory to bless the "tares" and "all the families of the earth."

THE PANIC OF 1913

"There is something almost uncanny in the thought that panics in the financial and commercial world have a habit of recurring at such regular intervals that, if not prevented, we, here in the United States, are doomed to suffer another cataclysm in the business world in 1913. It would seem that, given

nine years' warning, we ought to be able to forestall such a catastrophe. Yet we are stared in the face by the fact that during the last one hundred years the United States has been visited by periodical convulsions of the kind described, at intervals of almost exactly twenty years, with premonitory symptoms of derangement at or about midway intervals. The first real panic in the domestic commercial world in the nineteenth century was in 1814—the outcome of the war of 1812, the exclusion laws and the embargo; the next was in 1837-39, following the United States Bank convulsion, wild-cat banking and speculation in land, with 33,000 resultant failures, more than three times the average annual total today; after that came the big reversal of 1857, consequent on over-expanded banking credits and tariff legislation; and next, the disturbance of 1873, caused by over-speculation following the civil war; and finally, the most serious panic in our history, in 1893, due to over-extended credits in commercial and other lines. Punctuating these five plunges into the region of unreasoning fright there were minor panics: those of 1818, 1826 and of 1829, due to tariff legislation upsetting business; that of 1848, which was a reflection of the disturbed conditions in Europe; one in 1864, which was lost sight of by the turmoil incident to the closing year of the War of the Rebellion; the Eastern commercial and banking credit derangement in 1884, the echo of the Barings' failure in 1890, and last, but not least, among these disturbances of a so-called minor class, the wrenching liquidation or deferred panic of 1903. This brief review makes it plain that some not well-understood psychological or sociological law has, for a century past, exercised an unerring influence to produce the cycles of prosperity, panic and liquidation which have scared the domestic business world. It likewise emphasizes, in a way that should come home to every banker and business man, that in 1913 it is certain that the twenty-year variety or major panic will be due. There was not much in the Mississippi or South Sea Bubble enterprises which was not duplicated in kind at least in that which underlay the violent liquidation in prices of securities that so marred the fortunes of millions in the year just elapsed. The theory has grown apace, in view of the liquidation without panic in 1903, that with stronger and bigger banks, chains of banking houses, clearing houses, combinations of industries and mercantile enterprises, panics may be prevented, just as civilization has found panaceas for various ills to which the flesh is heir. But fright, which is the basis of panic, is like a thief in the night. It may seldom be foreseen. No solvent bank or merchant could meet all its or his obligations if asked for peremptorily, at the instant. The undue expansion of credits, by either, in proportion to reserves, in an emergency, is always likely to precipitate a crisis, after which the house of cards falls. The dangers of company promotion, over-capitalization, undue expansion of credits have been and still are too often overlooked. Nine years is a long while in which to prepare to avoid a given contingency. It also furnishes time in which to grow prosperous and careless, and in which to forget."

* * *

The above clipping, we believe, is from *The Saturday Evening Post*. We print it not for its own sake as an item merely, but also because it so closely coincides with our expectations, based on the divine Word—regarding the ending of "Gentile Times" in October, 1914, when will follow the "time of trouble such as was not since there was a nation;"—the anarchous period which will in divine providence be followed by the kingdom rule of everlasting righteousness.

Our readers will recall that for the past two years we have expressed the opinion that there would not be time for a general panic and its following years of depression and then another gradual rise and another panic before 1914, and that we therefore looked for only a temporary lull of the world's prosperity now (such as is now being experienced) followed by a period of reasonable prosperity of growing proportions lasting for some years. We advise the consecrated, however, to take heed not to be overcharged by cares of this life and the pursuit of riches. Seek first the kingdom. So long as we can realize ourselves *heirs* of it we can feel "rich toward God." "All things are yours, for ye are Christ's and Christ is God's."

THE TREASURES OF ETHIOPIA

It has long been known that King Menelek of Abyssinia, Africa, claims to be a lineal descendant of Solomon through the Ethiopian Queen of Sheba; but the evidences of this have only recently been discovered by H. LeRoux, a French scientist. LeRoux obtained permission to visit the islands of the Sacred Lake, where he discovered, in a semi-ruined monastery, documents written on ancient paper parchments (papyri) dating back to the time of the visit of the Queen of Sheba to King Solomon and ascribing to him the paternity of the first King Menelek.

Our informant declares that LeRoux is in great favor with the king, or negus, Menelek, and has been granted permission to negotiate the construction of a railroad into Abyssinia and to make further explorations on the islands of that sacred lake, Zonai. These islands, which, until the day when visited by LeRoux, had never been seen save in the distance by any white man, are dotted with ancient monasteries, most of them in ruin, and only a few of them inhabited by ignorant monks, who have no knowledge or power to comprehend the importance of the treasures that are contained within the walls of their abode. For it is known that at the time of the great Mohammedan invasion about 400 years ago, all the sacred relics and the treasures of the nation, all the historical records and, in fact, everything of value, was bundled off to the monasteries on the island of Zonai and concealed there in order to protect them from being carried off and destroyed by the Moslems.

It is a matter of tradition in Abyssinia and of belief in the scientific world of Europe that the original Jewish Ark of the Covenant, containing the Mosaical stone of Tables of Law and all the other treasures of the Temple of Solomon, which disappeared from Jerusalem at the time of the so-called Jewish captivity, were despatched by the Jewish high priests for safety to Abyssinia. It is generally believed that the Ark of Covenant, along with all the other relics contained in the holy of holies of the Temple of Solomon, will be found in some of these monastery islands of Lake Zonai.

JAPAN AND CHRISTIANITY

That the Japanese are not becoming Christianized but merely civilized, note the views of a Japanese university professor, quoted in the *Booklovers' Magazine* as follows:—

"Our empire has salted all the seas that have flowed into it. The West cannot hope to Christianize Japan when our ambition is to Japanize Christianity, and to carry the new doctrines, the gospel of rational ethics, to the millions of Asia, and, in time, to all the world. We shall go to China—in fact, we are already there—with a harmonious blending of the best precepts in Buddhism, Confucianism, Bushido, Brahmanism, Herbert Spencer, Christianity and other systems of thought, and we shall, I think have little trouble in awakening the naturally agnostic mind of the Chinese to the enlightenment of modern free thought. What the Far East needs is a religion as modern as machinery. We have had more gods than were good for us. We believe that a cosmopolitan gospel, tolerating the existence but minimizing the potency of prayers, offerings, shrines, temples, churches, litanies and gods, and dwelling more on the time that now is and the relation of man to man, will create a wonderful reformation in Asia. We confidently believe that it has been assigned to Japan to lead the world in this new intellectual era in the progress of mankind."

PUBLISHING BROTHER RUSSELL'S SERMONS

Word has come from many brethren and sisters of their efforts to secure the publication of Brother Russell's Sunday discourses in papers published nearer to them than the *Pittsburgh Gazette*. Many have sent postal cards to their favorite local papers, saying that they would gladly subscribe for a year if assured that these sermons would appear regularly and in full.

Our advice on the subject might not in every instance be the best: you know some of the conditions better than we do. For instance, the friends near St. Louis may think better of the *Republic* than of the *Democrat;* and *The Kansas City Star*, a weekly; near Chicago the *Inter-Ocean* may be preferred to the *American*, etc. Canadian friends assure us that the Toronto *Mail and Empire* or the Montreal *Family Herald* would be more likely to publish them than others there. Our general advice is that papers of large circulation and good character be preferred in every case. If you have written a postal card to one paper and it has not responded, it could do no hurt to write similarly to another,—to whichever you prefer. Where papers are obtainable regularly at a news-stand it is not necessary to promise a year's subscription: it would be enough to say that you would get the papers of your newsdealer and extra copies of those issues containing these discourses.

From time to time we will mention the paper proposing the publication of the sermons regularly. Friends in the neighborhood of each journal will, we are sure, be glad in some measure to show their appreciation by patronizing such journals and using among their friends extra copies of the issues containing the sermons. In cases where the papers can be purchased of

the newsman a card of appreciation might be sent to the editor: in cases where subscriptions are sent in for a journal it would be well to say that the sermons are one of the attractive features, or that it is sent on the understanding that the sermons will appear regularly. So far the following journals have intimated that they will probably publish these sermons regularly:—

The Commercial Appeal.....Memphis, Tenn.
The Oregonian.....Portland, Ore.
The State.....Columbia, S. C.
The Sunday World.....New York City

POLISH TRACTS can now be supplied to all who have special opportunities for using them. They are published by our Society, although our name and address does not appear on them, because of prejudice of Catholics against everything like Bible Societies.

WATCH TOWER SPECIAL BIBLES

WITH WIDE MARGINS, CONTAINING DAWN AND TOWER REFERENCES

One brother, noting our recent call for these Bibles, writes us that if we will issue a new edition he would gladly purchase eight copies. We note the fact, and if 3,000 more were thus wanted we would lose no time in arranging for them. We fear that many have only partially learned the value of the special features of this remarkable work.

For the benefit of new readers we explain that the Bible is printed from the regular Linear Bible plates, showing Common and Revised Versions at once. It has wide margins, in which, aside from the usual references, are special ones which direct to the volume and page of TOWER or DAWNS treating the passage.

Notwithstanding the advance in the cost of paper and leather, we believe that we could duplicate the special prices, too. They were:

French Seal, divinity circuit, gold edges, $2.00
Genuine Morocco, " " 3.00

The matter is with you. We will undertake the labor, etc., if a sufficient number desire the Bibles to make the new edition practicable.

THE GREAT PYRAMID MEASUREMENTS

Are we quite sure of the accuracy of the measurements of the Great Pyramid's passages as given in MILLENNIAL DAWN, Vol. III.? I have seen another measurement of the downward passage (3465 inches instead of 3416 inches), said to be from Prof. Piazzi Smyth's writings, says a reader.

* * *

We have no reason to question the accuracy of the figures given in DAWN III. They were all secured from Prof. Piazzi Smyth's work entitled, *Our Inheritance in the Great Pyramid.* Moreover the manuscript of that chapter was submitted to Prof. Smyth by a friend before it was published and no flaw in its figures was noted. The illustrations are of Prof. Smyth's preparation, too.

We remark, however, that Prof. Smyth's interest centered in the upper chambers of the Pyramid, and the passages leading upward to these. Much less care and precision are manifested in his dealings with all other parts of the Pyramid than with this. As an evidence of this note the difference in the two drawings in VOL. III. which show this downward passage and the "pit" at its terminus. In the frontispiece the lower or level portion of the downward passage is shown as running to the axis line of the Pyramid, nearly one-half the length of the "pit." The illustration showing "The Passage System" of the Pyramid (MILLENNIAL DAWN, Vol. III. page 333) shows this totally different—it shows the depressed and broken floor commencing before the vertical axis is reached. Examine the illustrations carefully and note what we refer to.

The cut of page 333 is to a scale, and, being prepared by the one Astronomer Royal of Scotland, it should be accurate, yet the figures we have given (3416 inches) reach (into the "pit" of this diagram,—to the "pit" in the frontispiece) to the vertical axis of the Pyramid. We cannot therefore see how any *longer* measure for the passage could be possible. Measure for yourself, using the scale given on the diagram, page 333. If you have not the proper callipers use a piece of stiff paper as your measuring line and then apply it to the scale.

At the time of the Editor's visit to the Pyramid in 1892 the downward passage was filled full of debris and evidently had been long in that condition, as only one Arab was found who had any knowledge of it. He was quite an old man who many years before had assisted Prof. Smyth. The Editor, therefore, like other measures of recent years, could ascertain nothing new respecting the "downward passage."

CEASE TO DO EVIL, LEARN TO DO WELL

ISA. 1:1-9, 16-20.—Nov. 20.

Isaiah was one of the grandest of the Lord's prophets. Not only is his message couched in kindly, sympathetic terms, but it is most comprehensive, including, with the rebukes and exhortations appropriate to his own day and nation, sublime glimpses of the glorious future which the Lord in his own due time will bring to pass for the blessing not only of Israel, but of all the families of the earth. This variation in the style of the prophets teaches us that although all the holy prophets spoke and wrote as they were moved by the holy Spirit, nevertheless the Lord was pleased to permit his messengers to throw into their words a certain amount of their own personality. We may assume, too, that the Lord in choosing his messengers had in view their personal characteristics as well as their willingness to be used as his mouthpieces. While, therefore, we appreciate all the prophets and all their messages as being from the Lord, we may properly enough discriminate amongst them, loving most those who most abundantly manifested the Spirit of the Lord. So today, while loving all the Lord's people and appreciating all whom he uses as servants of the truth for its public and private ministry, we are bound to appreciate most those who with greatest constancy and fullest measure illustrate the teachings of the divine Word—who manifest most the spirit of the Lord and the wisdom which cometh from above, which is "first pure, then peaceable, easy of entreatment, full of mercy and good fruits."

The first verse of our lesson simply informs us that the book of Isaiah, the prophecy of Isaiah and what he saw and foresaw, was prepared during the times of certain kings—altogether a period of about forty years.

His prophecy opens with a stirring appeal, "Hear O heavens, and give ear, O earth: for the Lord hath spoken." The message was not to be considered as the wisdom or exhortation of Isaiah, but as the Lord's message through the Prophet. It is the Lord who declares, "I have nourished and brought up children and they have rebelled against me." The original signifies, "I have caused children to grow up and have lifted them high in greatness and they have rebelled." All familiar with the history of natural Israel can appreciate the truth of this statement. From the little obscure beginning the Lord brought that people forward to the most prominent place in the world's history and gave them much advantage every way, chiefly in that he communicated to them his will through Moses and the prophets, promising them additional greatness in the future. Notwithstanding all these favors of God they were a rebellious people, as both the Old and New Testaments agree. In saying this we do not wish it to be understood that the Israelites were worse than the other nations, to whom God extended no such favors and privileges: we have no reason for so thinking. Quite probably the other nations under the same circumstances would have followed a similar course; but it was a wrong course, an ungrateful course, a sinful course, nevertheless.

A FORM OF GODLINESS WITHOUT ITS POWER

In Israel was illustrated the natural tendency of humanity towards sin—the downward tendency resulting from the fall. In that nation was illustrated the fact that if God had not imposed the death penalty and separation from his favor, the result anyway would have been downward, and more seriously so because of the continuance of life and the increasing opportunities for delving into sin. In other words, we can readily see that had God not interposed with the death sentence, the condition of the world would today probably have been much more terrible than it now is. Even with the brevity of life staring the world in the face, and disease blighting every

pleasure and comfort, and fear clouding every hope, the tendency is to forget God and to go every one after his own schemes and selfish plans: how terrible would have been the condition without this constraining influence, with perfection of health, with the fruits of the garden and perpetual life. As it is we see that even the part of the penalty which refers to sorrows and labor with sweating of face, incidental to present "cursed" conditions, is a great blessing, a great restraint to the downward tendency of sin. Those who must labor here and have much of tribulation are thereby led to look away from present conditions to the Lord and to the relief which he offers.

God proposed to adopt the children of Abraham according to the flesh for his children, and the nation of Israel was hoping to attain this glorius station, "Unto which promise our twelve tribes, instantly serving God day and night, hope to come." Since they were "cast off," when they rejected Messiah, this same hope has still been before all of their nation who believe in Jesus and the gracious things of the kingdom which he has promised to all called and found faithful to him. (Acts 26:6, 7) We are to distinguish between the few and the many. There was a remnant in natural Israel who did not rebel against the Lord, but who, like the Prophet Isaiah, sought to walk in his ways. And so likewise in nominal spiritual Israel, there are two classes in both cases. The masses, however, now as then, are in an attitude of rebellion against the Lord. Not that they rebel openly, but while outwardly affecting obedience and reverence, in their hearts they are far from the Lord and his requirements.

"The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people do not consider." The brute recognizes an obligation to the one who cares for him, while often those gifted with bright intellects, as, for instance, the masses of Christendom today—like the masses of the Jews in Isaiah's day—seem not to realize their responsibility to the Lord, their dependence upon him and their proper obligations to him. A "remnant," a handful as it were, appreciate the situation. The Apostle Paul refers to this class saying, "Ye are not your own, ye are bought with a price," "even the precious blood of Christ"—therefore glorify God in your bodies and spirits which are his. The masses do not consider, they have no time to consider; they are too busy with their own plans and schemes—honest and dishonest; selfishness and pride have full control of them.

The Prophet addresses Israel as sin-laden and corrupt through having forsaken the Lord. He tells them that their course implies that they have despised the Lord—his promises of blessing to the obedient and his threats of retribution to evil doers; then he inquires what would be the use of any more stripes or chastisements, what hope would there be of effecting a reformation?—"Ye will revolt more and more: the whole head is sick and the whole heart is faint. From the sole of the foot even unto the head there is so soundness in it; but wounds and bruises and putrefying sores." This picture probably referred to the people as a whole and to their land, which had been desolated by their enemies from the north and from the south. These chastisements had not wrought reformation, and apparently the only thing to do with the nation was to wipe it out, and this the Lord did about a century later, permitting their enemies to lay waste and make utterly desolate the land, without inhabitants for seventy years. The Prophet Isaiah was probably looking down into the future rather than describing events of his own day when he said, "Your country is desolate, your cities are burned with fire: your land, strangers devour it . . . and the daughter of Zion is left as a booth in the vineyard, as a lodge in the garden." The booth and lodge were very unsafe, unsatisfactory, temporary shelters, a dwelling whose occupant was continually on the alert against depredators, spoilers. Thus the Prophet pictures the condition of the Jewish nation—thus he shows to what their course would lead unless they turned from it.

NOMINAL SPIRITUAL ISRAEL ASTRAY

We may draw a lesson applicable to Christendom, the civilized world, and see that so far as spirituality is concerned Christendom is in a deplorable condition. The enemies of the truth, boastful higher critics and powerful evolutionists, have invaded all the territory of faith and hope and are laying waste the heritage of the Lord's people, and the majority are going into captivity to these enemies. Those who remain loyal to the Lord are in straits, and, like those who dwell in the booths and lodges watching against depredators, merely on the defensive, and that in unfavorable quarters in many respects.

As for the Lord's dealing with Christendom as a whole, it would be useless to prosecute the matter, as the increased knowledge and opportunities and blessings are seen to bring more of worldliness, selfishness and corruption: Why should they be stricken any more? Why should they be dealt with with a view to correction? As a matter of fact we know that Christendom will not be much longer dealt with under present conditions: already we are in the time of the fall of Babylon, already the message is being proclaimed in every quarter of the spiritual heavens that the harvest of the age is come, that great Babylon is no longer to be esteemed God's representative in the earth, and that his people should all come out of her. (Rev. 18:3) The light of present truth showing us the errors of Babylon is the divine voice to all who are of the truth, to all who love the truth. Such will hear and will obey.

In verse 9 the Prophet declares that, except for the small remnant left to the Lord, the nation and its hopes would have been like Sodom and Gomorrah—would have been utterly destroyed. Because of this faithful remnant in natural Israel to whom God's promises and favors belonged, he specially cared for that nation even after he permitted the full overthrow and desolation of their land to come upon them. His providences were with them still even in their captivity in Babylon, and he brought them back again, in due time, to their own land and perpetuated in that remnant the promises of which the nation as a whole had proven themselves unworthy. So it was again with natural Israel in the end of their age when Messiah appeared. He found only a remnant worthy of the kingdom, and the great mass were cast off and the time of trouble destroyed them nationally. The faithful remnant, however, were accepted of the Lord to be the nucleus of the house of spiritual Israel, and to this number he has since been adding out of every nation, kindred and tongue.

Similarly also in the end of this Gospel age, at the second advent of Christ. The Scriptures assure us that only a remnant will be found Israelites indeed, while the majority, the great mass of Christendom, will be rejected. To these remnants the oppositions of their evil surroundings serve as polishing instruments to prove them, to test them, to prepare them for future services and honors. Otherwise, had there been no faithful ones found, all hopes of kingdom privileges and blessings, so far as the people are concerned, would have failed, and Messiah alone, without his church, would have been the king of the Millennial age. Had God not foreseen these remnants, Israel and Christendom would have received no more consideration than did the other nations of the earth.

To be as Sodom and Gomorrah, therefore, does not signify to be in an utterly hopeless condition as respects the future, though it would have implied hopelessness as respected the kingdom opportunities of the Jewish and Gospel ages; because even to the Sodomites a blessing shall yet come through the glorified Christ Jesus, the head, and the remnant church, the little flock, his body. Our Lord mentioned this future hope of the Sodomites in one of his discourses, and the Prophet Ezekiel has stated it further in considerable detail, showing that as natural Israel will be reclaimed in due time from her cast-off condition and be dealt with by the great Messiah during the Millennial age, so also will the Sodomites come back to their "former estate," and if obedient they as well as others may yet return to all that was lost in Adam and redeemed, brought back, by the precious blood of Christ.—Ezek. 16:48-63; Matt. 10:15.

"WASH YOU, MAKE YOU CLEAN"

The latter part of our lesson was addressed primarily to the well-intentioned Israelite of Isaiah's time. As an exhortation it reminds us of the words of John the Baptist and his disciples and of Jesus and his disciples when appearing to the Jewish nation in the harvest time of their age. It is a plea for reform to a people already justified, consecrated. We are to remember that the whole nation of Israel was baptized into Moses in the sea and in the cloud, and that, as the mediator, Moses, by divine arrangement instituted a covenant between God and Israel by which that nation was recognized as under special divine care, and by which their sins were typically atoned for every year in advance on the Day of Atonement with the blood of bulls and goats. These sacrifices, as the Apostle points out, could never really cleanse them from sins; they were merely temporary coverings of those sins, and typical lessons respecting the necessity of blood atonement for the sins of the whole world, into which they were precipitated by Adam's transgression. It was for the Israelites to learn later in God's due time, about the better Mediator than Moses, about his better sacrifices for sins, and concerning the eternal redemption effected thereby.

Meantime they were to recognize their responsibility for such sins as they could have avoided, and they were to cleanse themselves from these and to seek the Lord with their whole hearts. The exhortation, therefore, of verse sixteen does not mean a washing away of original sin, which they could not

effect, which was only figuratively done on the Day of Atonement and will only be actually accomplished by the Lord Jesus' work.

Hence this entire exhortation is as appropriate to spiritual Israel as it was to natural Israel. As they had their typical cleansings in their typical atonement sacrifices, we have our real cleansing in the better sacrifice of Christ. It is appropriate, however, that we remember that if we would be of those who will constitute his elect, if we would be of those who would be used of him as kings for the blessing of all the families of the earth, we must not only be justified from all the evils of the past but we must develop character by putting forth effort against evils which are natural to us, by overcoming those evils. The command is, "Cease to do evil." We can keep this command so far as our hearts, our intentions, are concerned. To be acceptable to God our wills must be firmly established in opposition to sin of every kind, and this will mean that to the extent of our ability all our words and conduct will be free from evil, free from sin; but since our new wills must operate through imperfect bodies, we cannot hope to be absolutely free from sin, from blemishes, from imperfection.

Similarly we are to strive continually to "learn to do well." Perfection must be our aim, and in our hearts it must be continually the criterion. But experience corroborates what the Scriptures set forth on the subject, namely, that in our imperfect condition and unfavorable surroundings we cannot do the things that we would—we cannot live fully up to the grand standard which our hearts appreciate and desire to meet. This reminds us of our Lord's words, "Be ye perfect even as your Father in heaven is perfect." The Lord knew that this would be impossible except in our minds, in our hearts, in our intentions; we cannot be his and be anything else than pure in heart, pure in intention. But he knew that we could not under present conditions measure up to the heavenly Father's perfection, nor could he set for us a lower standard than that. There is only the one standard, and we must attain to that as nearly as we can in our conduct and approve it fully in our hearts.

JUSTICE, EQUITY, A CHRISTIAN QUALITY

But we should explain what is meant by "doing well." We are exhorted to "seek judgment [always be on the side of right and justice, desiring to do justice to all with whom we have dealings]; relieve the oppressed [be of generous spirit, be willing and anxious to lift some of the burdens from the groaning creation to the extent of our ability]; judge the fatherless [see that the orphans and those not properly capable of looking out for their own welfare shall suffer no loss at our hands, but on the contrary we shall do what we can to secure to them their just and reasonable rights]; plead for the widow [feel a sympathy for the helpless and plead their cause with others, which would imply generosity on our part as well as justice to them]."

It would appear that Christian people spend a good many years of their experiences as new creatures without making great progress. One difficulty leading up to this condition is a failure to recognize the basic principles underlying the divine laws, which apply to us from the moment we are adopted into the Lord's family. The first of these basic principles is justice. We need to learn more and more clearly what are our rights and the rights of our fellow creatures in the church and out of the church. We need to learn how to measure the affairs of ourselves and of others with the plummet of justice, and to realize that we must not under any circumstances or conditions infract the rights, interests or liberties of others—that to do so would be wrong, sinful, contrary to the divine will, and a hindrance to our growth in grace. Secondly, we must learn to esteem love as next to justice in importance in the divine code. By love we mean not amativeness nor soft sentimentality, but that principle of kindness, sympathy, consideration and benevolence which we see manifested in our heavenly Father and in our Lord Jesus.

In proportion as we grow up in the Lord, strong in him, it must be along lines of these elements of his character. More and more we must appreciate and sympathize with others in their trials and difficulties and afflictions; more and more we must become gentle, patient, kind toward all, but especially toward the household of faith. All the graces of the Spirit are elements of love. God is love, and whoever, therefore, receives of his Spirit receives the spirit of love.

These two basic principles must cover all of our conduct in life. Justice tells us that we must cease to do evil—that we must not speak a word or do an act that would work injustice to another, nor even by look imply such injustice; we must be as careful of his or her interests and welfare as of our own. Justice must cover all of our dealings with others. Love may permit us to give them more than justice would require, but justice demands that we must never give them less than due, no matter if they do not require justice at our hands, no matter if they are willing to take less than justice, no matter if they would say nothing if we should take advantage of them, no matter if they would not appreciate our degree of justice—no matter, our course is the same. We have received of the Lord's Spirit, and must act from this standpoint and not from the standpoint of others who have not his Spirit or who are more or less blinded and disabled thereby from dealing justly.

If justice must mark our conduct toward others, so love must be used by us in measuring the conduct of others toward us. We may not apply to others the strict rules of justice which we acknowledge as our responsibility to them. Love, generosity, demand that we accept from others less than justice, because we realize that they are fallen, imperfect, not only in their flesh but also in their judgments. Furthermore, we see that the great mass of the world has not received the Spirit of the Lord at all, and therefore cannot fully appreciate these basic principles of justice and love as we appreciate them. We must in love look sympathetically upon their condition, as we would upon the condition of a sick neighbor or friend, parent or child. We must make allowance for their disordered condition, and think as charitably as possible of their words, conduct, etc.

LOVE AND JUSTICE BOTH CONTROL

This does not mean that we must be blind and oblivious to true conditions, and permit ourselves to be deprived of all that we possess or earn; but it does mean that we should take a kind, sympathetic view of the unrighteousness and injustice of those with whom we have dealings—that we should remember that they are fallen and that they have not received the grace of God as we have received it, and that they are not, therefore, to be measured by the line of strict justice, but rather that their imperfections are to be allowed for reasonably by the elastic cord of love. It is our own conduct that we are to measure by the rule of justice, the Golden Rule.

How clearly the Master sets forth these conditions, urging upon us the Golden Rule as the measure for our conduct toward others, and that in measuring their conduct toward us we shall be as generous as we shall wish our Lord to be in his judgment of ourselves, in harmony with his statement, "With what judgment ye judge, ye shall be judged." A right appreciation of these basic principles, justice and love, by the Lord's people, and worked out in the daily affairs of life, would lift them above the world. It would save many an altercation, many a law suit, many a quarrel, and would make of the Lord's people shining examples of kindness, generosity, love, and at the same time examples of justice, right living, sterling honesty, etc.

Verses 18-20 apply specially to natural Israel, though we shall see that an application is also possible to spiritual Israel. Without telling the Israelites how he would accomplish the complete cancellation of their sins in due time through the great antitypical sacrifice, the Lord merely assures them of the fact that such a result would come, and that if they would accept this by faith they would see how reasonable were the Lord's requirements in every particular. If they would thus seek to walk in the Lord's ways they would eat the good of the land, they would have blessings upon their herds and flocks and crops, for this was the Lord's covenant with that nation; while on the contrary it was equally a part of the covenant that if they would be disobedient to him they would go into captivity, fall by the sword, have famine, pestilences, etc.—See our Lord's statement of this matter in Leviticus 26:3-33.

The application to spiritual Israel is that we should continually remember that we were bought with a price, even the precious blood of Christ, and that his sacrifice and not any works that we could do are the basis of our acceptance with God—that by his stripes we are healed. Another lesson is that no matter how gross or dark our condition was before we thus came to the Lord, no matter how sinful we had been in ignorance and darkness, the merit of the great Atonement Sacrifice covers all these blemishes and makes us from the moment it is applied absolutely clean, "whiter than snow." We are to remember that those sins do not cling to us afterward, that we will not be held responsible for them even though some weakness of the flesh resulting from sin may be with us even until the day of death. The new creature accepted in Christ is counted as being without spot or blemish. We are to appreciate this standing granted to us as sons of God, and not, like the prodigal, eat the swinish husks nor walk carelessly in life, so as to have the robes of our justification sullied by contact with the world and the flesh. We are, as the Apostle declares, to keep ourselves unspotted from the world.

Thus appreciating our standing, relationship and favors, we are to enter willingly and obediently into all the good will of God, seeking to cultivate in ourselves the principles of his righteousness—justice and love. The assurance is that under these conditions we shall "eat the good of the land." To us this would not refer to natural good things, but to spiritual good things, for have we not exchanged our interest in all earthly things for the heavenly, the spiritual? Thus is it fulfilled: the Lord's true followers have the best there is so far as heart and mind, peace and rest and joy are concerned—the "peace of God which passeth all understanding," and a realization that "all things are ours, for we are Christ's and Christ is God's."

If, on the contrary, the spiritual Israelites of today refuse to walk in harmony with the Lord's direction and rebel against him, they would surely bring upon themselves the "destruction," the second death which the Scriptures indicate as the proper portion of those who, after having tasted the good Word of God, the powers of the world to come, and have been made partakers of the holy Spirit, fall away in unappreciation—unthankfulness.

We might remark, too, that amongst those who maintain their relationship to God as willing and obedient, there is a difference: Some are willing and obedient when the matter comes to a crisis and they must decide as between the Lord and the world, as between the Lord and the adversary. They are loyal to the Lord to the extent that they would never oppose him. Such will be overcomers, but will constitute the "great company" class. Others of this class, more zealous, more faithful, more willing and more obedient, will be brought off more than conquerors and get more than the spiritual new nature. Their reward will be the glory, honor and immortality, joint-heirship in the kingdom, as the bride, the Lamb's wife.

A SEARCH FOR ATONING BLOOD

The following will prove interesting reading to many of our subscribers. It is a report of remarks made by an old Hebrew at a "mission" meeting. We note that God has so overturned natural Israel that even if they had possession of the holy places where sacrifices were appointed to be offered, they have no priest qualified to make the offerings. No Jew living in the world today could prove his right to the priest's office by showing his pedigree back to Aaron. Jews named Levy and Cohen are supposed to be of the Levitical tribe, but could not prove it so as to qualify for the office according to their law. With the true Priest and the offering of the "better sacrifices," the types were obliterated most effectually by the Lord. By and by fleshly Israel will realize the truth—they will "look upon him whom they pierced"—they will recognize him as the great priest who "offered up himself." Thank God for the assurances of his Word on this subject in Rom. 11:25-33.

The testimony follows:—

"This is Passover week among you, my Jewish brethren, and as I sat here I was thinking how you will be observing it. You will have put away all leaven from your houses; you will eat the *motsah*—unleavened wafers—and the roasted lamb. You will attend the synagogue services and carry out the ritual and directions of the Talmud; but you forget, my brethren, that you have everything but that which Jehovah required first of all. He did not say, 'When I see you eat the *motsah* or the lamb, or go to the synagogue;' but his word was, 'When I see the *blood* I will pass over you.' Ah, my brethren, you cannot substitute anything for this. You must have *blood*, BLOOD, BLOOD!"

As he reiterated this word with ever increasing emphasis, his black eyes flashed warningly, and his Jewish hearers quailed before him. "Blood!" It is an awful word, that, for one who reveres the ancient oracles and yet has no sacrifice. Turn where he will in the Book, the blood meets him, but let him seek as he may, he cannot find it in the Judaism of the present. After a few minutes' pause the patriarchal old man went on somewhat as follows:

"I was born in Palestine nearly seventy years ago. As a child I was taught to read the Law, the Psalms, and the Prophets. I early attended the synagogue and learned Hebrew from the rabbis. At first I believed what I was told, that ours was the true and only religion, but as I grew older and studied the Law more intently I was struck with the place the *blood* had in all the ceremonies outlined there, and equally struck by its utter absence in the ritual to which I was brought up. Again and again I read Exodus 12 and Leviticus 16 and 17, and the latter chapters especially made me tremble, as I thought of the great Day of Atonement and the place the blood had there. Day and night one verse would ring in my ears, 'It is the *blood* that maketh an atonement for the soul.' I knew I had broken the law. I *needed atonement*. Year after year, on that day, I beat my breast as I confessed my need of it; but it was to be made by blood, and there *was no blood!*

"In my distress I at last opened my heart to a learned and venerable rabbi. He told me that God was angry with his people. Jerusalem was in the hands of the Gentiles, the temple was destroyed, and a Mohammedan mosque was reared up in its place. The only spot on earth where we dare shed the blood of sacrifice, in accordance with Deuteronomy 12 and Leviticus 17, was desecrated and our nation scattered. That was *why* there was no blood. God had himself closed the way to carry out the solemn service of the great Day of Atonement. Now we must turn to the Talmud, and rest on its instructions, and trust in the mercy of God and the merits of the fathers.

"I tried to be satisfied, but could not. Something seemed to say that the Law was unaltered, even though our temple was destroyed. Nothing else but blood could atone for the soul. We dared not shed blood for atonement elsewhere than in the place the Lord has chosen. Then we were left without atonement at all. This thought filled me with horror. In my distress I consulted many other rabbis. I had but one great question—*'Where can I find the blood of atonement?'*

"I was over thirty years of age when I left Palestine and came to Constantinople, with my still unanswered question ever before my mind, and my soul exceedingly troubled about my sins. One night I was walking down one of the narrow streets of that city, when I saw a sign telling of a meeting for Jews. Curiosity led me to open the door and go in. Just as I took a seat I heard a man say: 'The blood of Jesus Christ, his Son, cleanseth us from all sin.' It was my first introduction to Christianity, but I listened breathlessly as the speaker told how God had declared that, 'Without shedding of blood is no remission,' but that he had given his only begotten Son, the Lamb of God, to die, and all who trusted in his blood were forgiven all their iniquities. This was the Messiah of the fifty-third of Isaiah; this was the suffering of Psalm 22. Ah, my brethren, I had found the blood of atonement at last! I trusted it, and now I love to read the New Testament and see how all the shadows of the law are fulfilled in Jesus. His blood has been shed for sinners. It has satisfied Justice, and is the only means of salvation for either Jew or Gentile."

SPIRITUAL AND ANIMAL INTOXICATION

ISAIAH 28:1-13.—Nov. 27.

GOLDEN TEXT:—*"They also have erred through wine, and through strong drink are out of the way."*

This date has been for years observed throughout England as "Temperance Sunday," and the International S. S. Lesson Committee of the United States has appropriated the date for the conservation of temperance interests in the United States also.

We yield to none in opposition to intoxicating beverages and in abhorrence of the terrible results they entail. We acknowledge also that the Scriptures everywhere favor temperance, and nowhere favor intemperance. We agree also that those of humanity who are entrapped by this snare are either very weak or very foolish, with the numerous evidences all about them showing the bestiality which intoxication induces and in general the evils entailed. We agree further that no saint should ever be intoxicated, and accept the Lord's word that "no drunkard shall inherit the kingdom of God." (1 Cor. 6:10) Nevertheless, we find very little in the Scriptures addressed to the saints on this subject, and would be surprised if matters were otherwise. Why should those who have received the spirit of a sound mind, the wisdom that cometh from above—why should such require special exhortation not to be intoxicated, not to be intemperate? In harmony with our expectation we find the Apostle's exhortation to the church

is to be temperate in all things—in eating, in drinking, in clothing, in pleasure, in sorrow. "Let your moderation be known unto all men," says the Apostle.—Phil. 4:5.

THE DRUNKARDS OF EPHRAIM

We are aware that our lesson could be viewed with some degree of reason as a temperance lesson—as an exhortation against the use of natural intoxicants. We agree that the Prophet might possibly have referred to the drunkards amongst the people of the ten-tribe kingdom known as Ephraim or as Israel, but we do not understand that this was the Lord's object in giving the message of which our lesson is a part. We believe that he was rather giving a lesson to us, his spiritual house of sons of this Gospel age. The lesson surely is either a literal statement respecting literal intoxication, or a figurative one respecting figurative intoxication. If literal, the whole connection should bear this out by being similarly literal; if figurative, the whole connection should bear it out as figurative.

We cannot think that the drunkards of Ephriam were so numerous or so highly esteemed as to be "the crown of pride" of that nation, nor that those drunkards lay "at the head of every fat valley," nor that the Lord paid so much more attention to those drunkards than he does to drunkards of our day as that he would make a special demonstration against them. On the contrary, we must assume that while intemperance may have been one of the faults of the people of Israel, pride was another and perhaps a greater one. They were intoxicated with pride and self-sufficiency, and did not properly appreciate their dependence upon the Lord. Hence it was that a few years after the date of this prophecy that proud people were carried captive by their enemies into Syria. It was the coming of this enemy that is figuratively referred to as a tempest of hail, a destroying storm, a flood of mighty waters that cast down the crown of pride of those people intoxicated with self-conceit.

THE LESSON TO NOMINAL SPIRITUAL ISRAEL

In previous studies we noted that, in harmony with the Apostle's words, nearly all the Old Testament prophecies were written for our admonition upon whom the ends of the ages have come, and in many instances those who uttered the prophecies and those who heard them comprehended them not. (1 Pet. 1:12) The prophecy at present under consideration we understand to be of this kind—specially applicable to spiritual Israel, though not without a meaning to natural Israel at the time of this writing. Today we see the Christian world intoxicated, bewildered and confused with the wine of false doctrine mentioned so explicitly in our Lord's last message to his people. There it is clearly set forth that the great mother of harlots would make all the nations of Christendom drunk with the wine of her fornication. The crown of pride and the fat valleys of her possessions are easily seen from this standpoint. Churchianity today is intoxicated with its material prosperity, its increasing power and dignity in the world. It wears a crown of pride and self-sufficiency, and in a stupid and maudlin way is blinded to its real condition. Thus our Lord pictures nominal Israel of the present day as the Laodicean church, and declares, "Thou art wretched, miserable, blind and naked," though "thou sayest, I am rich, and increased with goods, and have need of nothing." The prosperity of churchianity is, however, like the fading flower—its beauty and fragrance will soon pass away; it will soon be swallowed up like a first ripe fig.

But at the same time that the glory passes away from the nominal system a proportionately special blessing will come to the residue of the Lord's people who are not of this class, drunken with the wine of false doctrine, but, as the Apostle declares, "Sober, girding up the loins of their minds, and pressing along the narrow way for the prize." This will mean to this class a spirit of judgment, or what the Apostle calls the spirit of a sound mind, enabling them to comprehend the divine plan, and enabling them to be strong in the defense of the truth and to "turn the battle to the gate;" that is to say, the citadel of Truth will be preserved notwithstanding the fall of the masses of churchianity. This is in accord with the prophetic statement, "A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked, because thou hast made the Lord, which is my refuge, even the Most High, thy habitation."—Psalm 91:7-10.

Where do we find ourselves, dear brethren and sisters, as we investigate this picture, so applicable to our day? Are we amongst those intoxicated with the spirit of the world, the spirit of Babylon, the spirit of Antichrist, the spirit of false doctrine, that has "a form of godliness but denies its power"? Or are we classed with the Lord and more and more being filled with the spirit of a sound mind? and are we standing faithful as good soldiers in the defense of the truth and turning the battle at the gateway; not suffering that any false doctrine shall intrude upon us, but insisting that every doctrine shall be decided by the Word of the Lord, and be squared by the Golden Rule and by the Scriptural presentations on the subject of the Ransom? We trust that the more we examine ourselves the more we can assure ourselves that we are with the latter class.

Verse 7 seemingly pictures these drunkards of Ephraim as the leaders of the people, their priests and prophets, their religious instructors, who have all been misled through the strong drink, the false doctrine of the dark ages, and who are all erring in vision and stumbling in their judgment respecting the truth, the divine plan.

TABLES FULL OF VOMIT

The statement in verse 8 that all their tables are full of vomit and filthiness so that there is no place clean could hardly be understood to apply literally to the millions of Israelites of Isaiah's day, but it does apply spiritually to the millions of nominal Israel of our day. We need scarcely say that the table of the Lord's people signifies their spiritual supply of food, nourishment; and as we look about us we find in Churchianity many such tables, one to each denomination—its creed. The creed of each denomination represents what it claims God has set before it as the truth for its spiritual nourishment and refreshment; and for centuries each denomination has been busily inviting each other and the world to come to its table. Now, however, these tables are measurably deserted. Very few want to talk about the doctrine or creed of their sect; they generally prefer to ignore creeds.

Why? Because creeds are nauseating; they are spread with doctrines which the preachers and laity have rejected—"vomit"; they are full of filthiness; there is no place clean, as the Prophet describes. Not a solitary creed in Christendom will stand examination in the light of common sense; not a preacher in any "orthodox denomination"—that is, in any denomination that is recognized by the Evangelical Alliance—would be willing to discuss the church creed which he accepted and outwardly professes and vowed to teach.

On the contrary, how is it with the remnant mentioned in verses 5 and 6? Have they any table? Yes, indeed! They have a table spread with divine bounties, and it is referred to prophetically in the 23d Psalm, "My table thou hast furnished in the presence of mine enemies." Having gotten free from the wine of the false doctrine of Babylon, these have sought the truth of the divine Word unadulterated, and have drawn nigh unto the Lord with their hearts and not with their lips merely; they have gotten mercy and found grace to help in time of great need. The Lord has bountifully supplied their wants with truths both new and old, and thus he fulfilled the promise he made when leaving us, saying to those servants who would be ready to hear the knock, indicating his "presence" at his second coming, that he would open the door, enter in and sup with them. Furthermore, he promised that he would gird himself and become our servant, and bring forth to his faithful ones things new and old from the larder, from the treasure house of truth and grace. We found it so! We have a table spread with the most wonderful bounties, "riches of grace, mercy and truth."

Taking up the matter from a little different standpoint, verse 9 throws out a suggestive inquiry in full harmony with the foregoing.—"Whom shall he teach knowledge? and whom shall he make to understand [pure] doctrine?" Here is the key for the foregoing. The difficulty with churchianity is a superabundance of mysticism, ignorance and superstition and a dearth of knowledge—"My people perish for lack of knowledge." The question is asked in order to suggest something in connection with the answer, as though the question were, Why does not the Lord instruct those who are drunken with ignorance and error? Why does he not teach them the truth?

The answer is that those who will be ready for the pure doctrine must first be weaned from the milk and drawn from the breasts. So long as the Lord's people are babes to the extent that is here indicated, they will be dependent upon the systems and sects and false doctrines with which the adversary has so much to do in developing. Those who are the Lord's true people in these various sects must get strong enough to be weaned from them before they can be in the proper attitude of mind to receive the Lord's instructions from another quarter. To all who are thus weaned from churchianity the Lord will very graciously grant precept upon precept, line upon line, here a little, and there a little, that they may grow thereby, that they may become strong in the Lord and able to partake eventually of the strong meat which he so abundantly supplies to those of *his* table—*his* Word.

WITH STAMMERING LIPS

Verse 11 tells of the stammering lips with which the message is being told, little by little, line upon line. Is it not so? Those who are proclaiming present truth by the printed page and orally are for the most part quite unqualified for the work from the standpoint of the world. Just as in the Jewish harvest the Lord's people were mostly from common people as now—not many great, not many wise, not many learned has God chosen, but chiefly the poor of this world,—but rich in faith and heirs of the kingdom.

Through these stammering lips of the Lord's consecrated humble ones a proclamation is made throughout Christianity, saying, "This is the rest wherewith you may rest, and this is the refreshing." There is no doubt at all that this brief description of the harvest message is very appropriate to the divine plan of the ages. It is indeed to those who can receive it a message of rest and refreshment, but, as the Prophet pointed out, the majority will not hear. Nevertheless, the message of the Lord is to be sent forth, line upon line, precept upon precept, tract upon tract, here a little and there a little, that every true child of God may be reached and be gathered out of Babylon. "Come out of her, my people, that ye be not partakers of her sins, and receive not of her plagues."

The Prophet points out that the result will be that the nominal system will go and fall backward, and be broken, and snared, and taken. We see that this is already approaching. Higher criticism and evolutionism is undermining the faith of the great body of Christendom; unbelief is ensnaring them, and their fall backward is near at hand. How appropriate it is that those who have the privilege of being the Lord's mouth-pieces now shall cry aloud, not with the view of awakening or converting, or reforming churchianity as a whole, but to arouse the few—all amongst them who are the Lord's true sheep.

It will be remembered that the Apostle quoted the last verse of our lesson and applied it also in the end of the Jewish age—pointing out that because of unbelief the nation of Israel stumbled and fell from divine favor. We have already seen on previous occasions the parallel between the Jewish and Gospel dispensations, and are therefore to expect in nominal spiritual Israel something to correspond to the stumbling and falling which took place in nominal natural Israel in the end of their age.

Who shall be able to stand? Let us abide under the shadow of the Almighty, and stand firmly for the righteousness of Christ, the standard that the Lord has set up; and let us put on the whole armor of God, and having done all, stand.

INTERESTING QUESTIONS ANSWERED

JUSTIFIED OR CONDEMNED

Question.—If lasting life is the portion of all when awakened, are they justified? If not justified, are they still under condemnation? If neither justified nor condemned, what is their condition?

Answer.—The condition of the world on trial during the Millennial age will be neither one of justification nor of condemnation. The "curse" of the whole world under divine condemnation, or sentence to death on account of Adam's sin, will cease thoroughly and completely with the close of this Gospel age, with the close of the antitypical Day of Atonement. But if, when awakened, all past sins were fully and freely forgiven, and the world were on trial before the bar of the heavenly Father, they would be subject to instant condemnation as unworthy, unfit to live, because the divine law is that only that which is perfect shall live. Hence God has provided the mediatorial kingdom of Christ to deal with the poor world in its wretched and undone condition, after the divine sentence against mankind has ceased, has been cancelled, has been revoked. The revoking of the sentence of death effects no restitution—the two things are entirely separate and distinct.

Take an illustration: Suppose a man, justly condemned to death for murder, had already served twenty years of imprisonment, and in that time he had become bald, lost half his teeth and to some extent his eyesight. Suppose that in some manner the cancellation of the sentence against him was accomplished and that he was set free, would the cancellation of the balance of the sentence restore to the man his teeth, or his hair or his eyesight or anything else? Surely not. But if a kind friend had in some manner effected a settlement of his sentence, we may be sure the same friend would be glad upon his release to assist him in any manner in his power—to make good so far as possible his loss. He could procure for him glasses that would aid his sight, false teeth and a wig, and that would come as near as the friend could go to doing that which the Lord Jesus proposes to do for the human family by restitution processes.

The Millennial kingdom will have full charge of the human family. He who bought the race with his own precious blood, he who effected a cancellation of the sentence, is to be granted a thousand years to effect the restitution of so many of those whom he bought as choose to come back into harmony with God and his laws

We have seen they will not be in a condemned condition, because their sins will be forgiven. For the same reason they will not be justified by faith, because it is better to be forgiven than to be merely "covered," or reckoned forgiven. Their condition and relationship to Christ under the New Covenant provisions of mercy will be all that could be desired for them. A little confusion is apt to prevail in our minds for a time on this subject of justification. Realizing how important is our justification, how indispensable to our relationship to the Father and our joint-heirship with Christ, we are now inclined to feel that a similar justification process would be necessary for the world by and by. But not so. If the world were to be on judgment before the Father they would need justification, that is, a reckoned imputation of righteousness, a covering with Christ's merit, etc.; but they are not to stand before the judgment seat of the Father until the close of the Millennial age. They are to be on judgment and trial before Christ, not as sons of Adam, under his condemnation, etc., but as individuals, taken just for what they are, judged according to their several abilities for obedience. At the close of the Millennial age, when Christ's kingdom shall be delivered up to God, even the Father (1 Cor. 15:24), these will not need justification by faith in order to stand before him, because during the Millennial age they will have been tried according to their works, and only those justified by works will have any standing before the Father; and they, being perfect, will need no covering for imperfections, but be in just such a condition as the Father could approve and declare worthy of continued lasting life.

WHAT IS REPENTANCE?

Question.—How would you define repentance from the Scriptural standpoint?

Answer.—Webster's definition merely gives the views of mankind in general on this subject. We are not to choose which we prefer, but are to choose the definition which the Scriptures substantiate; namely this, "Godly sorrow worketh repentance." People may be sorry, without being repentant, in matters in which they have failed where they had wished to succeed. This is not a godly sorrow, but merely a sorrow of disappointment and regret; just as the thief who attempted to steal and was caught was, of course, sorry that he was caught. The godly sorrow is that which is sorrow for the sin rather than for the penalty, and sorrow for the sin produces repentance and reformation of character—the only kind recognized in the Scriptures.

Let us not be misunderstood in this matter. Sorrow for sin does not necessarily mean a certain amount of tears and agony: it does mean a contrition of the heart, a regretful heart on account of sin, with a full determination to do to the contrary. We mention this, because some of our Methodist friends hold that unless there be manifestations of agony there has been no true repentance. To this we cannot assent. The sorrow or regret respecting the past is manifested by a radical change of life.

We are not competent to pass upon the case of Cain, to determine whether or not he had a proper repentance or merely a fear of punishment. "Judge nothing before the time." Cain's own particular sentiments would have nothing to do with the fact that in a general way he represented the world, with its evil spirit, while Abel represented Christ and the church, with the sacrificing spirit. Assuredly, if we abhor evil and grieve upon doing that which is wrong, and cleave to that which is good, it must be because we have learned "the exceeding sinfulness of sin." This implies regret for any measure of wilfulness in any sins we may have committed.

In *re* justification; we believe that quite a good many Christians were born in a justified condition, and that the sentiments of their hearts always were for righteousness, and that therefore they cannot accuse themselves of having sinned wilfully, nor feel such great contrition as those who have been living in sin—in alienation from God. Nor should they. They are already the Lord's, and for them to be converted (turned round) would mean to turn away from the Lord. The Editor is one of this class.

SITTING WITH ABRAHAM, ISAAC AND JACOB IN THE KINGDOM

Question.—Who are meant when it is said, "Many shall come from the east and from the west and shall sit down with Abraham, Isaac and Jacob in the Kingdom of heaven"?—Matt. 8:11.

Answer.—As already pointed out in the DAWN series, the Gospel church only will constitute the kingdom in its highest and strictest sense; but Abraham, Isaac and Jacob and all the ancient worthies will be the chief ministers of that kingdom in the world of mankind, and all mankind will be invited to come into harmony with the spiritual kingdom, that God's will may be done in this, as an earthly class, as it is done in the heavenly class. In this sense of the word, all who shall accept of the terms and conditions of the kingdom will sit down, or be at rest and at peace with God, with Abraham, Isaac and Jacob and all the faithful of the earthly class. Thus it will be seen that the Lord is pointing to a large class of the world of mankind who will ultimately become citizens of the earthly phase of the kingdom. This same thought is represented in Revelation, where it is intimated that all the worthy will enter into the city—the kingdom—while without will be all the unworthy, who love and serve sin, subjects of the second death.

"CHILDREN OF DISOBEDIENCE"

Question.—Who are the "children of disobedience" of Eph. 2:2?

Answer.—Since Father Adam was created in God's likeness, and is designated a son of God, it follows that all of his children, had they remained in harmony with God, would have been sons of God,—earthly sons. But since Adam became disobedient, and all of his children shared in his fall, all of the race of Adam are children of disobedience, children under punishment, under wrath, except those who have "escaped the condemnation that is upon the world," by acceptance of the divine provision of favor and return to harmony with their Creator. Those who return to harmony with God through the appointed way become children of obedience; those who do not, even though they have not yet had the full opportunity which God designs they ultimately shall have to discern good from evil, and though they may choose the good, are, nevertheless, even now denominated "children of disobedience" and "children of wrath."

DEAD TO THE LAW BY THE BODY OF CHRIST

Question.—In Romans 7:4 we read: "Ye also are become dead to the Law by the *body* of Christ that ye should be married to another, even to him who is raised from the dead." What body is meant—the body of Jesus' flesh or "the church his body"?

Answer.—It refers to the flesh of Jesus, whose death cancelled all claims of the Law against a believing Jew—made free to become united to the risen Christ (the Lord of Glory) as new creatures, as his bride.

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"BAPTIST" VIEWS CHANGING

TESTIMONY OF AUGUSTUS H. STRONG, D.D., LL.D.

Doctor Strong is an authority among Baptists, the President of their principal theological seminary, located at Rochester, N. Y. His public discourse, delivered at the "General Denominational Meeting" held in Cleveland, Ohio, last May, had the approval of that assembly as indicated by its "request" that the sermon be printed for general use. The changes of doctrinal views to which he calls attention may therefore be regarded by the public as endorsed by Baptists in general.

We are by no means opposed to changes of views, believing heartily in the old worldly adage, "A wise man changes sometimes, but a fool never." We were glad when our Presbyterian brethren displaced their old creed with a new one, but sorry they prevaricated on the subject by telling the world that they still retain the old creed—merely made a new statement of it.

Of course we agree with much that Dr. Strong has to say. Like other men of talent, he is able to state some matters in such terms that even his enemies and doctrinal opponents could not wholly dissent, and to so gloss other matters with sophistry as to mislead the uncritical and confiding of his hearers—whether educated or illiterate. We regret to note that such tendencies—called "diplomacy" in politics, "shrewdness" in business circles, and "falsehood" in common parlance—are more and more creeping over all prominent theologians. Their excuse, we presume, would be "necessity."

Christendom is admittedly in a time of creedal upheaval and transformation, and quiet *deception* of the "old fogies" is considered a virtue, preventing a serious commotion. The hope is that the rising generation will by these deceptive phrases be kept in line until the "old fogies" are all dead, and then it can be pointed out that "our denomination changed its views slightly in your fathers' days and without their protest, and hence with their indorsement," and thus the most radical changes would pass unchallenged by the masses.

All this is a great mistake—a seriously wrong course, even though pursued with good intentions. It amounts to—"Let us do evil that good may follow: let us continue to dishonor God and practice double-dealing on our too-confiding flocks, that our denominations may maintain their standing, numbers and influence, and that we may preserve our dignity, honor of men and light and remunerative employment."

But let us examine these Baptist changes and note whether or not they mark advances or retrogressions, as viewed from the Biblical standpoint. We begin with their—

"OLD AND NEW VIEWS OF SIN"

"But our fathers did not see, as we do, that man's relation to Christ antedated the Fall and constituted an underlying and modifying condition of man's life. Humanity was naturally in Christ, in whom all things were created and in whom they all consist. Even man's sin did not prevent Christ from still working in him to counteract the evil and to suggest the good. There was an internal, as well as an external, preparation for man's redemption. In this sense, of a divine principle in man striving against the selfish and godless will, there was a total redemption, over against man's total depravity; and an original grace, that was even more powerful than original sin.

"The great Baptist body has become conscious that total depravity alone is not a sufficient or proper expression of the truth; and the phrase has been outgrown. It has been felt that the old view of sin did not take account of the generous and noble aspirations, the unselfish efforts, the strivings after God, of even unregenerate men. For this reason there has been less preaching about sin, and less conviction as to its guilt and condemnation. The good impulses of men outside the Christian pale have been often credited to human nature, when they should have been credited to the indwelling spirit of Christ. I make no doubt that one of the radical weaknesses of our denomination at this present time is its more superficial view of sin."

Here we find a new error introduced as an antidote for an old one. There is not one word in the Bible about "total depravity." Baptists, Congregationalists and Presbyterians got this phrase and conception from Calvin. It is an absurdity on its face. The proper, Scriptural thought is this, *Man is so depraved as to be totally unable to recover himself,* so as to regain perfection and divine fellowship. This is the Scriptural proposition—substantiated by all the New Testament writings.

Why are all the creeds which contain this "total depravity" feature gaining in disrepute? Because it fixes matters for the heathen and infants—negativing the idea that these could pass into heaven acceptable to God without faith and regeneration. All along, these qualities of faith and regeneration in the parent have been counted as sufficing for his children dying in infancy; but, with the eternal torment idea still latent, modern thinkers with any heart repudiate the thought that all but regenerated believers and their children, the great mass of humanity, are rushing into such an awful eternity at the rate of over 80,000 every twenty-four hours.

But note the *new error,* that it is worse than the former in that it is more subtle,—sophistry less likely to be detected by the average mind. Think of it! "Humanity was *naturally in Christ!*" Either the learned gentleman is sadly confused on the subject or else he is trying his best to confuse others. If the gentleman meant to say that divine grace planned a universal redemption before the fall occurred and that in due time and in some manner all the race will get a share of that blessed provision, he would be in full accord with us respecting the Scripture teaching. If he meant this we assume that he would have said it.

We deny that "humanity was naturally in Christ." When Adam was perfect he needed not to be *in* Christ, for being sinless and in the divine image he had relationship with his Creator without a mediator. It was sin and its sentence that made necessary a Mediator and his work of (1) atonement for *our*

sins, and (2) the deliverance of the willing and obedient from the *penalty of sin,* death.

Has Dr. Strong forgotten the words of the Apostle, pointing to the work of the cross as a previous essential to the return of sinners to God? Hearken—"When we were *enemies* we were reconciled to God by the death of his Son." (Rom. 5:10) "The friendship of the world is enmity against God." (Jas. 4:4) "The world by wisdom knows not God." (1 Cor. 1:21) "Holy Father, the world hath not known thee, but I have known thee." (John 17:25) "The whole world lieth in the wicked one." (1 John 5:19) "Ye are of your father the devil, for his works ye do." (John 8:44) "Ye are children of wrath even as others." (Eph. 2:3) "Condemnation passed upon all because all are sinners." (Rom. 5:12) Ye were "without God and having no hope in the world." (Eph. 2:12) "If any man be in Christ *he is a new creature;* old things are passed away and all things are become new." (2 Cor. 5:17) Does Dr. Strong think that *all* Baptists are so unfamiliar with their Bibles that they will fail to remember these and scores of other pointed statements to the same effect? Or does he think that, remembering these, the Baptist people will take his declarations as more inspired than those of our Lord and his apostles? We are in doubt—which?

Mark the Apostle's argument respecting Christ's relationship to the world and the universe. So far from intimating that the world is already in Christ, the Apostle declares that, "In the dispensation of the fullness of times [the Millennium]" God will "gather together in one all things in Christ."—Eph. 1:10.

Let us next note the *new* Baptist views on "The Atonement." Dr. Strong says:—

"THE ATONEMENT"

"We must acknowledge also that our conceptions of Christ's atonement have suffered some change. Yet that change has been in the nature of a more fundamental understanding of the meaning of atonement, and its necessity as a law of universal life. To our fathers the atonement was a mere historical fact, a sacrifice offered in a few brief hours on the cross. It was a literal substitution of Christ's suffering for ours, the payment of our debt by another, and upon the ground of that payment we are permitted to go free. Those sufferings were soon over, and the hymn, 'Love's Redeeming Work is Done,' expresses the believer's joy in a finished redemption. And all this is true. But it is only a part of the truth.

"The atonement, like every other doctrine of Christianity, is a fact of life; and such facts of life cannot be crowded into our definitions, because they are greater than any definitions we can frame. The atonement is a substitution, in that another has done for us what we ought to have done but could not do, and has suffered for us what we deserved to suffer but could not suffer without loss of holiness and happiness forever and ever. But Christ's doing and suffering is not that of one external and foreign to us. He is bone of our bone and flesh of our flesh; the bearer of our humanity; yes, the very life of the race. The life that he lived in Palestine and the death that he endured on Calvary were the revelation of a union with mankind which antedated the Fall. Being thus joined to us from the beginning, *he has suffered in all human sin;* in all our affliction he has been afflicted; so that the Psalmist can say: 'Blessed be God, who daily beareth our burden, even the God of our salvation.' So we add to the idea of SUBSTITUTION the idea of SHARING; and *see in the cross, not so much the atonement itself,* as the revelation of the atonement.

"The sufferings of Christ take deeper hold upon us when we see in them the expression of the two great truths: that holiness must make penalty to follow sin: and that love must share that penalty with the transgressor."

* * *

We cannot escape the conviction that the author of the above words did not want his hearers to understand his meaning;—that he desired to repeat the words *atonement* and *substitution* so as to give the impression that he still held the thoughts covered by those words, but that he now had *more, along the same lines.* The contrary is, we feel sure, the truth. This D. D., like all under the influence of "higher criticism" and evolution theories, has lost faith in the Bible narrative of a primary sinless condition in Eden, when our first parents were in God's likeness, from which they fell into sin and its death penalty, from which they were redeemed by the precious blood of Christ as man's *substitute,* effecting an atonement before God for original sin.

The gentleman seems to twist the plain word *atonement,* and as though he would have us understand that God and his creatures have always been *at-one* or in harmony, and that man did not know this and improperly supposed himself under a "curse" and needing a Redeemer. This view seems to be that the cross of Christ was not necessary to *secure* divine favor, but was expedient as a showing to man that God *always had loved him,* that God *never had "cursed"* or "sentenced" him and cast him off from divine favor. This is the new view common amongst clergymen of every school and denomination —the *no-ransom* view, which denies that the Lord *bought us.* —2 Pet. 2:1; 1 Cor. 7:23.

The italics of above quotation are ours; note them. The arguments are cunningly framed and deceptive. The Doctor does not come out courageously and say, "Our new theories entirely ignore and cast aside the doctrine of atonement for sinners by a ransom-substitute, and offer you instead the thought that our race never was perfect, hence never did fall from perfection and divine favor, hence never did sin any more than God expected they should, hence needed no redemption from sin and no release from a special sin-penalty, because there is none; and the story of Genesis about a fall and a sentence, and all the reiterations of the Lord and apostles along the same lines are mere fudge, as all we learned higher critics have recently discovered."

Instead of thus telling the people plainly, the reverse policy, as usual, seems to be pursued—the policy of confusing the people by complex statements. Yet it may be that Doctor Strong is confused and is merely doing his best. The following statement from his sermon gives us a gleam of hope, though it leaves the presentation as a whole the more obscure. He says:

"The moral influence of the atonement has taken deep hold upon our minds, and we are in danger of forgetting that it is the holiness of God, and not the salvation of men, that primarily requires it. When sharing excludes substitution, when reconciliation of man to God excludes reconciliation of God to man, when the only peace secured is peace in the sinner's heart and no thought is given to that peace with God which it is the first object of the atonement to secure, then our whole evangelical system is weakened, God's righteousness is ignored, and man is practically put in place of God."

RESTRICTED COMMUNION OF BAPTISTS

On this topic Dr. Strong said:—

"If I am asked whether Baptists still hold to restricted communion, I answer that our principle has not changed, but that many of us apply the principle in a different manner from that of our fathers. We believe that baptism logically precedes the Lord's Supper, as birth precedes the taking of nourishment, and regeneration precedes sanctification. We believe that the order of the ordinances is an important point of Christian doctrine, and itself teaches Christian doctrine. Hence we proclaim it and adhere to it, in our preaching and in our practice But we do not turn the Lord's Supper into a judgment-seat, or turn the officers of the church into detectives. We teach the truth and expect that the truth will win its way. We are courteous to all who come among us, and expect that they in turn will have the courtesy to respect our convictions and to act accordingly. But there is danger here that we may break from our moorings and drift into indifferentism with regard to the ordinances. The recent advocacy of open church membership is but the logical consequences of a previous concession of open communion. But I am persuaded that this new doctrine is confined to a very few among us.

"There is but one army of the living God, even though there are many divisions. We can emphasize our unity with other Christian bodies, rather than the differences between us. We can regard them as churches of the Lord Jesus, even though they are irregularly constituted."

* * *

Here we see well-meant confusion. The Baptist contention of the past is either right or wrong. Their standpoint in years past was the Scriptural one that there is but one body of Christ —one church, of many members, in many places. Now Dr. Strong tells of "other Christian bodies." Are there other heads to those other "bodies"? The Apostle wrote of "one body." *the* church, and one "head," *the* Lord. (Rom. 12:5) Have matters changed since that inspired record was given us? We think not. Each head and each body must claim to be the Christ; but as there is but one, the claims must be false and the claimants must be deluding themselves.

Evidently Baptists are drifting farther and farther into sectarianism—and that to their injury, though they are disposed to glory in it. The Scriptures denounce Papacy as a false "body" under a false "head"—as being Antichrist or a counterfeit of the true head and his body, the true church. Baptists once saw this point distinctly. Why can they not see, too, that every system or body except *one* must be spurious, must be an imitation of that *one?* And that the head of every such system, whether pope or presbytery or conference or ministerial union,

is a false head over a false or spurious body, and constitutes one of the many antichrists or false Christs which our Lord's great prophecy predicted for the harvest of this Gospel age. —Matt. 24:24.

The difficulty with our Baptist brethren on this subject is their error in confounding *water baptism* with the *real baptism*, and the church whose names are written on earth with the true church, "whose names are written in heaven."—Heb. 12:23; DAWN, Vol. 6, Chap. 10.

BAPTISTS AND THE COMING OF CHRIST

On this subject Dr. Strong's remarks call for our hearty endorsement. He says:—

"The faith in a second coming of Christ has lost its hold upon many Baptists in our day. But it still serves to stimulate and admonish the great body, and we can never dispense with its solemn and mighty influence. Christ comes, it is true, in all Pentecostal revivals and in destructions of Jerusalem, in Reformation movements and in political upheavals. But these are only precursors of another and literal and final return of Christ, to punish the wicked and complete the salvation of his people. That day for which all other days are made will be a joyful day for those who have fought a good fight and have kept the faith. Let us look for and hasten the coming of the day of God. The Jacobites of Scotland never ceased their labors and sacrifices for their king's return. Their passionate devotion to his cause led hundreds of them to exile and death. They never tasted wine without pledging their absent prince; they never joined in song without renewing their oaths of allegiance. In many a prison cell and on many a battle field they rang out the strain:

"Follow thee, follow thee, wha wadna follow thee?
Lang hast thou lo'ed and trusted us fairly:
Chairlie, Chairlie, wha wadna follow thee?
King o' the Highland hearts, bonnie Prince Chairlie!"

"So they sang, so they invited him, until at last he came. But that longing for the day when Charles should come to his own again was faint and weak compared with the longing of true Christian hearts for the coming of their King. Charles came, only to suffer defeat, and to bring shame to his country. But Christ will come, to put an end to the world's long sorrow, to give triumph to the cause of truth, to bestow everlasting reward upon the faithful.

"Even so, Lord Jesus, come!
Hope of all our hopes the sum,
Take thy waiting people home!

"Long, so long, the groaning earth,
Cursed with war and flood and dearth,
Sighs for its redemption-birth.

"Therefore come, we daily pray,
Bring the resurrection-day,
Wipe creation's curse away!"

FURTHER CONFIRMATION OF OUR CHRONOLOGY

Whenever the point of present truth has been attacked, the result seems to be to bring out its greater strength and beauty. This has happened again, in the matter of the recent questioning of the correctness of the chronology presented in MILLENNIAL DAWN, Vol. II., referred to in our October 1st issue, page 296.

The diagrams presented herewith and the explanations attached are from three different brethren—two in Glasgow and one in London. Each has peculiarities of its own, yet all show *parallels* additional to those presented in DAWN, Vol. 2, and all serve the one purpose of confirming the chronology presented in that volume, as the only possible and consistent Bible chronology, on which alone all the various lines of prophecy are harmonizable. As stated in DAWN, Vol. II., the Bible Chronology presents a sufficiency of difficulties to require *faith that God meant to give us a time measurement.*

The lesson of the accompanying diagrams is that no such *parallels* would be possible were a single one of our prominent dates altered. For instance, the two years' difference between the end of the 6,000 years, 1872 A. D. and the beginning of the antitypical Jubilee period, 1874 A. D., which in DAWN II. we explained as implying that Adam was about two years sinless in Eden, these diagrams show as *necessary* to fill out the measurements. Our date for the beginning of A. D., and the events connected with our Lord's birth and death, are confirmed by these parallels, too. These are one year and three months different from the Bishop Usher dates of our common version Bible, and two years and nine months different from the re-

DIAGRAM NO 1

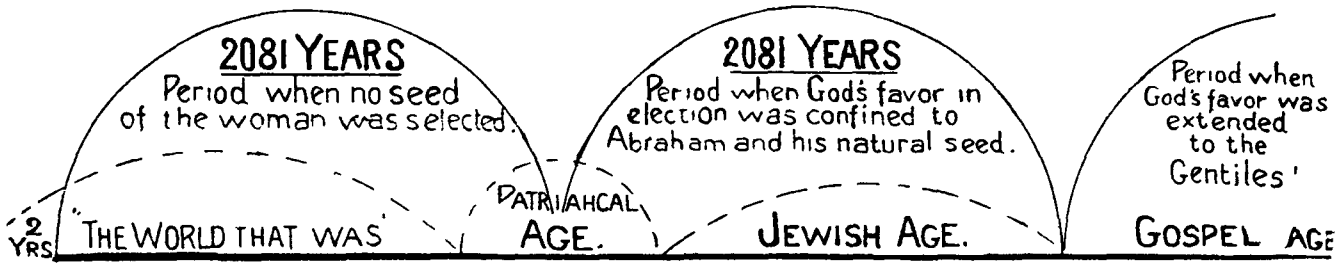
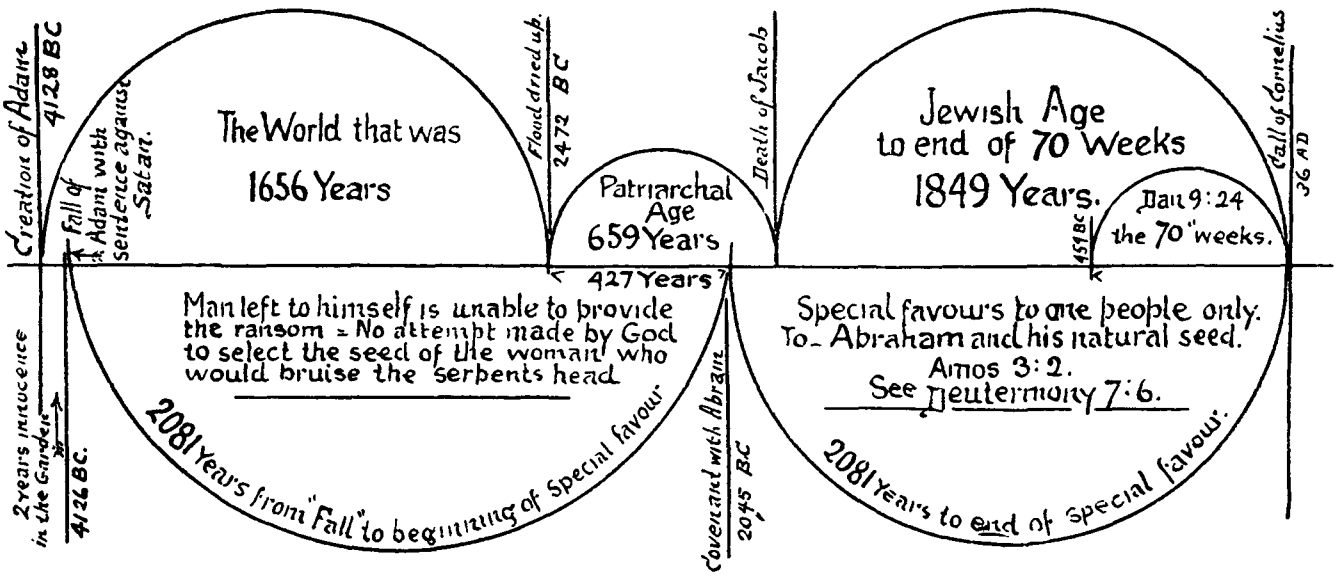

2081 YEARS
Period when no seed of the woman was selected.
2081 YEARS
Period when God's favor in election was confined to Abraham and his natural seed.
Period when God's favor was extended to the Gentiles'
2 YRS
"THE WORLD THAT WAS
PATRIARCHAL AGE.
JEWISH AGE.
GOSPEL AGE

DIAGRAM NO. 2.


Creation of Adam 4128 BC
Fall of & Adam with sentence against Satan.
The World that was 1656 Years
Flood dried up. 2472 BC
Patriarchal Age 659 Years
Death of Jacob
Jewish Age to end of 70 Weeks 1849 Years.
Dan 9:24 the 70 weeks.
457 BC
Call of Cornelius 36 AD
427 Years
Man left to himself is unable to provide the ransom = No attempt made by God to select the seed of the woman who would bruise the serpents head
Special favours to one people only. To Abraham and his natural seed. Amos 3:2. See Deuteronomy 7:6.
2 years innocence in the Garden
4126 BC.
2081 Years from "Fall" to beginning of Special favour
Covenant with Abram 2045 BC
2081 Years to end of Special favour.

vised dates of today's scholarship. This is accomplished by the marking of the year A. D. 36 as the end of the "70 weeks" of Israel's favor and the date when the Gospel reached Cornelius.

* * *

DIAGRAM No. 1 shows that the period from the time of the Fall to A. D. 36, 4162 years, was marked exactly at its center by the oath-bound covenant made to Abraham, "In thee and in thy seed shall all the families of the earth be blessed." This not only corroborates the correctness of our placing of the birth of our Lord, but also the correctness of all the chronology leading up to that date: for it seems incredible almost that such an even division could happen by accident. DIAGRAM No. 2 is another illustration of the same lesson. See also DAWN. VOL. II.

MATHEMATICAL DEMONSTRATION

(SEE DAWN, VOL. II., PP. 42-54.]

Creation to the Flood	1656	years
Patriarchal Age (*i. e.*, Flood to Death of Jacob)	427	"
	232	"
Jewish Age to End of Favor, A. D. 36	1849	"
	4164	"
Less "Innocent Years"	2	"
	4162	"
The middle of the period, viz., one-half	2081	"

I. PERIOD.

Creation to the Flood	1656	years
Flood to Covenant	427	"
Creation to Covenant	2083	"
Less years of innocence	2	"
	2081	"

II. PERIOD.

From Abraham to the Law	430	years
Israel in the Wilderness	40	"
To the division of Canaan	6	"
Period of the Judges	450	"
Period of the Kings	513	"
Period of the Desolation	70	"
Period thence to A. D. 1	536	"
Period thence to A. D. 36	36	"
	2081	

DIAGRAM No. 3.—This diagram presupposes that in the divine plan the day of Adam (Gen. 2:17) and the "day of Christ" were each one thousand years long: as the Apostle declares, "a day with the Lord is a thousand years." Adam's "fall" into death was fully accomplished seventy years before the end of his "day," and presumably Christ will accomplish the full lifting up of Adam and his race (or all of them willing to obey the righteous conditions necessary) before the end of the millennial day.

This diagram views the Millennium as beginning with the end of "Gentile Times," October, 1914, and shows that the intervening space, 5040 years, is exactly twice "seven times;" and more than this, it marks the turning point as B. C. 606, as well as the ending point A. D. 1914. Does it not appear that the Lord so arranged this matter, and that he has now brought it to our attention, to be distributed to the household of faith for their comfort and encouragement at an opportune time? It surely does. It will be observed also that all of these calculations include the same two years of Edenic purity. The "fall" is kept prominent: everything measures from it. Compare DAWN, Vol. II., chap. 4.

DIAGRAM No. 4 in some particulars resembles No. 3, yet it is quite different as a whole. It views matters from another Scriptural standpoint, taking A. D. 1874 for the date of the Millenium, as shown by the Jubilee cycles and various other prophecies.—See DAWN, Vol. II., chap. 6, and Vol. III., chap. 5.

Our readers are already familiar with the presentations of this from its middle at 625 B. C. to the right extremity. (DAWN II., p. 185, 186) The *new* features are at the left of the center: not *new* in the sense of contradicting or altering anything already seen, but *new* in the sense of bringing to our attention great harmonies of the divine plan not before observed and which fully corroborate our previous findings.

The last line on the figure is interesting, too, showing the division of the whole period of 7,000 years in its center at 625 B. C., the date of the last typical jubilee ever observed by Israel—just nineteen years before the "seventy years' desolation" of the land, since which they have had no opportunity to observe the jubilee, even had they desired to do so, since their land has always been under the suzerain control of alien governments. How grand the thought that the grand antitypical cycle did not fail—that it counted until its fulfillment in A. D. 1874, and that there the real Jubilee of jubilees actually began —that the Lord's people are even now blessing the Jubilee Trumpets, announcing the "time is at hand" and the change of possession is due October, 1914. Do not these dove-tailing figures prove (as nearly as faith could expect proof) that we are right respecting the chronology on which these matters are based—this one proving the date 625 B. C., as the previous one, No. 3, proved the date 606 B. C.?

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent Word."

There is nothing forced or fanciful about these diagrams, their deductions and conclusions. They are almost cold in their matter-of-factness. Yet how meaningful and soul-cheering to us who believe and appreciate their significance. They come, too, at a time when "science, falsely so-called," is making special attacks on the chronology of God's Word, and making those attacks applicable to the Bible as a whole—at a time when thousands at our side are falling into skepticism. Let us give reverent thanks to the Giver of all good, and more and more sound the praises of him who has "called us out of darkness into his marvelous light," and more and more appreciate and use our privileges as his ambassadors and servants in handing forth the "meat in due season" to all the members of "the household of faith."

DIAGRAM NO. 3.

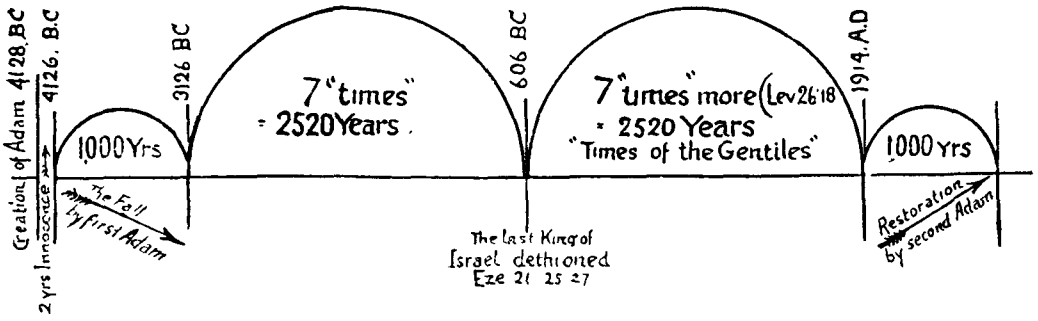
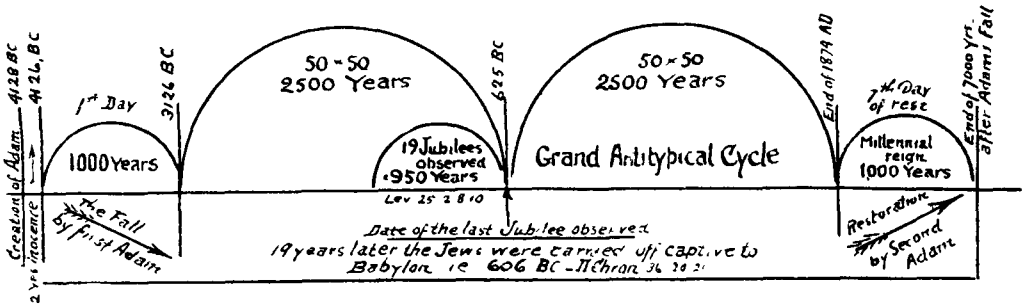

Creation of Adam 4128 BC
4126 B.C
2 yrs Innocence
1000 Yrs
The Fall by first Adam
3126 BC
7 "times" = 2520 Years
606 BC
The last King of Israel dethroned Eze 21 25 27
7 "times" more (Lev 26 18 = 2520 Years "Times of the Gentiles"
1914 A.D
1000 Yrs
Restoration by second Adam

DIAGRAM NO 4


Creation of Adam 4128 BC
4126 BC
2 yrs Innocence
1st Day
1000 Years
The Fall by first Adam
3126 BC
50 - 50 2500 Years
19 Jubilees observed 950 Years
Lev 25 2 8 10
625 BC
50 - 50 2500 Years
Grand Antitypical Cycle
End of 1874 AD
7th Day of rest
Millennial reign 1000 Years
End of 7000 yrs. after Adam's Fall
Restoration by Second Adam
Date of the last Jubilee observed
19 years later the Jews were carried off captive to Babylon i e 606 BC - II Chron 36 20 21

"LIKE UNTO THE ANGELS"

Amongst the Jews were three particular parties. The largest and in every way most important of these were known as Pharisees, who believed in a future life, to be attained by a resurrection at some future time, for which they waited. Second to these in importance, yet very much smaller, were the Sadducees, who boasted of their intellectual acumen, claiming that a man when he died had no preëminence above a brute, except in the honors done to his corpse—disbelieving in a resurrection or future life of any kind, disbelieving also that there are angelic beings of a spirit order, holding extremely materialistic views, believing nothing that they could not appreciate with their natural senses. The third party, Essenes, accepted the heathen teachings of Plato, disbelieving in a resurrection, and claiming that when a man died he was more alive than before. This sect or party, although mentioned by Josephus a little later than our Lord's time, was so small in the days of our Lord and the apostles that they are not so much as mentioned once in the New Testament.

The Pharisees, the numerous party, the orthodox at that time, were our Lord's chief opponents in argument and otherwise; yet, as the records show, they uniformly failed to entrap him, though their ablest men were put to the fore with this end in view—that they might show our Lord's teachings to be illogical or unreasonable to some degree, and thus to break his influence with the common people; or, failing to do this, that they might catch him in his words and have opportunity for a charge against him before the Roman governor, and thus bring political pressure to bear to stop his ministry. It was on such an occasion, after the discomfiture of the Pharisees, that the Sadducees stepped to the front with a question which they had every confidence would confuse our Lord in the presence of the people, and not only show his position to be illogical, but gain a feather for their own caps as philosophers and teachers superior, not only to Jesus, but also to the Pharisees.

WHOSE WIFE SHALL SHE BE?

The Jewish Law provided certain inheritances for each son, and it was the ambition of each to perpetuate his own family. This the law inculcated, by providing that upon the death of any man childless, his brother, if he had one, should perpetuate his inheritance for him by taking the widow to wife. The skilfully arranged question of the Sadducees supposed seven brothers, the first of whom married died childless, the wife being taken by his brother, and so likewise until the entire seven had been husbands to the one wife. Lastly the wife died. Which of these seven could claim the wife in the resurrection? The question seemed to show an absurdity in the doctrine of a future life, implying that there would be such a muddle that all eternity would not straighten it out.

Our Lord's answer was, "Ye do err, not knowing the Scriptures, neither the power of God." That is to say, the difficulty of the Sadducees arose from the fact that they had not understood the Scriptures relating to the future life beyond the resurrection, neither did they give proper weight to the power of God, which is quite able to surmount every difficulty that could be imagined. Our Lord might have stopped there, giving the not unreasonable inference that his hearers lacked the proper knowledge of the subject to permit them to clearly comprehend anything he might say about it. But rather than appear to avoid the question, and, indeed, with a view to giving light upon the subject to us who would come afterward, our Lord explained the matter, saying, "The children [people] of this world [age] marry and are given in marriage; but they which shall be accounted worthy to obtain that world [age] and the resurrection from the dead neither marry nor are given in marriage."

True, the glorified church will not marry, but there is no reference here to the church class, the bride class. The question did not refer to saints, but to any ordinary Jews under the Law, to whom the illustration might be in any degree applicable.

Nothing in the illustration implied that either the woman or any of her husbands were followers of the Lord or in any sense of the word "saints." Our Lord's answer should be understood from this standpoint, therefore. He did not say, My disciples will neither marry nor be given in marriage, nor that those who are faithful in following me will have such experiences, but he made his answer as broad as the Sadducees had made their question: he made the answer applicable to all Jews. True, also, the Greek article occurs before the word resurrection in the question and also in the answer, but this would be no positive proof that a special or chief resurrection was meant except two resurrections were referred to in contrast. Indeed the distinction between the resurrection of the church and that of the world was not yet taught by our Lord —was not set forth until after Pentecost. Hence the Sadducees could not know to refer to it. They did probably know that our Lord had awakened some dead ones, as had the prophets of old, and so probably referred to the anastasis of the future as in contrast and distinction from any temporary awakening of the present time.

DID THE RANSOM SECURE FULL RESURRECTION?

We ask then, What did our Lord mean by limiting his answer to "they which shall be accounted worthy to obtain that age and the resurrection"? Will not the whole world be accounted worthy to obtain full resurrection? Did not our Lord's death purchase full resurrection for all the race? We answer, No. Our Lord's death was the propitiation, the satisfaction, whereby the sins of the whole world shall be cancelled, and whereby, therefore, the whole world may be awakened from the sleep of death and brought out of the great prison-house, the tomb. But such awakening and coming forth is with a view to their enlightenment, that they may all come to the knowledge of the truth to the intent that by such knowledge and by obedience to it they might be saved, recovered, delivered completely out of all weaknesses and imperfections—brought gradually step by step, up, up, up, out of sin and death-conditions to full perfection and life-conditions; and this condition of absolute perfection or life from the dead is resurrection "out from among the dead" who will refuse to use those opportunities.

The raising up will proceed during the thousand years from the time of the awakening of the individual until he shall have attained to the full perfection of manhood—all that was lost in Adam. Then he will be resurrected—that will constitute his resurrection. Thus he will attain unto "that world," that perfect dispensation which God has designed shall be the ultimate and everlasting condition of all who love and obey him. But some will be awakened from the tomb who will not be accounted worthy to attain such a lifting up to perfection, mental, moral and physical, because of their failure to respond to the blessed privileges an influences of that time.

Now, as respects those who, at the close of the Millennial age, will have demonstrated their obedience to the Lord, and who shall be accounted worthy of that perfect state, and to be made perfect themselves, lifted clear out of death—such will neither marry nor be given in marriage. The Lord does not say what will be the intermediate conditions during the Millennial age, and this leaves us to infer that mankind and womankind, being awakened from the tomb in precisely the same conditions in which they went into it, will possess the same sex distinctions as at the present time. What will be the regulations of that time we are not told, but we have confidence in the Lord that he will be abundantly able to direct the course of mankind wisely for their benefit, instruction and uplift.

The end of the uplifting process, the end of the Millennial age, will mark a change in the human constitution by gradual development, a change so great that by that time those who will be ready to pass beyond the Millennial age into the everlasting conditions will not only be perfect in the sense and degree that Adam was perfect before he sinned, but also before mother Eve was taken from him and made a separate being. That is to say, sex conditions will gradually pass away, and be no more in mankind, even as it is not found in angels, and as it was not in man before the separation into sexes was effected in Eden for the purpose of propagating the race and filling the earth.

SEXUAL DISTINCTIONS TEMPORARY

It will be remembered that during the first thousand years after the fall, not only was life much longer than at present, but births were much less frequent than now; and so we presume that during the Millennial age the propagation of the species will gradually diminish until toward its close it will finally stop, mankind gradually losing the sex functions. Sex will no longer be necessary; for man will no longer be alone, as he was at first, to need a companion, for the whole earth will then be filled with perfect beings, and all the wicked, the incorrigible, will be destroyed. It is to this we understand that our Lord referred, saying, "Neither can they die any more, for they are equal unto the angels, and are the children of God, being children of the resurrection." As the angels do not die, neither will the perfected human beings die.

Eternal life is the gift of God through Christ for all of Adam's race who would receive it upon conditions of absolute obedience, and the test which will take place in the close of the Millennial age (Rev. 20:7-9) will guarantee that none remain to pass beyond into the perfect dispensation except those who, like the angels, having been tested, will be in no danger of falling, and will therefore die no more. Those who pass that inspection at the close of the Millennial age will be accepted of the Father as his children, and the intermediary or mediatorial kingdom of Christ over them will terminate. They will become God's children by the resurrection—by the raising

up processes of the Millennial age, administered through the glorified Christ—the same that elsewhere is called "the resurrection by judgments," because the rewards and penalties of obedience or disobedience will follow promptly, having the effect of constraining to righteousness and uplifting from sin-and-death conditions.

In applying this Scripture thus to the world of mankind, and its raising out of death conditions during the Millennium and its attainment to life everlasting and to the condition where there will be no further marrying, we have no desire to imply that there will be marrying in the glorified church. On the contrary, the church is married to the Lord. As old creatures they are dead; as new creatures they never will be married to any but the Lord; and when in the resurrection they come forth to glory, honor and immortality it will be to conditions like to their Lord, "far above angels, principalities and powers, and every name that is named."

WHAT MOSES SHOWED AT THE BUSH

Continuing to level his argument against the Sadducees—continuing to prove the general resurrection of mankind, and not merely the resurrection of the Church—our Lord adds, "Now that the dead are [to be] raised even Moses showed at the bush, when he calleth the Lord the God of Abraham and the God of Isaac and the God of Jacob, for he is not a God of the dead but of the living; for all live unto him." Had there been no provision in God's plan for the raising of Abraham, Isaac and Jacob, he never would have spoken of himself as being their God, but rather would have treated them as non-existent, having no being, no God, and never to have any. Likewise the fact that God speaks of the coming blessing through Abraham upon all the families of the earth proves that from the divine standpoint, although the billions of earth are dead, they all live unto God—in his purpose, in his plan, in his arrangement, to be accomplished and fulfilled through Jesus during the Millennial age.

SHALL WE KNOW EACH OTHER THERE?

The questions are frequently asked us, What knowledge of one another will there be in the next life? and, Will there be communication between the heavenly and the earthly classes?

We reply that the acquaintance of the present time will be prolonged into the next life, and revive and increase. As for those who will attain the spirit plane of being, viz., the bride, the overcoming class, and "the virgins, her companions, which follow her," otherwise in Scripture known as the "great company," all being upon the spirit plane will be able to see and know each other, because in those respects they will be alike, spirit beings. True, the bride class, with her Lord Jesus and the Father, will all be on the divine plane, while the great company, like the angels, will be on a lower plane of spirit being. But all spirit beings may see and know and have intercourse with each other—those on the divine plane being superior not only in rank and position but also in that they will possess inherent life, immortality, while the others will possess a life that will be eternal because of its continuous supply.

The world of mankind will know each other as they do now—some by previous acquaintance and some by introduction. Thus, none of the ancient worthies who will be present as perfect men will be known by any of the world today, and they would need, therefore, some kind of introduction, either by divine miracles attesting them and their authority or by some other means. It may be easily enough imagined how the world will gain introduction one to the other, just as such introductions are now accomplished amongst men. Similar introductions will doubtless be necessary to the glorified saints beyond the vail, since the majority of them have never seen the Lord, the Apostles, nor each other.

COMMUNICATIONS BETWEEN SPIRITS AND HUMANS

Coming now to the last feature, we answer that undoubtedly there will be communication between the heavenly and the earthly beings, not only throughout the Millennial age but subsquently. To our understanding the Father and the heavenly angels will have nothing to do with mankind during the Millennium, until the delivery up of the kingdom of God's dear Son. But there will be communication between the kingdom class, the church, with Jesus at its head, and the world of mankind under their supervision and uplifting influences. Looking back into the past, we see that God communicated with Abraham, and numerous of his natural descendants, through spirit beings, who assumed human form for the purpose. But we are not to expect such manifestations in the future, because we find in the divine arrangement a different preparation.

We find that the ancient worthies as a class have been prepared of God in advance to serve this very purpose; that they, rewarded with human perfection, might serve as the intermediaries between the spirit kingdom and the world of mankind. As it is written, "The law shall go forth from Mount Zion and the word of the Lord from Jerusalem." The instruction will go from the spiritual kingdom to the earthly princes, its representatives, and be communicated from these princes to all the families of the earth, with full power and authority in the name of the kingdom to enforce every regulation, to reward the well-doers and to punish all who fail of obedience.

With the end of the Millennial age, wilful evil-doers having been cut off in the second death, the world of mankind will be, like the angels, possessed of lasting life, and without sex. They will be all perfect men, like to and equal to the condition of the ancient worthies during the Millennium. When the kingdom of Christ shall be delivered to the Father we believe that a similar communication will be established between the perfect men and the heavenly courts that was in vogue before the first disobedience and its penalty came upon men. True, we do not know very particularly about the character of the communion which prevailed in Edenic times, but it was sufficient for every purpose, we may be sure, and such will be the communion of the future between the perfect God and his earthly image, the perfect man—similar communion to that which during the Millennial age will take place between the glorified church and its earthly representatives, the ancient worthies.

"THEM THAT HONOR ME I WILL HONOR"

2 CHRONICLES 29:18-31.—DECEMBER 4.

Hezekiah was reckoned in the Lord's sight as one of the three most acceptable kings who ever sat upon the throne of Judah—David and Josiah being the other two. (2 Kings 18: 5) His case was the more remarkable in that he was the son of King Ahaz, one of the most reprehensible kings that ever occupied that throne—one so disesteemed that he was not even buried in the sepulchers of the kings. King Ahaz had fostered idolatry in its worst forms, and under his reign the kingdom had sunk to a very low condition every way. At the age of twenty-five years Hezekiah, on his father's death, had succeeded to the throne, and his entire reign was one of reformation and indicated a hearty desire to please the Lord.

The secret of the difference between the father and the son is found in the fact that the mother was a godly woman, and no doubt this is one particular reason why her name, Abijah, is mentioned in the Scriptures. The name signifies, "My father is Jehovah," and implies that one or both of her parents were reverent and God-fearing. How she came to be the wife of so ignoble a king we do not surely know, but evidenly the irreverence and idolatry of her husband had no contaminating influence upon her mind. This is intimated by the name given to her son Hezekiah, which signifies, "Strength of Jehovah." In this we have another illustration of the Apostle's words, "For the unbelieving husband is sanctified by the wife and the unbelieving wife is sanctified by the husband, else were your children unholy." (1 Cor. 7:14) So far as parentage is concerned the intimation is that the Lord is pleased to recognize the child as the offspring of the believing parent, and thus it comes under divine providence and care, similar to that of its believing parent, up to the age of discretion.

What a lesson we have here respecting the power of a mother for good. True, in this case as a wife she did not succeed in influencing her husband to divine reverence and righteousness, but she evidently did exercise a moulding, controlling influence in the formation of her son's character. The influence of the wife and mother rightly exercised is very highly to be appreciated, but some, failing to properly value their privileges and opportunities in the home, have launched forth in public efforts to the neglect of home duties— a serious mistake.

CLEANSING THE TEMPLE

The lesson recounts the opening of the Temple and the cleansing of its various parts, which apparently required sixteen days. This probably included the restoration of certain brass plates and borders which we are informed King Ahaz had removed from the altar and tables for use in other places; but sixteen days would be none too long for a proper cleansing of the building anyway. We recall that history says that before the reign of Queen Elizabeth, while Great Britain was under the power of Rome, St. Paul's Cathedral in London was used as a kind of market place, donkeys with burdens passing up and down the aisles (previously and subsequently used for

worship), huckstering and servant hiring, etc., being a part of the regular routine. Evidently it is very easy for any people to lose its reverence for God and holy things, and such a loss is not only to be deprecated in a nation, but particularly in the hearts of individuals, for with the loss of reverence goes one of the mental qualities most helpful to a moral and religious life.

The restoration of the Temple to the service of God was celebrated by King Hezekiah and the rulers of the city and the princes of the nation with great zeal, for indeed the whole nation seems in some measure to have come to a realization of its low condition and need of an uplift. Our lesson proceeds to describe a special sin offering for the sins of the people. The fact that seven bullocks, seven rams, etc., were sacrificed instead of one of each would merely mean that it was to intensify the matter, seven being a symbol of perfection or completeness.

This was not the regular atonement day sacrifice, for it was in April instead of in September, but we may be sure that no atonement day sacrifice had been offered in the Temple for many years, so thoroughly had the king and the nation under his guidance rejected the Lord and the gracious arrangements he had made for their forgiveness and fellowship with him. The proper date for sin atonement having passed, it was no doubt proper enough that the sacrifices should be offered in the middle of the year rather than wait for the beginning of the new year; but the atonement effected would not be good for twelve months, but merely for the remainder of the year in which it was offered. The generous spirit of Hezekiah is exhibited in his instruction to the priest that the same atonement should be effected not only for the people of the kingdom of Judah but also for those of the ten tribes which had separated from them.

SPIRITUAL TEMPLE CLEANSING

Spiritual lessons for the church may be drawn from this narrative. The antitype would not be the cleansing and care of church buildings, chapels, cathedrals, etc., although it is certainly proper enough that any building used for the Lord's worship should be respected and kept in decency and in order. The antitype of the Jewish temple is the spiritual temple of which the Apostle speaking says, "Whose temple ye are if so be that the Spirit of God dwelleth in you." Applying the lesson in an individual manner it would mean that if any of the Lord's people have in any measure fallen into worldliness, sin, the worship of Mammon—idolatry—the neglect of the worship and service of the true God in any measure or degree, there should be first of all a cleansing to the best of our ability, a reformation, and secondly an appeal to God for at-one-ment with him, for forgiveness of sins. It is not necessary that we should offer bullocks, goats and rams, but it is necessary that in such a reformation, such a preparation for divine forgiveness, we should come before the Lord in the merit of the great sacrifice for sins which he has appointed and which already has been made—"once for all."

Applying the lesson on a larger scale to the church as a whole, we look back in history and see the time that the temple of God was completely given over to idolatry, when the "continual sacrifice" was set aside, and masses, fresh sacrifices, "abominations" in God's sight were substituted, and even the form of godliness was almost obsolete and supplanted by heathen festivals and carnivals and image worship, wholly misunderstanding the divinely arranged faith worship. In the Lord's providence a great reformation came in the days of Luther, Melancthon and others, and this cleansing of the Lord's temple is still in progress, because, alas, all of the debris of antichrist has not been removed.

A PART IN THE SERVICE FOR EACH

Much of superstition, false doctrines and mummery still remains. With many the "mass" is still reverenced, but, thank God, with the few the precious blood shed once for all for the remission of sins has come back again into a proper appreciation. Let all of the royal priesthood, the consecrated followers of the great High Priest of our profession, be on the alert to do all in their power for the cleansing of the temple of every defilement of error, and let all of the antitypical Levites, the household of faith, lend willing hands in this same direction, co-operating for the one great end which at last will be secured—not by our efforts, but by him who declared that his influence will be as fuller's soap and as a refiner's fire to purify all of the sons of Levi—to purify all of the true believers, that ultimately they may be acceptable sharers in the heavenly kingdom and its glorious work of uplifting all the people and shedding forth the blessings of the great atonement upon all the families of the earth.

The work of reëstablishing the true religion recounted in our lesson was not to be accomplished in a doleful manner, but with joy and rejoicing. The priests and Levites proceeded with the various departments of the work, and musical instruments and the psalms of David expressed the joy of those who rejoiced in the new order of things. The king and the people bowed before the Lord, giving the worship of their hearts to the invisible one instead of to idols and the work of their own hands King Hezekiah, evidently addressing the people, said, "Now have ye consecrated yourselves unto the Lord: come near and bring sacrifices and thank offerings into the house of the Lord. And the congregation brought in sacrifices and thank offerings, and as many as were of willing heart brought burnt offerings."

Thus it is with the Lord's truly consecrated people today Rejoicing to be free from the errors and sins of the past, they rejoice to worship the Lord with thank offerings and praise and true worship. Let this be more and more the attitude of those who have been blessed of the Lord with the opening of the eyes of their understanding and a return to his favor.

THE CAPTIVITY OF EPHRAIM

2 KINGS 17:6-18.—DEC. 11.

GOLDEN TEXT:—"*The face of the Lord is against them that do evil.*"—1 Pet. 3:12.

Ephraim was the name of the ten-tribe kingdom of Israel, as Judah was the name given to the two-tribe kingdom of the same people. Our lesson recounts how, at the divinely appointed time, Ephraim was utterly overwhelmed by the kingdom of Assyria. The people, deprived of weapons, although otherwise well treated, were deported to the lands under Assyrian control, while other peoples conquered by the Assyrians were settled in the land of Israel. The object of the conqueror evidently was to break the national spirit and reduce the various peoples conquered to a kind of serfdom, the better to collect taxes or revenues for the Assyrian treasury. Probably the people were not worse off as respected their material welfare, for they were not treated as slaves, but as emigrants and settlers.

For many centuries Ephraim, the ten-tribe kingdom, especially after Solomon's death, was extremely perverse; not more degraded, we may presume, than the surrounding nations, but their perversion was more wicked, more reprehensible, because of greater privileges, blessings, knowledge and opportunities which the Lord had granted to them as the posterity of Abraham, Isaac and Jacob, and the inheritors of the great oath-bound covenant made to Abraham and confirmed to Isaac and Jacob. One is amazed, in reading of the Lord's dealings with Ephraim and Judah, to note their general tendency toward idolatry, and this in spite of the divine chastisements, corrections, etc., which evidently influenced only the few. In thinking of these matters we are to remember that the surrounding nations were still more grossly steeped in idolatry and its lustful orgies, practised in the name of worship. These other nations were not specially chastised for idolatry as was Israel, but were allowed to practically take the course they chose, as the Apostle explains in Rom. 1:28: God gave them over to a reprobate mind and to doing those things which were not proper because they had not wished to retain him in their minds.

The captivity of Ephraim should be viewed from this same standpoint. It was God's abandonment of the ten-tribe kingdom, his permission for them to have their way, and henceforth be treated of him as the heathen—without special chastisement. It was in this sense and in this sense only that those tribes were "lost." Located in various parts of Assyria they gradually assimilated with the population surrounding them, and lost identity as Israelites, inter-marrying with their neighbors

It was because of their failure to appreciate him, because of hankering after false gods and false worship and the more or less mingling of these false worships with the true worship, that God withdrew his favor. It is pointed out that God did not cast them off without reproving them, chastising them and sending them messages by prophets and seers. To the seers the Lord gave prophetic visions and messages built upon these, and by the prophets he sent them instructions and warnings, encouragements and threatenings. Elijah and Elisha had been amongst them, and later Jonah and Amos and Hosea. Through all these the Lord had warned and cautioned. Through Hosea the Lord had made especially kind and loving appeals to them

as a father to children—"How can I give thee up, Ephraim? How shall I make thee as Admah?"—a desolate room. Again we read, "Ephraim feedeth on the wind"—"I will heal thy backslidings, I will love thee freely." These messages had indeed some effect upon a few individuals in the nation, but did not affect the people as a whole, neither did it lead to a reformation. As our lesson declares (vs. 14), "They would not hear, but hardened their neck like to the neck of their fathers. . . And they rejected his statutes and his covenant that he made with their fathers, and his testimonies which he testified unto them; and they followed vanity," etc. Hardness of neck here is a figure of speech doubtless drawn from the stiffness of neck of a yoke of unruly bullocks—unmanageable, self-willed, resenting every effort to turn them in the right way.

The wrong course of the people is further declared in the statement that they not only worshiped false gods but made their sons and daughters pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the Lord. They became the slaves of their passions and self-deceptions, and were so misled of the evil spirits as to consider this burning of their own children as acceptable sacrifices to false gods. It was well that all pretensions on their part to be people of God should cease; it was well that they should be removed to new scenes amongst strangers, where under new conditions their minds would be otherwise engaged, even though it should be an entire alienation from God.

VIEWED FROM THE DIVINE STANDPOINT

There is but one standpoint from which the history of Israel can be properly understood and appreciated: namely, Israel's inheritance in the Abrahamic Covenant. All of God's dealings with the children of Jacob were with a view to a selection of the two seeds of Abraham—a natural seed and a spiritual one. To this end their national experiences conspired—to find in that nation certain noble, loyal, reverential souls, such as David, Jonathan, and all the holy prophets, and to prepare that people by disciplines, prunings, etc., to be the people to whom Messiah would first present himself and among whom he would find a goodly "remnant" prepared to be his followers.

The separation of the ten tribes from the two tribes at the death of Solomon was an important step in this selection. The Lord had distinctly stated in advance that the Law-giver whom he had promised should come out of Judah, and hence any Israelites indeed in the ten-tribe kingdom must have looked with longing interest toward Judah as the ultimate end of their hopes—the Messiah, and the fulfilment through him of the Abrahamic Covenant. Throughout the varying history of these two kingdoms the greater religious faith and zeal was always to be found in Judah, and gradually many of the more religious in Ephraim removed to Judah and identified themselves therewith, because of the greater religious privileges and blessings there enjoyed. Thus Judah eventually represented the cream of the nation, and the records show that not only Hezekiah, the king of Judah, was favorably disposed toward his brethren of Ephraim and made them welcome to the religious assemblies, but that other kings, his predecessors, had done similarly. Thus seen the captivity of Ephraim was merely the rejection of the skim milk of the nation, and as we have already seen was really not at all to their injury so far as temporal interests were concerned. It was their cutting off from divine favor in respect to the Abrahamic Covenant that was specially regrettable.

When a good while afterward the kingdom of Judah was overthrown and its people similarly taken into captivity and similarly scattered amongst the nations composing the Babylonish empire it was merely a carrying out of a further development of the divine plan. By this last stroke the Lord would put away all the more grovelling, sensual and worldly-minded of his people. The desolation of the land for seventy years permitted all who would to forget the original covenant of which they were heirs, permitted them to intermarry with the nations around them if they would, permitted them to settle and prosper and be content in their new homes; and then the Lord in his providence opened up a way for all who were not satisfied with the good earthly portion they were enjoying to return to their own land—a desolated land.

We can readily see that none of them would come back under such conditions except those who had strong faith in the Lord and in the original oath-bound covenant made to Abraham and confirmed to Isaac and Jacob and the nation. All without faith and all of weak faith, all lacking in zeal, would surely find it much to their advantage every way to remain where they were. And so we find that only 55,000 out of all the millions of those two nations cared to return to the land of promise—for in the Lord's providence the proclamation of King Cyrus permitted all Israelites of every tribe to return to their own land. The faithful people who did return were the very cream of that nation, and their successors, to whom our Lord Jesus presented himself as king, represented, in many respects, the noblest and best people in the world. We should not be misunderstood: while the majority of Ephraim and Judah commingled with the heathen, others preserved their identity as Israelites without returning to Palestine, just as we see the Israelites today in every part of the world preserving their religious institutions and faith. But then each preserved his tribal identity, whereas now all tribal lines are lost and obliterated. It is of these that the Apostle sometimes spoke as "our twelve tribes scattered abroad"—not lost but scattered, as today. The only ones lost are those who have become Gentiles, by utter disregard of the peculiar characteristics of the nation, of which by divine arrangement circumcision was one.

Our lesson viewed from this standpoint is profitable. It shows us that God is working out his great and wonderful plan. Those favored in that plan are not coerced, though graciously dealt with and appealed to; neither does their neglect or rejection of divine favor estop the development of the divine plan.

"God moves in a mysterious way
His wonders to perform."

ANALOGIES IN SPIRITUAL ISRAEL

We may reasonably expect analogies in spiritual Israel, and we find them. The first epoch of the church's history in the days of the apostles was quickly followed at their death by the great "falling away" from the faith and simplicity of the original establishment; chastisements followed, persecutions, etc., and finally the great majority went into captivity to the world—to Babylon. To these the worship of images and shrines and pictures and the offering of incense and burning of holy candles were associated with a great false sacrifice—the "sacrifice of the mass"—the "abomination that maketh desolate."

Gradually the Lord separated from that system of confusion and error the few who were spiritual Israelites indeed. Protestantism thus gradually grew, and in some respects represented more nearly than did the Greek and Roman churches the true hopes and prospects of the Christian; and yet in Protestantism much was found that was reprehensible in God's sight, many who had only a form of godliness without the power, but some—a proportionately larger number than in Papacy—were found at heart loyal to the Lord and desirous of knowing his will and plan.

These dealings with nominal spiritual Israel for the past eighteen centuries are gradually separating to the Lord an overcoming class and preparing a remnant for him in his second presence. The Reformation movement gathered out of Papacy the majority of the loyal souls indeed at that time: and now in the harvest time of this age the ripe wheat is being garnered from "all Israel," from Catholicism as well as Protestantism, though because of previous siftings, etc., much the larger proportion, as might be expected, will be gathered from Protestantism—Israelites indeed in whom there is no guile.

"KEEP YOURSELVES FROM IDOLS"

The Apostles' words, "Keep yourselves from idols," are not by any means meaningless to spiritual Israel. All around us we see idolatry—not on the same low plane practised in olden times, but idolatry nevertheless. Some worship the idol of wealth, others at the shrine of fame, and in a general sense the spirit of worldliness is swallowing up the time and talent and influence of the civilized world, which professedly claims to be Christendom—Christ's kingdom—spiritual Israel. As natural Israel had its groves and totem-posts, some plain and some carved, so many spiritual Israelites today have for their totem posts the various creeds of the various denominations set up in the past. To these the masses bow with reverent thoughtlessness, largely neglecting the Almighty One and the Word of his testimony, which rebukes all such misrepresentations of the divine character and plan.

We have not today in nominal Christendom a literal Moloch of brass, heated red hot by internal fires, with arms open to receive the children to his embrace, as ancient Israel had, but we have instead a Moloch on a much larger scale—a much worse misrepresentation of the only true God, whose character is wisdom, justice, love and power. We have today in the minds of people, reverenced by many, mental imaginations of a god red hot with the flames of hell or purgatory, and visions of millions agonizing in his embrace. How terrible the thought! How God-dishonoring! How manifestly the work of the Adversary and totally contrary to the gracious messages which the Lord has so repeatedly sent, not only through the prophets of old but also through his Son and through the apostles, "speaking peace through Jesus Christ," and assuring us of his love, as

manifested in the great redemptive sacrifice, and of his intention to bless the world through the glorified Christ by appointing "times of restitution of all things spoken by the mouth of all the holy prophets since the world began."—Acts 3:21.

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CLUBBING ARRANGEMENT FOR 1905

As usual, all WATCH TOWER subscriptions for the United States for 1905 will include subscriptions to the Old Theology Quarterly. And this year we have effected a special arrangement by which all paid WATCH TOWER subscriptions for 1905 will include without extra charge, a subscription to the *Solon Journal* (monthly) for four months. It is a secular journal of good tone; price with privileges $2 a year. Its claims for public recognition we heartily endorse, having profited thereby ourselves. Its advantages apply only within the United States. All U. S. subscribers may look for their first number in January.

BROTHER RUSSELL'S SUNDAY DISCOURSES

The following journals are now publishing Brother Russell's sermons regularly, viz:—

The Schnectady Union.....Schnectady, N. Y.
The State.....Columbia, S. C.
The Pittsburg Gazette.....Pittsburg, Pa.

The arrangement with the latter was for one year, and expires with the present month. Should it not be renewed all of its unexpired subscriptions sent to us for it will be placed in other journals publishing the discourses as a regular weekly feature.

CHRISTENDOM'S ANXIOUS SITUATION

BY REV. E. F. BUBB, D.D.

We see, in many pleasant respects, just what the Fathers saw. The old Christian flag is still waving; the old Christian creeds still maintain their places; the old Christian sanctuaries are still open every Sabbath; ministers preach and pray in them still; there are still prayer meetings, and sacraments, and Sunday Schools, and Bible Schools, and Salvation Armies, and Northfields, and Bible Leagues, and Christian Endeavorers. It is not a surface Sahara by any means.

And yet the condition of things among us is very serious—so serious that it would be the height of unwisdom to blink it. Beneath the fair crust of Christian forms and professions boils and tosses an amazing amount of un-Christian and anti-Christian thinking. We do not know exactly how much; but that it is formidably great we do know. Every now and then eruptions occur which startle us as with a blow. Latterly, these outbreaks have sometimes come in groups and with almost volcanic violence; and the impact on us has been as when the smith with both hands smites the anvil. We are shocked—shocked at the mass of destructive material belched out from most unexpected quarters; from pulpits noted for orthodoxy; from seminaries supposed to be bound to the old Gospel by more than seven green withes, which not even a Samson could break; from Associations, Presbyteries, Conferences where grey heads listen patiently to attacks on the Bible, which a few years ago would have raised a storm of astonishment and protest.

Lo, the new departures of a few years ago have expanded into the "new Christianity" of the higher criticism, the destructive criticism of the Bible. Under the ægis of the Christian name this unwelcome immigrant has come to great estate among us. Its shadow covers and chills great denominations, great presses and great educational institutions. To multitudes the Old Testament is gone and the New Testament is either gone or going. Not a few deny or question fundamental Christian doctrines—the messiahship of Jesus, his miraculous birth and incarnation, his miracles, his atonement, his resurrection and ascension, and even his reliability as a religious teacher. Many whose standing in the ministry is still unchallenged question all these doctrines; and very many more are plainly feeling their way to the same depths at various stages of descent. These men, even the most radical of them, are preaching their views without hindrance in our churches and presses. They occupy chairs in our colleges and seminaries. The defection is so great that no ecclesiastical discipline is attempted. Courts, civil and ecclesiastical, have been appealed to in vain to prevent the perversion of trust funds defended by oaths and creeds as strong as human ingenuity could make them. In spite of ironclad creeds and quinquennial oaths rationalism has appropriated many strategic positions in the high places of the field. The leading colleges of New England invite to their chairs and pulpits the most radical Unitarians, Universalists and Rationalists; and, as if the home supply was not large enough, are at the trouble of importing them. Whole associations, Presbyteries, conferences, are dominated by views of the Bible which defy all the Protestant confessions and which would, a few years ago, have been met by storms of protest and excommunication.

In view of this general situation the friends of the old Bible naturally look with anxious eyes to see where stand their missionary societies. What do they find? I will speak only for Congregationalists. Other Protestant denominations must speak for themselves. Just now they may find themselves much better off than their neighbors; but they will, at least, find that they are being menaced by like conditions. We should at least serve as a warning.

OUTLOOK OF CONGREGATIONALISTS

What do Congregationalists find? They find that the higher criticism now sits at the council board and swarms in the constituency of each of their three missionary societies. Whoever sees that much sees reason for grave apprehension. All these societies are on the brink—liable to be crowded over it at any moment by the pressure from behind. . . . .

Is there not cause for uneasiness? Have not evangelical churches reason to fear that as little discrimination is made in the laborers sent into the home mission fields as exalts among the men sending them? Is it not certain that men who think that higher critics of an extreme type are suitable persons for the championships and directorships and presidencies of missionary societies will think them suitable for mission work in the field? Our misgivings are very great. Our fears are stronger in the battle than our hopes. We are willing and even anxious to contribute to send the old Gospel into all fields, believing it to be the power of God unto salvation; but we are not willing to do as much for another Gospel. It is forbidden us. So we feel obliged to query with our two home missionary societies: "What are you doing with our contributions? What sort of men are you sending into the mission fields in our names? Let us know. It looks more and more as if you must be sending forth men whom it is against our consciences to send and support. Is it so?"

Again our three missionary societies are so linked to a fourth that whatever patronage is given to one is measurably given to all. They present themselves for patronage in a lump, make a common appeal, have a common publication, divide among themselves certain common expenses and receipts, and are thinking of a common anniversary. We cannot bless one without blessing all; cannot help the American Board of Commissioners for Foreign Missions without helping the Congregational Sunday School and Publishing Society.

And yet this latter society, acting in the name of all our churches, and at the expense of all of them, is engaged in publishing books and Sunday School helps and a weekly newspaper notoriously and grossly in the interest of the higher criticism—the newspaper presumably bought and supported, in part at least, by denominational funds and claiming denominational authority. Moreover, this society has just come into avowed alliance with a well-known organ of the higher criticism; namely, "The American Institute of Sacred Literature," for the purpose of capturing in its interests our Sunday School teachers.

Such is the society which all our churches are now being urged to support liberally—urged by the common voice of all our denominational societies, as expressed in innumerable circulars, in a plan for having a special agency for each society in each church, and in the actual appointment of a field secretary to give his whole time to the work of swelling the contributions of all the churches to all the societies—not excepting the most objectionable. Is this tolerable? Do not the other missionary societies see that their working in harness with such a society, and even helping to gild and draw its special chariot, is fitted to disturb confidence in themselves? Would not all evangelical churches feel wronged at having their contributions so used if they were aware of it?

But they are not aware. For some reason the shepherds have not spoken, or have spoken the wrong thing. Even watchmen who have clearly seen the enemy entering the gates in force, and have deplored the fact, have not seen their way clear to put trumpet to their lips. Wonderful silence! And so the churches do not know that the Philistines are upon them. Are not misgivings (or more) in order under such circumstances? Unless something is done, in due time our whole city will be taken, our whole lump will be leavened with unbelief, at the expense, largely, to believers. Are believers ready for this?

"RATIONALISTIC SEMINARIES"

Another fact gives us even profounder concern— gives vast weight and exasperation to our other sources of anxiety. If all our educational institutions were in the hands of believing and faithful men, backsliding missionary societies would not mean so much. They must soon retrace their steps or die. But, as matters now stand, they threaten to go from bad to worse by endless reinforcement from behind. All the leading colleges in the East, and all our technical Congregational seminaries both East and West, are in active sympathy with the principles and methods of the higher criticism—as is shown either by the position of those who control them, or by publications of their professors, or by the reports of their students, or by the radical critics invited to their lectureships and decorated with their honors.

This is the condition of things which actually exists among Congregationalists, and threatens all our Protestant denominations. It is a very serious condition—so serious that to realize it almost takes one's breath away; only leaving breath enough to exclaim, "When the foundations are destroyed what can the righteous do!"

Of course rationalistic seminaries must be expected to produce, mostly, rationalists. Here and there, one heavily reinforced by a sound conversion and a sound home training, will resist the influences of the seminary; but such cases will be few. Practically, the entire output of our seminaries at present is higher critics. What becomes of them? Somehow the Congregational public absorbs them all. Some, by grace of easy-going councils, become pastors of self-supporting churches. The rest are being sent forth by our missionary societies. How can it be otherwise? From what other sources than their seminaries can these societies draw their recruits? They must take higher critics or none. As matters now stand they must do it or go out of business. But they have not gone out of business. They are still busy at sending out appeals and missionaries—sending them out at the expense of all the Congregational churches, nearly or quite all of whom, in the older States, have evangelical creeds and histories. Are we content with this? Ought we to be?

NEW MISSIONARIES INFIDELS

Just now, on all the mission fields, are many men to whom no exception can be taken—men of an earlier and better training. *But they are becoming fewer every year, and their places are being filled with their opposites.* If the present condition of our seminaries continues, and our missionary societies continue to do as they are now doing, and have been doing for some time, what but the higher criticism, with its eviscerated Bible, will occupy the field at home and abroad? Can evangelical churches be reasonably asked to assist such a result by their contributions? It is asking them to commit suicide.

Are we invited to bear in mind that all the forms of higher criticism which the seminaries are engaged in teaching, and the missionary societies are engaged in distributing, are not equally gross? We do bear it in mind. We remember that some higher critics are standing on the crumbling edge of the precipice; that others are clinging to its ragged sides at various stages of descent, and that very many are lying on the jagged rocks at the bottom, all broken to pieces. No—all are not as yet broken to pieces; but all are in imminent danger of being so. For, they all decline to treat the Old Testament as Christ treated it, and, in the treatment of both Testaments, all approve and act on those general principles and methods of Biblical criticism whose logical and historical terminus is a Bible without supernaturalism and without authority.

"THOROUGH-GOING INFIDELS"

And, somehow, the most broken of these critics manage to do their work under shelter of the old creeds, and while wearing the purple robes of Christian professors and ministers. We do not see how they can put this and that together. To us the man seems like a thorough-going infidel. He talks like an infidel in private; he writes like an infidel; he is doing the work of an infidel; and infidels rejoice over the work he is doing and call him brother. But he denies the kinship. He says that he is a Christian and doing Christian work. Does he not subscribe to a Christian creed, hold a high Christian office, draw a Christian salary, sometimes praise the Christian Bible to the skies? Though he rejects all the fundamental Christian doctrines and tears the Bible to tatters, he says to all the azimuths that he is the best of Christians. It looks to us extremely like saying that black is white; that falsehood is truth; that sin is holiness; that infidelity is Christianity. We tremble for the dictionary as well as for the Bible. Have words no meaning that can be depended on? Are we all at sea in the use of the English language? The Son of Man was betrayed with a kiss—perhaps our friend, the enemy, will take it hard that we remind him of that ancient tragedy. In war, the soldier who, being in command of a fortress for his king, busies himself in making breaches in its walls and hewing down its gates in the presence of the enemy is not called a loyal subject though he continues to fly the king's flag and wear his uniform and eat his bread.

NO "TRUMPET" IN CHRISTENDOM

In view of the foregoing facts, are not the friends of the old Bible justified in grave misgivings, even anxieties, as to the future of their missions and churches? But these anxieties may well be enhanced when they consider that the churches in general do not as yet fully realize their danger. Individual laymen, here and there, have come to know and feel the peril; but the churches, as such, are not awake. No trumpet has sounded—at least none to which they are tuned. They are not given to reading controversial theology, bristling with technicals and subtleties and dead languages. In a dim sort of way they may know that the Bible is under fire; and they experience that lowering of spiritual tone and activity that naturally comes from living in an atmosphere largely charged with impurities of doubt and cavil, but they do not realize the extent to which ministers and institutions have fallen away from the Fathers and the Mayflower. They are still relying on certificates of church membership, of seminary training, of licensures and examinations and approvals by councils and associations, to protect their pupils from fundamental errorists. Once these were reliable safeguards. They are such no longer. But the laymen are not awake to the fact; do not understand that now, at least in New England, there is little or nothing to hinder errorists of the most radical sort from appearing in their pulpits. The doors are wide open—wide open.

AN ILLUSTRATION IN HYPOCRISY

A man enters. Who is he? Possibly, a higher critic of the grossest kind. He has no Old Testament at all. As to the New Testament, he has little of that left—no incarnation; no miracles; no resurrection; no ascension; no atonement; no infallible teacher—nothing but a poor sort of Buddha loaded down with blasphemous pretensions and speaking a bit of the sermon on the mount. If his parishioners could hear him talk in private, or in ministerial circles more or less sympathetic, they would be astonished and dismayed. They would say, "This man is an *infidel*, as much so as Tom Paine." And they would say the truth. An infidel is what he really is. But it is not what he appears to his hearers. He appears at first to them as a devout Christian. He comes to them in the name of Christ and his Christianity. He marches under a Christian banner and wears a Christian uniform. He wears clerical clothes and manners, stands in what has long been an orthodox pulpit, has orthodox looks and tones and words in preaching and praying, has actually joined their local church with its Puritan creed. Must he not be all right? Being victims of appearances, his hearers are likely to say Yes; are likely to receive the man for what he appears to be—a teacher come from God, an angel of light. They will have open ears for what the angel will have to say.

What will he say? The people expect serpents to hiss, dogs to bark, lions to roar and infidels to advertise themselves with a trumpet. This infidel will do nothing of the sort. Nothing startling nor disturbing will come from him at first. He has been taught better. His teachers have shown him by example, if not by precept, a more excellent way. It is a prudent way, a cautious way, a way of preparation and education by littles and littles. He will introduce a new newspaper. He will recommend a new book. In due time he will confess that he does not think so highly as some do of creeds and dogmas and heresy trials. So he proceeds by easy stages from hesitations to insinuations, from insinuations to plain doubts, from doubt to denials—at last the whole camel follows the nose. He has prepared his way just as his teachers did theirs. He has worked in velvet slippers for a while; for a while has been careful not to tread on ancient and rheumatic toes. To the last he continues to pose as a true sheep whose fleece is of the finest and heaviest; as a warm friend of that Bible whose integrity and authority he is engaged in shredding away. Is it to be wondered at that he meets with a measure of success; perhaps warps over a majority of his church into rationalism—all but the impossible elect?

Behold a church stripped of all safeguards and then exposed to the sharp practice of a supposed friend! No wonder if it falls an easy prey. Cæsar, without his shield and cuirass and mail, easily falls when friend Brutus strikes.

The fact is that the misgivings and anxieties warranted by the present condition of our colleges and seminaries and denominational societies, great as these anxieties are, should be much enhanced when we consider that our churches generally are not aware of the extent of the ministerial apostasy, have lost the ancient safeguards against it, and are now being attacked from within by enemies who swear by all the evangelists that they are best friends.

"A GIANT SPECTER"

Such is the state of things in the constituency of our Congregational missionary societies. It is at least a condition that threatens all the Protestant denominations. One part of the people have lost all faith in the Bible as a supernatural book; and they are largely the leaders of the people. Another part is uncertain what to believe. And still another part that believe as firmly as ever have, at the very least, great misgivings as to what their societies are actually doing; whether they are not sending forth another gospel, and sending it at the expense of the evangelical churches. All parts are breathing an unwholesome atmosphere, misty with doubts and cavil and venturesome speculations. Is not this sufficient cause for almost any amount of falling off in missionary contributions and ministerial supply?

And yet the managers of our missionary societies ignore the anxious situation altogether. They express surprise that their operations are so poorly supported. What can be the matter with the churches? Why are they giving rills instead of rivers? Not an audible word comes from officialdom to show that they understand the situation. Neither in their official organs, nor in the formal reports and appeals at anniversaries, is there anything to show but that they have before them the public of fifty years ago. They do not even recognize the presence anywhere in their fields of such a thing as the higher criticism. Is it possible that their eyes are holden so that they do not see *a giant SPECTER stalking* through the Protestant world and smiting the very foundations of Christian missions? It is not possible. They are aware of "the pestilence that walketh in darkness and the destruction that wasteth at noon day;" but, for some reason, they think it best, on the whole, not to manifest their knowledge. They may be right. But if all friends of the Bible should do the same—should neglect to give the plague its true name, to warn the public against it, and to take measures for quarantining and suppressing it—common sense would be outraged, the truth and Christ betrayed, and the whole land become a charnel house. Which may God and his people forbid!

"THOU SHALT WORSHIP THE LORD THY GOD, AND HIM ONLY SHALT THOU SERVE"

LUKE 4:8.—DECEMBER 18.

This is the Golden Text of a review lesson intended to refresh our minds respecting the Lord's dealings with Israel, as portrayed in all the lessons of the present quarter. It is placed before the end of the three months, that the last Sunday of the period, being Christmas, may have a more suitable topic.

We recommend a general re-examination of the lessons of the quarter as a good means of refreshing the mind and the heart. Others see in the Lord's special dealings with Israel his general supervision of the nations of the world and a general responsibility of all peoples, similar to that of the Jews; but we see in all these things the very reverse lesson, namely, that the children of Jacob, called Israel, subsequent to the division into the two kingdoms known as Ephraim and Judah, were God's specially covenanted people, and were dealt with in a different manner from other nations. The Word of the Lord on the subject is very explicit. Through the Prophet he declares, "You only have I known of all the families of the earth." (Amos 3:2) This nation alone had special divine supervision of its affairs and the promises and instructions, through the prophets, the law, etc. The Gentile nations, as the Apostle explains, were "strangers, aliens and foreigners from the commonwealth of Israel"—"without God, having no hope in the world."—Eph. 2:12.

Very true, the Lord did in a general way exercise toward all nations a law of cause and effect which we still see in operation in every quarter of the world, and he did supervise the affairs of the other nations to the extent of not permitting them to interfere with the general outlines of his plan and his times and seasons. For instance, we see that at the appropriate time for the exodus God specially raised up Pharaoh to the throne of Egypt because he was a particularly headstrong man, who would resist the exodus of that people and thus bring down upon the nation the ten plagues which they well deserved and which would be typical of certain plagues in the end of this age against the antitype of Pharaoh, namely, Satan, who shall be ultimately overwhelmed, and all people desiring to be God's people shall be delivered from his yoke of bondage.

Similarly, at the time for the removal of the typical diadem from Israel, God's providences favored the exaltation of Nebuchadnezzar as a world emperor, the head, the first of a series of universal empires whose united reigns he foreshadowed would constitute the "times of the Gentiles," the beginning and ending of which times are clearly marked. Evidently divine power had to do with the beginning of these times of the Gentiles and will have even more to do with their closing, at which time Immanuel shall take the reins of government, the result being the dashing to pieces of the nations by the iron rod of his authority.—Rev. 2:27.

It is interesting to note that although the higher critics of today take precisely the same grounds as the open infidels of a century ago, so far as an attempt to discredit the Bible is concerned, nevertheless they have been obliged to alter and amend those arguments to fit the new conditions. Modern excavations in Babylon and in Egypt have brought to light many interesting matters which all tend to corroborate the Scripture records which infidelity of a century ago held as unauthentic and totally misleading. But while forced to acknowledge that in a general way they corroborate the Scriptures, these modern infidels do attempt to prove by these old records that the scriptural chronology is wholly at fault. They attempt to stretch out history so as to prove that some of the records were written earlier than the date which the Scriptures assign to Adam. Their reasonings are specious, false, but nevertheless they are deceptive ot some who do not discern that these learned gentlemen are striving hard to make these ancient records contradict the Scriptures.

There is a deceptive plausibility in their reasoning, too: they attempt to count up the many kings, assigning each his period, and the sum of these reigns would indeed extend back a long distance; but do we not see that they are manifestly and willingly ignorant of the fact that probably many of these "kings" were merely under-kings and princes, just as we have today an illustration in Germany: the emperors are one line of monarchs in Germany while the kings of the various states of Germany have so many other lines of ancestry. To string these all together and treat them as one dynasty would mean confusion, blindness to the truth; it would imply a quadrupling of the length of German history. We may be sure that in due time, when all the facts shall be opened up, the Bible record will be substantiated, as it has been substantiated in every contest in the past. A little history of some of the findings referred to may not be amiss here. We quote:—

SUCCESSFUL RESEARCH IN ANCIENT LANDS

"Many discoveries in the temples of Egypt and the ruins of Assyria, buried for twenty-five hundred years, throw great light on the Old Testament Scriptures. There has been discovered at Karnak, near Thebes in Egypt, a splendid structure erected by the very Shishak, king of Egypt, who conquered Rehoboam (1 Kings 14:25-28; 2 Chron. 12:1-2), for the purpose of commemorating his victories. On the walls is sculptured the giant figure of the great conqueror, standing erect among the thirty-eight kings and rulers he has subdued. Among these captives stands a Jewish figure, distinguished by his beard, with a rope around his neck to indicate that he has been conquered. The Egyptian king is represented as striking down the Hebrews with a colossal club. The name of Judah appears on the sculptures.

"The Moabite stone, discovered in 1868, in Dibon, east of Jordan, and now in the Louvre, Paris, contains an inscription by Mesha, king of Moab, recording events in the reigns of Omri and Ahab, and reads almost like a chapter of 2 Kings. The black obelisk discovered by Mr. Layard in Nineveh, describes the campaigns of Shalmaneser, and mentions Jehu and his tribute to Assyria. Royal tablets from the stone libraries of Nineveh mention Uzziah, Pekah and Hoshea. On one slab from his palace Sargan tells the story of the capture of Samaria.

The Taylor Cylinder, found in Nineveh in 1830, and now in the British Museum, describes Sennacherib's conquest of Judah in the time of Hezekiah. The stone records of Assyrian history, called the 'Eponym Canon,' discovered in 1862, in Nineveh, by Sir Henry Rawlinson, help us to gain a more exact knowledge of the dates of this period."

Our Golden Text, which constitutes the caption of this article, contains a valuable thought for any occasion, but one especially suited to this review. Looking at the history of God's earthly people, Israel after the flesh, we can readily see that all of their difficulties and failures to attain to the blessings that were before them, were closely associated with neglect of the truth set forth in our Golden Text. They did not sufficiently sanctify the Lord God in their hearts and let him be the only fear and only dread—fear to displease him, dread to come under his reproof. On the contrary, they were prone to forget the Lord and all the blessings and mercies they had received from him and the obligations they were under to him.

They forgot, too, that a part of the covenant entered into between the Lord and them was that if as a people they would honor him and serve him he would bless and honor them, but if as a people they rejected or neglected him, they were to have special disciplines and corrections. Their neglect of the Lord, their seeking without the Lord to establish themselves and to have the assistance and co-operation, and to adopt the manners, customs, etc., of foreign nations, all these were a part of their failure to properly worship the Lord and serve him alone How great was their mistake! And yet we are to remember that a remnant did not make this mistake, though they were few. This remnant already received a blessing in the present life and are to have a still greater share in the favors of God in the coming age.

Similarly nominal spiritual Israel has neglected the counsel of this Golden Text, and, instead of having the Lord first, has been disposed to forget the Lord and to affiliate with the world, to seek worldly favor and co-operation. Fear to displease the world has largely controlled churchianity; desire to have the world's favor and approval has apparently been more important before the mind of churchianity than the approval of the Lord and a fear of the loss of his favor.

As a result we see today worldly customs in the professed church of Christ, and note that these worldly customs have drawn into the nominal church, as they were intended to do, large numbers of the world, unjustified, unsanctified, "tares," and that these now quite overwhelm the few who are loyal to the Lord and the spirit of his Truth. Nevertheless there is today, and has been all throughout the Gospel age, a "little flock," a "remnant," which did indeed trust the Lord, and which did indeed sanctify the Lord God in their hearts and make him alone their fear and him alone their dread—fear to displease him, dread to lose the light of his kindness, his favor. We trust, dear friends, that the majority of those who read these words are of the latter class. If so all things are working together for good to such, because they love the Lord and have been called according to his purpose, and are seeking to make their calling and election sure by so running as to obtain the prize.

"THE PRINCE OF PEACE"

ISAIAH 9:1-7.—DECEMBER 25.

GOLDEN TEXT:—*"His name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace."—R. V.*

Even though Christmas day is not the real anniversary of our Lord's birth, but more properly the annunciation day or the date of his human begetting (Luke 1:28), nevertheless, since the celebration of our Lord's birth is not a matter of divine appointment or injunction, but merely a tribute of respect to him, it is not necessary for us to quibble particularly about the date. We may as well join with the civilized world in celebrating the grand event on the day which the majority celebrate —"Christmas day." The lesson for the occasion is a most happy choice, fitting well to the series of lessons it follows.

The first verse seems much better translated in the Revised Version, thus: "But there will be no gloom in her that was in anguish. In former time he brought into contempt the land of Zebulun and the land of Naphtali, but in the latter time hath he made it glorious, by way of the sea, beyond Jordan, Galilee of the nations." The Prophet penned these words probably shortly after the ten-tribe kingdom known as Ephraim had gone into captivity to Assyria. Zebulun and Naphtali were the names of the principal districts of Ephriam; and Isaiah, prophetically looking from those desolated lands of his time, under the guidance of the holy Spirit, points out that in the latter time a great blessing is coming to those very lands.

It was centuries after Isaiah's prophecy that our dear Redeemer appeared among men and spent most of his time, did most of his mighty works, and performed most of his mighty miracles in these lands of Zebulun and Naphtali, called Galilee, which in the time of Isaiah had been denuded of its Jewish population and had been settled by Gentile emigrants, "Galilee of the Gentiles." Subsequently these Gentiles gathered more particularly in the vicinity of the city of Samaria, and became known as Samaritans, and, noting the hopes of the Israelites, were inclined to claim a certain share in the blessings belonging to the people into whose lands they had been introduced. The Jews, however, disowned them as being still Gentiles, and would have no dealings with the Samaritans, as the Apostle pointed out.

Our Lord himself instructed the apostles to go not in the way of the Gentiles nor into any city or the Samaritans to announce him, declaring that he was not sent to any but the lost sheep of the house of Israel. He again declared to one of these Samaritans, "Ye worship ye know not what: we [the Jews] know what we worship: for salvation is of the Jews." (John 4:22) Outside of the Samaritan districts all of Galilee became repopulated with Jews, though they represented generally the less noble class, so that it was rather as a mark of disrespect that our Lord and the apostles were called Galileans, Nazareth of Galilee being our Lord's home in his youth—a dis-esteemed city, as in the expression, "Can any good thing some out of Nazareth?" Our Lord indeed was born in Bethlehem, a more honorable city. Under divine providence he was taken to Nazareth, to the intent that a certain amount of odium might attach to him and to his cause. Thus often the Lord permits some unsavory influence to attach to the Truth, to the intent that none may receive his message except from the love of the Truth —that none should be influenced to receive it from any earthly consideration.

THE LIGHT SHINED IN THE DARK VALLEY

The second verse of the lesson fitted well to Galilee: "The people that walked in darkness have seen a great light." As our Lord declared, "The light shined in darkness, and the darkness comprehended it not." He was the light of the world and was in the world and the world knew him not. But there is a higher and deeper and broader sense in which these words are to be understood—they apply to all peoples who have been favored with the opening of the eyes of their understanding during this Gospel age.

The people of Galilee in the day of our Lord's personal ministry, and other parts of the earth since with a similar humble class of people, have more or less had amongst them representatives of the true light, and in every case the light has shined in darkness and the darkness comprehended it not, as our Lord declared to be the case. Only a few appreciate this shining now because, as the Apostle declared, "The god of this world hath blinded the minds of them that believe not"—the eyes of their understanding are so darkened by false doctrines, misunderstanding and superstition that they cannot see those glorious things which can now be seen only by the eye of faith, the eyes of their understanding being opened.

That the prophecy was not confined to the people of Galilee is evident from the last clause of the second verse, "They that dwell in the land of the shadow of death, upon them hath the light shined." The land of the shadow of death is the whole world, for the shadow of death has been on the whole world ever since the first transgression in Eden, ever since the curse or sentence of death was pronounced against our race. As the Prophet David describes it, the Lord's true people are blessed even while in the present valley and under the shadow of death; he says, "Though I walk through the valley of the shadow of death, I will fear no evil for thou art with me." It is to this class who walk with the Lord, who trust him, that the true light now shines—not as the glorious Sun of Righteousness, as it will shine by and by when the Millennial kingdom is established, but merely as the little lamp, "Thy Word is a lamp to my feet, a lantern to my footsteps."

This lamp shines not for the world but for those who are the Lord's special people, to whom the light of his revelation, the lamp of enlightenment is granted. All these thus walking in this valley, under the guidance and care of the great Captain of our Salvation, have indeed seen a great light in him, have seen a light which the world sees not. But, thank God, the world's time to see the great light is shortly coming, drawing nigh. As soon as the present work of selecting the church,

the bride, the body members, is complete, these—changed, glorified—shall constitute the great Sun of Righteousness to shine forth upon the world, the light of divine truth, the message of divine love and mercy and instruction in righteousness. These —Christ the head and the church his body—shall be the great Teacher of the world, who shall instruct all, and shall bring as many as are willing into full fellowship and perfection—destroying the unwilling and unworthy in the second death.

JACOB'S RESCUE NEAR

But evidently the Prophet's vision, while it glanced upon the preaching of our Lord and the apostles in Galilee, and glanced down through the Gospel age and noted how this light glinted here and there as a wonderful "lamp," nevertheless rested not until it reached the very end of this age. There in prophetic vision Isaiah seems to see the end of Jacob's trouble —Israel's deliverance from the blindness that has been upon her, her acceptance of the Lord as the Messiah at the time mentioned by another prophet, when the Lord would pour upon them the spirit of prayer and supplication and they should look upon him whom they had pierced and mourn for him—at the time mentioned by the Apostle Paul, when the fulness of the Gentiles having come in (the full number of the Gentiles to complete the elect number of the church), divine mercy shall go forth from the church to bless the world and shall rest first of all upon Israel according to the flesh, "They shall obtain mercy through your mercy."—Rom. 11:31.

The third and fourth verses of our lesson, we believe, are near fulfillment. In the Revised Version it reads, "Thou hast multiplied the nation, thou hast increased her joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil. For the yoke of his burden and the staff of his shoulder, the rod of his oppressor, thou hast broken as in the day of Midian." The nation of Israel is much increased today, the estimate at the present time being between ten and twelve millions. Their joy is not yet accomplished because this great deliverance here mentioned has not yet been accomplished. It is to be accomplished in the day of trouble, shortly after October, 1914, we believe. The reference here to their deliverance being similar to that in the day of Midian signifies that, as in the days of Midian the Lord specially manifested divine power by which Gideon and a handful with him smote an immense army and delivered Israel from the oppressor, so here in the end of this age the glorified Lord and his glorified church, the little flock, the antitype of Gideon and his band, will deliver Israel with a similar mighty manifestation of divine power.

This coming deliverance is mentioned particularly in the prophecy of Zechariah, as follows:—"Behold, the day of the Lord cometh and thy spoil shall be divided in the midst of thee. I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled and the women ravished. And half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth and fight against those nations as when he fought in the day of battle [the ancient time when the Lord worked miracles for Israel's deliverance as at Midian]. And his feet shall stand in that day upon the Mount of Olives."—Zech. 14:1-4.

The fifth verse seems to be more intelligently rendered in the Revised Version thus: "For all the armor of the armed man in the tumult, and the garments rolled in blood, shall even be for burning, for fuel of fire." The thought seems to be that at that time will come the end of warfare, as the Scriptures have declared. The time of trouble with which the Millennium will be introduced will be the means by which the Lord will overthrow all the powers of evil, as it is written, "He shall cause wars to cease unto the ends of the earth." Under the righteous reign which will then follow men will learn war no more, but will beat their swords into plowshares and their spears into pruning hooks. At the present time the reverse of all this is in operation, nor can we hope for a change such as the Lord's Word here and elsewhere predicts by any other power than that from above. Hence our prayer as our Lord instructed and in harmony with our hopes, "Thy kingdom come; thy will be done on earth as it is done in heaven."

THE GOVERNMENT UPON HIS SHOULDERS

As the verses three to five indicate the coming joys and blessings and cessation of war, verse six points out how this would be accomplished. This is shown by its introduction with the word "for." This verse is the Golden Text of our lesson, its center, its pivot point. It goes back of the promised blessings to point out how they will be introduced. (1) A child will be born—a son will be given—a gift from God. (2) Passing over his earthly ministry and faithfulness, whereby the Lord Jesus was tested and proven worthy of the favors here prophetically assured him as the overcomer, we have the declaration that the government will be upon his shoulders. This is an old-style figurative way of declaring that the authority and honor will be laid upon the Lord Jesus. The same thought is still carried out in the armies of the world, whose generals have upon their shoulders epaulets in which the dignity of their rank is noted, is indicated. So upon our Lord Jesus the heavenly Father has placed the dignity and responsibility of being the great King who in due time, as the Father's representative, as the great glorified Mediator, shall reign for a thousand years to restore order in the world, to put down all insubordination, to destroy every enemy of righteousness and truth and to exalt every one who is the friend of these divine principles.

It is worthy of note that this authority or government is conferred upon our Lord before he assumes the various offices subsequently made: remarkably few recognize the authority of this great Captain of our salvation whom God has set forth. Only comparatively few recognize him truly and render him obedience and refuse not him who speaketh from heaven. These few have the eyes of their understanding opened and see what the others do not see, and the ears of their understanding opened that they hear and comprehend what others do not comprehend. To them the Master is the Father's representative and all in all even now—even before the time has come for him to take his great power and reign, even before he has established truth and righteousness in the world. By the eye of faith they see him, recognize him, worship, adore, obey and follow him.

KNOWLEDGE OF HIS GLORY WORLD-WIDE

But our lesson implies much more than such an acknowledgment of our Lord Jesus by the church. It implies a world-wide knowledge, as it is written, "Unto him every knee shall bow, and every tongue confess, to the glory of God the Father." The government or authority is not laid upon his shoulders in vain, and the fact that he has not exercised this authority in now nearly two thousand years' triumph and ascension up on high is merely in accord with the scriptural declaration that the Father has a due time set at which the Son shall take unto himself his great power and reign, and in association with himself the church, the little flock, now being gathered out from the world during this Gospel age.

The time when the Lord shall manifest to the world his government, his authority, his rule, is represented in Daniel 12:1, 2, by the words, "stand up." "At that time shall Michael [another name for our glorious Lord] stand up, and there shall be a time of trouble such as was not since there was a nation; and at that time thy people shall be delivered, every one found written in the book." Our Lord will not have the authority in vain. When he shall have the authority he will use it, and one of the first works, we are assured, will be the suppression of evil—not only the suppression of Satan, the prince of this world, who now worketh in the hearts of the children of disobedience, and who, we are assured, will be bound at the beginning of that Millennial reign, but additionally all the works of the devil, all institutions of evil, moral, social, financial, that are now injuring the world of mankind and co-operating in effecting the groaning and travailing of the whole creation. All these will be suppressed as soon as the proper time shall come, and he upon whose shoulders the power and authority have been placed shall take unto himself his great power and shall begin his reign. No longer, we may be sure, will any evil be licensed; no longer will the making of spiritous liquors be permitted, authorized and licensed, nor the sale of these nor any other harmful thing be allowed to do injury in God's holy kingdom.—Isa. 11:9.

It will be then, at that time, that the whole world shall begin to recognize the great King whom God will thus set in the throne of the world's dominion to rule it, to order it, to subdue it, to lift it up out of sin and degradation and to bring it into harmony again with God as it was before sin entered

"COUNSELLOR," MIGHTY ONE, FATHER

The great Mediator, the Christ, "Prophet, Priest and King," Judge, the Seed of Abraham in whom all the families of the earth shall be blessed, shall have various names; his character and work shall be recognized from various standpoints. He will be the Wonderful in that in himself he will manifest more than others the Father's character and likeness and nature; he will be Counsellor, Teacher, Instructor, Helper, Guide, for the whole world of mankind; he will be Mighty God—the one with all power and authority to deal with mankind throughout the Millennial age.

There will be no appeal from his righteous laws, regulations and decisions, because the Father hath committed all judgment unto the Son: the whole matter will be left in his hands. From another standpoint he will be the Everlasting Father: having purchased the life of Adam and his race with the sacrifice of his own human life, our Lord having been granted a new life in his resurrection, will have at his disposal the life which

he bought in the sacrificing of his own in such measure as will be sufficient to supply every member of Adam's race. Each member of our race as he shall respond to the knowledge that shall then be filling the whole earth, may receive life more and more abundantly from the glorified Christ—everlasting life, the life that was lost in Adam's disobedience and that was redeemed by Christ's sacrifice of himself.

The one from whom all life for the world must proceed is fitly called the father of the world, since the word father signifies life-giver; and since this father gives life everlasting, it is eminently proper that he should be called the father of everlasting life or the everlasting father. Prince of Peace is another of his titles, but this one evidently will not be appropriate to him until, toward the close of the Millennial age, he shall have accomplished the putting down of everything obnoxious to divine righteousness, the subjugation of all things to himself—until he shall have finished the use of the iron rod in smiting the nations, in dashing them to pieces as a potter's vessel. Then it will be seen that the motive beyond all this activity against unrighteousness was the bringing in of everlasting righteousness, the bringing in of everlasting peace, and it will be seen that the title well fits our great King, Prince of Peace.

NO END OF RIGHTEOUS GOVERNMENT

The seventh verse of our lesson gives another precious assurance, and that is that this kingdom once being attained by our Lord will never be surrendered to another, never pass into other hands. Of his government and of his peace which he will establish there will be no end. Not only Israel, but all mankind have been witnesses that the best of kings as well as the worst of kings have at times surrendered their dominion, and that the best of kings might be followed by the worst. How appropriate then the suggestion that when the kingdom of this great King of kings and Lord of lords shall have conquered the world and have subdued all things unto him and brought all things into harmony with the divine will, it shall never again be overturned by evil.

The expression, "upon the throne of David, and upon his kingdom to establish it and to uphold it with judgment and righteousness from henceforth even forever; the zeal of the Lord shall perform this." signifies that this great kingdom which our Lord Jesus at his second advent will establish—his church as members of his body, members of his kingdom class, his bride associated with him—will be the outcome, the antitype of that which was typically presented to Israel in the kingdom, the government of David. As previously seen, the name David signifies "Beloved," and the David who was the first king on Israel's throne, and of whom it was said that he sat upon the throne of the Lord, was merely a type, a figure of the greater David, the Anointed, the Messiah. Jesus Christ, the first Lord of all, and the church his body associated with him, constitute the antitypical David, the antitypical Beloved of the Lord, whose kingdom shall be an everlasting kingdom, "henceforth even forevermore."

UNENDING KINGDOM TRANSFERRED

The Apostle points out (1 Cor. 15:28) that, at the close of his thousand-year reign, our Lord (his church associated with him) will abdicate the throne of earth. Having accomplished the work which the Father has set apart to be accomplished by the Anointed in this Millennial reign, at its close the entire authority, with the world in complete subjection to the divine law and fully restored to the divine likeness and all wilful transgressors cut off, will be surrendered to the Father's hands, and in accordance with his pre-arrangement will be redelivered to mankind, that the perfect human family, in the image and likeness of God, may rule the world in harmony with the divine regulations. But the government will never cease, because the government which Christ establishes is the divine government, and having given up this special work, the Christ will be even more particularly associated with the Father in his throne in the general government of the universe; and since the government of earth is merely a part of the government of the universe, it will still be in that particular sense under the supervision of the glorified Christ.

The zeal of the Lord shall perform this. It will not be the arm of man nor the zeal of man, however good or well meaning, which could bring to pass such wonderful changes as those which the Lord has pointed out. The Lord himself will accomplish it; he will put all things into subjection to the Son—all things, the Apostle explains, except himself, for he is excepted who thus puts all things under the Son.—1 Cor. 15:27.

From this standpoint, looking back over the history of the world, we get a grand view of the divine power and wisdom and justice and love. We see how God has been continually overruling in respect to the efforts of man, to the intent that ultimately, without interfering with the free moral agency of any, every man of the whole race of Adam shall be fully and thoroughly tested and proven respecting his loyalty to the Lord, and thus respecting his worthiness of life eternal. How glorious is the divine plan! What wonder is there that with its accomplishment every voice in heaven and in earth shall be heard expressing praise and thankfulness, glory, honor, domain and might to him that sitteth upon the throne and to the Lamb?

THE SOLON ASSOCIATION

What the WATCH TOWER BIBLE AND TRACT SOCIETY does for its patrons in the matter of securing them wholesale rates on Bibles, etc., the SOLON ASSOCIATION does for its members in all lines of goods; and on many lines there is a still greater discrepancy between the wholesale and the retail prices than on Bibles. The managers of the Solon are well-known to us as in every way honorable and reliable and we give this announcement without solicitation for the benefit of WATCH TOWER readers,—that they all (as well as the Bible House force) may benefit by the wholesale purchasing arrangement, effecting large savings in our purchases yearly. See notice on page 2—"Clubbing Arrangements For 1905."

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WATCH TOWER BIBLE & TRACT SOCIETY

ANNUAL REPORT.—DEC. 1, 1903 TO DEC. 1, 1904.

Year by year the Lord's work through our Society seems to be increased, and with joy we recognize it and tell it to each other. It is so great a privilege to be associated with our wonderful Redeemer-Lord in the harvesting period of this Gospel age. And every now and then we see the Chief Reaper's personal care over the work—turning aside and making void some of our well intentioned efforts to serve him, and guiding and giving success in another direction. Such experiences are not disappointments in the proper sense of that word—rather they are causes for fresh rejoicing, because we desire the Lord's will, not our own; and because they give fresh evidences that we are not fighting our own battles merely but his; and because they give added assurance that he will continue to guide us and his work to the glorious victory foretold by all the holy prohets.

The year past has not been free from disappointments and heart-aches and testings of faith, perseverance and patience; but now it is gone we may well rejoice that it finds us a year nearer to the Kingdom glories, and by faith we already sing with the poet:

"How light our trials then will seem,
How short our pilgrim way!"

The reports we are rendering will surprise many of you, in that they show but 1,024 increase in the output of DAWNS, and that the subscription list of this journal, ZION'S WATCH TOWER, instead of increasing greatly as we had so confidently expected, has not much more than maintained itself at the 20,000 mark of last year; and that our expenses have exceeded our receipts quite considerably.

On the other hand, however, you will be surprised to note the tremendous circulation of free literature, tracts, etc., distributed—so greatly in excess of all our past records, and so greatly beyond any other tract work ever done by any or all peoples of societies. And when you scan the expense columns we are sure you will be amazed at the low cost of all

this work. The Lord seems to bless the consecrated dollars as of old he blessed the loaves and fishes.

ZION'S WATCH TOWER

We are publishing 25,000 copies of our journal regularly now, and this leaves about 5,000 copies for surplus, samples, etc. This, counting two readers for each paper, represents a considerable number, but it is not enough—we ought to have double this number. Experience teaches us that, in these busy times, those who do not receive the TOWER every two weeks to stir up their pure minds, are apt to become "overcharged" with the cares of this life, and lose their interest,—fail to make progress.

We must look to the dear friends of the truth, everywhere, to effect the increase in the TOWER'S circulation, and thus to do something to deepen and fix the interest of those they love and desire to see well established and well developed spiritually.

What can and will you do, dear brethren and sisters, to push forward this part of the work? This, like every other part of the service, is a great privilege and will bring to you a great blessing. Inquire of the brethren and sisters and friends of the truth, whether or not they are regularly on the TOWER lists. Tell them of its worth to you and remind them that if too poor to pay they are perfectly welcome to it free. We want that the TOWER list shall be nearly as possible a list of all "the sanctified in Christ Jesus"—the Lord's jewels. This is your part of the work! Do it faithfully and let us have a better report next year. In sending in new subscribers' names for 1905, number them when writing to us—say, This is my first, or second or fifth, as the case may be.

THE COLPORTEUR WORK

We have had a great increase in the number of Colporteurs during this year. We now have about 300, but to our surprise the number of DAWNS sent out is not much greater than reported last year. Some of the new laborers have excellent success, too, and all seem very earnest, very loyal to the Lord, to his Word and to his brethren whom they seek to serve and to deliver from the thraldom of Babylon's errors. Let us hope for still greater things in the year before us. Some of these dear Colporteurs have merely learned *how to do the work* recently, and will doubtless have greater results to show soon.

CORRESPONDENCE DEPARTMENT

This feature of the work shows a great increase over all previous records. We have been cheered and comforted many times by your letters telling us of your love and zeal and efforts and triumphs and failures, etc. And we in turn have endeavored to encourage and strengthen you, with, we trust, some good results, of which we shall know more fully when we reach the kingdom and have plenty of time to talk matters over and recount present blessings and crosses.

During the year we received letters and postal cards to the number of 52,065, and sent out 50,254. No small labor is represented in these figures, viewed from the earthly side; but when compared with our debt to the Lord it is nothing—very small interest; we can never pay the principal. As we can do nothing for the Lord direct we are glad to pay the interest to his brethren in this and other ways.

THE PILGRIM SERVICE

More and more we perceive the Lord's leading in connection with this branch of the harvest work. The supply of funds more or less regulates its extensiveness, and the Lord's program seems to be to have the pilgrims encourage his people without taking from each little gathering the responsibility of its own affairs. In other words, it preserves the order of meetings usual in the primitive church, as described in 1 Corinthians, twelfth chapter, and does not foster the idea of *regular preaching* and paid ministry common today. The little companies, thrown upon their own resources, are getting more and more free from the entanglements of Babylon, which exercise one man on every occasion and force all others to idleness as listeners.

The "Berean Bible Studies," outlined on the third and fourth page of the WATCH TOWER BIBLES, bring all to the point of careful thought on the subjects discussed, and all who do think on the divine plan grow stronger and stronger in the Faith. The Lord's plans are always the best, and blessed are those who most carefully follow them. If WATCH TOWER readers were numerous enough to form large congregations and then were to adopt Babylonian methods it would mean great spiritual loss. Each should to the extent of his ability take some part in some of the meetings of "the household of faith."

The pligrim *visits* are far better, therefore, than if protracted stays were made. They can assist and encourage without relieving the friends from personal responsibilities which are properly theirs and to their advantage. Excellent reports have come in respecting this branch of the service. We will continue it and add to it as divine Providence seems to direct and make possible.

Our records show that twenty-seven brethren took part in the pilgrim service during the year. This record includes Brother C. T. Russell's travels, etc. Over 140,000 miles were covered, sixteen hundred and ninety-five public services and twenty-six hundred and twenty-three parlor meetings were held.

We consider this an excellent showing of a great work which the Lord is directing. As the friends generally know, these ministries are wholly free—not one penny of collections having been solicited. The Lord supplies the workers and the means for the work. We have only the one general fund—the Tract Fund—supplied by voluntary contributions and used for the various departments and services according to our judgment of their needs and usefulness, as the Lord gives us wisdom.

The total cost of this service was $6,837.86. The "miracle" of so great service for so proportionately small a sum is partly explained by the fact that some of these "pilgrims" not only served without compensation, but actually paid their own traveling expenses—donating the same to the Tract Fund. None of them receive more than their "expenses"—this in a very few cases including small allowances for dependent families. But all other things being equal we give a preference to the "free"—the unmarried.

THE WORK ABROAD

This is our Foreign Missions account. The labor for the truth amongst benighted Christian brethren in Europe and Australia and Jamaica is certainly a better work than any we could have done among the heathen; and surely the results though not great, are superior to any we could have hoped for amongst the degraded of heathendom. As in the beginning of the Gospel age the apostles went to the Jews and most intelligent and most religiously inclined with the message of divine mercy, so the same course should still be pursued.

We have put forth a great effort in foreign fields during the past year, and have spent $16,354.00 in connection with it, we hope and trust under divine guidance and approval. What the fruitage or harvest will be the Lord alone knows. We trust that to you and the dear colaboring friends abroad, and to us, the Lord may ultimately say in connection with this and our other services, 'Well done, good and faithful servants, enter ye into the joy of your Lord. Ye have been faithful over a few dollars and talents; I will make you rulers over larger opportunities in my kingdom.' About one-third of the above sum is represented in DAWNS still on hand at the foreign branch depots.

The largest expenditure was made in Germany, amongst whose people over a million tracts and sample German TOWERS have been circulated free. No great results should be looked for immediately; but we are getting into touch with some of the truth-hungry who "have an ear to hear."

In the French and Italian languages, too, many thousands of tract-papers were circulated free, besides work being done by colporteurs. Some fruit is showing; yet faith in the Lord is constantly necessary or we should be discouraged. Our confidence is that "The Lord knoweth them that are his;" and that he desires us thus to sound the great trumpet of Jubilee from one end to the other of the nominal "heavens."—Matt. 24:31.

The Swedish and Danish friends have joined also in the free circulation of the truth through the use of sample copies of the Danish and Swedish TOWERS. Some excellent heads of "wheat" are ripening there.

The British Branch received from us tracts to the value of $2,739.82, and did a splendid volunteering work. This branch is growing and bids fair ere long to be self-sustaining. The Lord has many true children there and we are gradually finding them through the various channels in active use;—colporteuring DAWNS, tracts, preaching and TOWERS,

The Australian branch is our latest foreign work on a considerable scale. In money and printed matter it received during the past year $3,453.75 out of the total mentioned above. We trust that it will soon get so under way as to be nearly self-sustaining. Several of our American colporteurs (among the best) have gone to Australia at their own expense,—to endeavor to give the work there a good start.

Jamaica was the center of a good work during the past year. The interested are nearly all blacks, and Brother Browne (colored) has apparently been doing excellent service there: not so much in awakening new interest as in crystalizing and rightly directing and deepening that already started.

SUMMARY OF THE YEAR'S OUTPUT

Total number of DAWNS sold at cost	211,985
These were of various languages and volumes and and all in cloth binding. DAWN I. in magazine form is included in statement of TOWERS.	
Booklets sold at cost	68,438
Copies of English WATCH TOWER sent out free	293,542
Tracts of various kinds sent out	4,589,300
These tracts and TOWERS represent in tract pages, the usual form for stating such matters	129,588,258

These figures are really astounding, far beyond any tract distribution ever before accomplished. May the Lord's blessing go with these messages of his love and mercy to their readers, and abide also upon all of you, dear readers, who joined in their circulation, either by distribution or by financial assistance in their preparation.

The dear friends in every quarter entered into the "Volunteer work" with great zeal during the past year, and experienced divine blessings accordingly, we believe. As examples of the four churches most actively engaged we note the following:

Boston church had 84 workers engaged and served Boston and 28 adjacent towns with tracts. Total tracts 84,431.

Washington church had 46 workers and served 33 towns adjacent. Total tracts, 64,876.

Chicago church did much more volunteer work than ever before, distributing 73,000; but we have no report as to the number of laborers who engaged. All, we are sure, received rich blessings.

Allegheny church made a wonderful record this year—over 304,960. These, however, were not all distributed in the usual manner: a thorough distribution in this and adjacent cities used about 100,000 and the remainder were sent out by mail, some sending in the addressed wrappers and some wrapping them. About fifty participated and much pleasure and profit resulted.

So far as heard from there is a fervent zeal to begin afresh next spring, as soon as new volunteer matter is ready.

NEWSPAPER GOSPELLING

Many will read a Gospel message from a newspaper who would not so readily hearken to the message from other quarters. Some of these are "disgusted" Christians, confused by the jargon of Babylon. Some are worldlings, whose parents were Christians, and who have never seen anything attractive in the so-called Gospel they have heard preached. During the past year the Lord has opened a door to many of these through the publication in the secular press of Brother Russell's discourses. Millions of sermons have thus been scattered far and near; and some at least have done good. If the Lord wills we shall be glad to see this "door" keep open, or even open still wider. The dear friends in various quarters were prompt to encourage the journals which thus published the "meat in due season," by purchasing extra copies and circulating them amongst their acquaintance.

THE FINANCIAL OUTLAY

Naturally the outlay for so great a work has been considerable; and it will be seen that we have miscalculated to some extent and spent more than we received. Some who sent us "Good Hopes" for the year have written us of their inability to do as they desired. We of course reminded them that their "Good Hopes" were merely suggestions of what they *hoped* and would have liked to do; but that God accepted the good intentions and so do we: and that they must not grieve as if this meant the breaking of a pledge, for it was nothing of the kind. This has occurred before, but never for so large an amount. We must guard our expenditures during the coming year, for our Lord's commands prohibit our going into debt, except, as in the present instance, temporarily.

Receipts.

Surplus on hand, Dec. 1, 1903	$ 1,094.11
Receipts from "Good Hopes"	26,159.89
Receipts Tract Fund from other sources	12,345.93
Total	$39,599.93

Expenditures.

For "Pilgrim" expenses	$ 6,837.86
For publishing matter circulated free—tracts, etc.	25,908.04
For Foreign Missions account, on which there may be some later returns	13,614.18
Total	$46,360.08
Deficit,—receipts less than expenditures	$ 6,760.15

* * *

Praising God for his mercies, we have started on our new fiscal year with good courage and a realization that never before have we had so many evidences that the crisis of Babylon is approaching—that the division between "wheat" and "tares" was never more marked, and that very soon the harvest work will witness a great impetus from the repellant force of "higher criticism" or scholastic infidelity. The fields are white for harvest and laborers shall receive abundant wages, not only in the life to come, but also in the joys of the Lord in the present time. Be of good courage, dear brethren—our Lord's reign will soon be due, and if faithful we shall share his glory, honor and immortality.

BRIEF REPORTS FROM SOME OF THE BRANCHES

BRITISH BRANCH REPORT.

Sale of cloth and leather DAWNS	23,640
Sale of paper DAWNS	1,364
Sale of TOWER-DAWNS	3,844
Total	28,848
Sale of booklets	4,213
Tracts circulated free—pages	24,169,200
Letters and cards received	4,282
Letters and cards sent out	5,256

DEAR BROTHER RUSSELL:—

It is again my privilege to send you a report of the work of the British Branch so far as the circulation of the various publications and the receipts and expenditures of the Tract Fund are concerned.

We are pleased in being able to say that the work of the past year has been one of continued progress. The circulation of the DAWNS has increased quite considerably. We report increase of 4,000. Last year the increase was 3,000, the year previous 2,000; so that not only is increase going on, it is growing proportionately. Besides these sales we have sent out about 5,000 of the special DAWNS in TOWER form. Then the booklets are increased in numbers, though at a rather slower rate. Most of this work was the result of the labors of the Colporteurs, and we thank the Lord for their zeal in the harvest field. This service has hitherto been confined to a few zealous ones who have held on to the privilege of serving the Lord and his people, but during this year some others commenced the work, to their own joy and that of those to whom they have been privileged to minister. However, from one cause or another, the total number of active workers has not been greatly increased. Some of these who have been in the work for a time are now resting; we hope to see them back soon. There is still a large portion of this country untouched with the harvest message, and the inquiries which come in tell us that there are yet many waiting for the truth. We continue to pray that "the Lord of the harvest will send more laborers into his vineyard."

The volunteer work has gone on well, though the number of tracts delivered this year is less than last. However, as the tracts are double the size, there has been much more reading matter distributed, as well as much more weight. The tracts are bringing in evidences of the distribution. The TOWER list continues to grow, as you will have noticed: however, it does not grow as fast as your very liberal terms would lead us to expect; the friends do not appear to appreciate fully the offers which have been made—free to the Lord's poor.

The receipts of the Tract Fund are less this year, by a considerable item; but as last year's were made large by two special donations, and as there is this year an increase of the average, there is even in this a cause of satisfaction.

You will be glad to know that Wales is now getting its share of the harvest blessing: several colporteurs have been working in South Wales, and they find the books sell there readily. In Ireland, too, the truth spreads: the dear brethren in Dublin continue to scatter the message of love, with much joy to themselves. Scotland still keeps in the vanguard, though most of its towns are now well colporteured. Since writing my last report we have lost the fellowship of some dear brethren, gone to be with the Lord; but the knowledge that they are with him helps to enforce the fact that the time for the establishment of the kingdom draws very near. We pray that we may be faithful to the end, that we also may hear him say, "Well done."

I am sure the British friends would think this report incomplete if I did not make mention of their love to you, and of their desire that you may find it convenient to come to this country again very soon, and the sooner the better; and so, dear brother, please take this from them and from me, and do your best to come.

About seven years ago there were only about three or four regular meetings held in this country—now there are over forty in England, Scotland and Ireland.

I trust that the record of the work accomplished, and the signs that much is waiting to be done, will prove the needful

stimulus to us all to "do" with our might what our hands find to do.

Praying the Lord's blessing upon all his people, including you, and all the colaborers, I am, dear brother,

Yours affectionately, in him, J. HEMERY.

GERMAN BRANCH REPORT.

Sale of DAWNS, cloth bound	3,479
Sale of DAWNS in TOWER form	5,600
Sale of booklets	3,471
Tracts and TOWERS distributed free, stated in tract pages, and not included in general report	34,344,000
Letters and cards received	1,355
Letters sent out	2,025

DEAR BROTHER RUSSELL:—

I have the pleasure of handing you herewith a report of the work here during the year past. It has seemed a short but eventful year, and we are grateful to the Lord for all his sustaining grace. We feel that without him we could have done nothing—nothing that would have been worth mentioning. As it is, though well aware of weakness and inabilities, we may mention with pleasure evidences of some fruit of labors. We feel confident that the Society's sacrifices on behalf of the household of faith of the German tongue are not in vain, neither will the witness to the German nation be without avail. Evidences have reached us within the last two weeks showing that weapons prepared against the truth are rapidly increasing. At least a dozen different papers have issued articles against the DAWNS and TOWERS: some repeatedly. The latest step is taken by the national church authorities in publishing leaflets of a warning, and causing them to be scattered abroad. Of course, these "weapons" of misrepresentation, etc., will not prosper against the truth and the "very elect," but they are prejudicing a great many so that they will not prove "our gospel" (the old Gospel)—whether the things said about it are true or false. But we are not dismayed, whether they hear or whether they forbear," the witness being given as the Lord directed, "in every city," "in all nations."

However, encouraging features of the work are not wanting. The German TOWER is now being sent to from five to six hundred regular subscribers in Europe, many of whom are quite zealous in spreading the good news, though most of them are poor and cannot, as they would like to do, support the work financially. But these "brethren" are learning to appreciate more and more the fact that the Lord, the head of the one body, is fulfilling his good pleasure toward them through some of the "stronger members" of the same "body." They think with gratitude of those "brethren" whom the Lord has made "rich" in faith and love and "good works,"—good works in the laying down of their lives and giving of their substance to "do good, specially to the household of faith." But these younger members in the knowledge of Present Truth need also your prayers—yea, we feel that your prayers are with us.

In several places Bible study meetings are now regularly held where the number of those deeply interested in the DAWNS is gradually increasing. I might mention fifty to sixty in Barmen and Elberfeld, thirty to forty in Konigsberg, thirty to forty in Wermelskirchen, twenty to twenty-five in Weidenau, etc. Having very few colporteurs and volunteers to start with, the progress made with the spread of the good message was naturally slow. But within the last three weeks, since we have been sending the volunteer TOWERS to newspaper lists, the inquiries for further reading are coming in quite encouragingly. I doubt not that, the Lord willing, another year of faithful effort to gather the elect will be well rewarded with "gathering fruit unto eternal life."

Germany is well supplied with false teachers of great influence and popularity, who are "shaking" the powers of ecclesiastical "heavens" of all denominations. This fact seems to make it timely indeed that the Lord should send his message to bear up the "feet" members who are in danger of falling into doubt, infidelity or other snare of the devil. We know of some who have already been so helped. Are these not also our "brethren," for whom we should lay down our lives?

Our assurance is in the Word of the Lord: "Your labor is not in vain in the Lord."

With much love, your brother, O. A. KOETITZ.

AUSTRALASIAN BRANCH REPORT.

DEAR BROTHER RUSSELL:—

I have the honor to hand you herewith the report of the Tract Fund receipts and expenditures for the Australasian Branch of the WATCH TOWER BIBLE AND TRACT SOCIETY for the period beginning Feb. 10, 1904, (when our first consignment of DAWNS, etc., arrived) and ending Oct. 31, 1904, being eight and one-half months.

Expenditures.	£	S	D.
Freight and postage	77	15	6
Pilgrim work	19	16	11
Rent, gas and other expense	42	11	3
Total	140	3	8
Receipts from Australasia	19	6	11
Deficit, supplied by the Home Office	120	16	9

Report of Literature Circulated.

Copies of DAWN and TOWER DAWN	3,132
Copies of booklets	1,004
Total	4,136
Tracts sent free	214,150
These represent tract pages	5,108,800
Letters and cards received	1,135
Letters and cards sent	2,300
Total	3,435

The work of harvest, as we have the privilege of being associated with it in Australasia, though not large, has shown considerable to encourage. For example, the TOWER list in this state of Victoria has increased eighteen-fold during the period covered by our report, and we have reason to believe that most of these are intelligently and deeply interested, some of the names representing more than one interested person. Fresh interest is continually coming to light, not only here, but in all parts of the commonwealth and New Zealand.

Hundreds of TOWER DAWNS are being read from North Queensland to Southern Tasmania, and from the west coast of Australia to the east coast of New Zealand, with highly gratifying results in respect of interest taken and activity developed by those who have read. The influence of these TOWER DAWNS will be making itself felt for some time to come.

Another encouragement has been afforded by a brother resident in this state. He donated £10 to the Tract Fund, requesting that it be used to pay postage on packets of tracts to be sent to addresses in Victoria. For this sum we can post 4,800 packets; part of them have been sent.

The Spirit is moving on the face of the waters, and there may be accessions to the colporteur ranks from our Australasian brethren and sisters, besides the courageous souls coming from America.

In response to invitations, I made a pilgrim tour of about 4,500 miles. The brethren in South Australia and Western Australia made us heartily welcome. Interesting meetings were held almost every evening, with double duty on Sundays, and we were cordially invited to come again, which we hope we may do in the course of the next twelvemonth.

The volunteer work is going on in the largest cities of this part of the world, also in some of the smaller towns. And there has been a considerable demand for other tracts, all of which is indicated in the report of literature distributed. If these were to be charged against the Tract Fund of the Australian Branch, as might appropriately be done, our deficit would be much larger than it is.

In Melbourne some hundreds of DAWNS and a good many thousands of tracts have been put into circulation. These are having an effect, as is to be expected. Some few souls are being drawn to the truth; they hear the Lord's voice and recognize it, as the sheep do that of their Shepherd. Public warnings have been given against the DAWN literature. The Universalists decry it, because they consider it too narrow; others object that is is too broad. What are we to do? "I am in the place where I am demanded of conscience to speak the truth, and therefore the truth, I speak, impugn it whoso list." Oh, may our "speech be with grace, seasoned with salt;" may we be able clearly and meekly to give a reason for the hope that is in us; may we be workmen that need not to be ashamed, "rightly dividing the Word of Truth!"

An incident which occurred not long ago will interest you. Of itself, it was a small matter; yet it illustrates perfectly the spirit which now possesses some who professedly serve the Lord. A minister came to secure Vol. 1 and booklet about hell for a friend. He himself had been reading it and agreed with much of the teaching. To the writer he said, "Doesn't the author err in associating the eternal torment doctrine so closely with the ministers? Very few believe it now." Said I, "Mr. Russell is aware that very many ministers disbelieve that doctrine and avoid teaching it; the point is that under those circumstances they allow their congregations to believe it with-

out trying to teach them otherwise." Said he, "Perhaps it is as well that the people believe it." I was so astonished at hearing such a sentiment actually expressed in living words that it took me some moments to recover. Then I said, "That won't do; if the doctrine be true, it should be preached by all means; if it be false, it is too awful a misrepresentation of God to allow the people to remain under." He came down, so to speak, and saying, by way of excuse, "Perhaps the ministers wish to be sure of their ground," he departed. Is it surprising, in view of such things as this, that the Lord has spewed out the Laodicean (present) state of the nominal church, and that he has deprived them of the honor of declaring his truth as it becomes due?

Public meetings are now being held regularly in Melbourne in the interest of the truth. Excellent attention has been given to the opening series of Chart Talks, and we believe genuine interest is being aroused, notwithstanding the opposition.

Discouragements there have been, both locally and in connection with the work at large; but they are behind, and we need not trouble you with details. Let us class them with the "light afflictions." The Lord has been very good to us and we are thankful for his great mercies. Our thanks are due our Australasian friends who have put their shoulders to the wheel. A continued interest in your prayers, and those of the saints generally, is earnestly solicited.

Your servant in him, E. C. HENNINGES.

Special reports from Danish, Swedish, French and Italian depots not received in time for this report.

BROTHER RUSSELL'S DISCOURSES

The year's contract with the *Gazette* having expired the *Pittsburg Dispatch* has taken up the publication of the Discourses for an indefinite period with the agreement to refund money paid on subscriptions should they be discontinued.

The *Dispatch* ranks as Pittsburg's "best" paper and sells at 2c per copy or $6.00 per year. We have made a *clubbing* arrangement by which a year's subscription to the WATCH TOWER and to *Solon Journal* and any other four volumes of DAWN will all be included in the $6.00, which price the *Dispatch* will not permit to be broken. This extraordinary combination is made possible only by the willingness of the *Dispatch* to co-operate in the spread of our Society's work.

Where the *Dispatch* agencies are established the issues desired can be readily obtained through them. The *Dispatch* refuses to mail papers to towns where they would interfere with agents already located.

SOLON JOURNAL

In our last issue we erred in regard to the price of the *Solon Journal*. It is not $2 per year, but $1. Arrangements are effected by which all WATCH TOWER subscriptions will, on the clubbing plan, include a four months subscription to the *Solon Journal*, or it and the WATCH TOWER together will cost you $1.50 for the entire year. See our last issue.

THE LIFE AND LIGHT OF MEN

JOHN 1:1-18.—JAN. 1.

"In him was life; and that life was the light of men."—Verse 4.

Our lesson is an epitomized statement of the entire plan of God in most comprehensive form, reaching from long before the creation of the earth down into the future to the grand consummation of the divine plan at the close of the Millennial age. The subject is wide enough, deep enough, high enough to furnish food for thought for a score of lessons. In considering it as a whole, therefore, we can touch only briefly on its various points at this time.

"In the beginning:" These same words introduce us to the Bible as the record of the world's creation in the book of Genesis, but here the reference is to a beginning long before the creation of this earth. At the beginning mentioned in Genesis, Job tells us that the morning stars sang together and all the sons of God shouted for joy. There were then at that time angelic beings, sons of God, previously in existence, who rejoiced at this further manifestation of divine power in the creation of this world. There must have been a beginning, so far as they were concerned, long before. It is to this original beginning that our text refers, a beginning before the angels were created. To what beginning, then, could it refer—a beginning of what? We answer that it was not the beginning of the divine being, for respecting the heavenly Father, Jehovah, the Almighty, we have the distinct statement that from everlasting to everlasting he is God—he had no beginning. Hence the beginning mentioned in our text refers neither to man, nor to angels, nor to the Father: it does refer to the "beginning of the creation of God" (Rev. 3:14), a name or title given to the only begotten of the Father, who subsequently became our Redeemer and Lord, Jesus. With this thought in mind all is clear: the Apostle's explanation has settled the matter.

This original or beginning or first creation of God in our text is called the Word of God—the Logos. History tells us that in olden times it was customary to regard the person of the king as too sacred to be seen by the common people except on special occasions, and that when certain great laws or edicts were to be announced it was customary for the king to be screened by a lattice from the gaze of the multitude assembled, while before the lattice stood a person who enjoyed the king's favor and confidence and who became his representative and was called the king's word, because he spoke in a loud, audible tone the commands and directions of the king, who communicated with him in a low voice from beyond the lattice work. This illustration gives us a clew to the use of the Word as one of the titles of the only begotten Son of God. It suggests to us what the Scriptures variously declare, namely, that all of the Father's dealings with all others of his creatures are done indirectly through the Son, his mouthpiece, his Word, his representative.

A GOD, WITH THE GOD

In the beginning the Word was alone with the Father, the Apostle declares. But the whole matter is still more clearly seen when we take the literal reading of the Greek, because in it the Greek article appears before the word rendered God, which would make the translation into English properly read, "And the Word was with *the* God." Here we see most clearly and beautifully the close relationship existing in the very remote past between the heavenly Father and the heavenly Son, between the Almighty God and his only begotten Son, in whom centered all the divine purposes and through whom he was pleased to manifest every feature of the divine power and glory.

The next statement, "And the Word was God," is not to be understood as contradicting the statements previously and elsewhere made, but the distinction is considerably lost in the translation. We explain, therefore, that here the Greek article does not appear before the word translated God, and hence the thought in the statement is *a* God, as in contrast with the previous statement, *the* God. Thus understood the passage would properly read, "The Word was with the God and the Word was a God." Ah, now we have it clearly! The word god signifies mighty one, and in the Scriptures is used not only respecting the Father but also respecting the Son, also in reference to the angels, and in one instance when referring to men, influential men—the seventy elders of Israel whom Moses appointed or designated elohim, that is gods, mighty ones. The thought in our text, then, is that the Word of God, the Only Begotten of the Father, the beginning of the creation of God, was created on a nobler and higher plane of being, endued with grand qualities, so that he was in very fact a god—not the Father, not the God, not Jehovah, but "The Son of the Highest." The Apostle Paul clearly sets forth this matter, saying, "To us [Christians] there is one God the Father, and one Lord Jesus Christ."—1 Cor. 8:6.

The second verse reiterates and thus emphasizes the statement that the Word, which was *a* God, was in the beginning (before the creation of others) with *the* God. If anyone were in danger of misunderstanding the statement of the first verse that the Word was *a* God, if in any danger of thinking of this as signifying that the Word was *the* God, the second verse would correct the error by showing that the Word as *a* God was with *the* God, and that therefore they were two and not one in person.

The third verse is a grand, comprehensive statement, which gives us a glimpse of the great honor and dignity of the Son of God, "the only begotten of the Father," the "beginning of the creation of God." "All things were made by him," by the

Word—angels, worlds, mankind—all things: "Without him was not one thing made that was made." How grandly, how gloriously, the dignity and honor and position of our great Lord looms up before us as we think of how highly the Father honored him, even before he came into the world, even before he manifested his obedience to the Father's will even unto death.

"HE IS EXCEPTED WHICH DID PUT ALL THINGS UNDER HIM"

2 COR. 15:27; EPH. 4:5, 6.

We are not from this statement to get the inference that the Son was superior to the Father, that the Father had created nothing previously because of lack of ability to create, but that the Father was pleased thus to recognize, honor and use this particular channel in his great work. The Apostle sets the whole matter straight, saying, "To us there is one God of whom are all things, and one Lord Jesus Christ by whom are all things." This explains the matter. The power all resided in the Father—everything is of him, from him, through the Son, by the Son as his honored instrument and representative, "that all men may honor the Son even as they honor the Father also." (John 5:23) It will be noticed from this last quotation as well as in all the other statements here examined that there is no suggestion whatever that the Father is the Son and that the Son is his own Father, but quite to the contrary—that there are two persons, both Gods, both Creators, but the one the superior, the other his honored representative in glory and in power.

Verse four transports our thought from the glorious Only Begotten, the Word of Jehovah, creating angels, worlds and man, to his work as man's Redeemer—present among men. Elsewhere we can get the particulars of how he who was rich became poor for our sakes; how the Only Begotten, the Word, left the glory of the Father to carry out the Father's great and wonderful and loving plan of salvation toward man. Briefly the Apostle assures us that when Jesus was amongst men "in him was life." There is a great force and meaning in this expression when we understand it. When our Lord was amongst men he was the only man who had life in him. Father Adam once had life, but he lost it through disobedience in Eden, and instead the curse, the sentence of death, rested upon him and was inherited by all of his children, so that not a man in all the world of Adam's race had life—except this Son of man of whom John was writing. Of all others the Apostle Paul wrote, "By one man's disobedience sin entered into the world, and death as a result of sin; and thus death passed upon all men, for all are sinners." (Rom. 5:12) Our Lord's words respecting those about him were, "Let the dead bury their dead." True, not all were dead in the sense of having lost every spark of life, but all were more than nine-tenths dead and the other tenth fast ebbing away. But in him, in this Only Begotten of the Father when amongst men, there was life, absolute life, perfect life, because his life had not come from Adam through an earthly father but was directly transferred from his prehuman state or condition to the womb of Mary. Thus born he was indeed partaker of a human organization but without any impairment of his life rights; hence, as the Scriptures declare, he was holy, harmless, separate from sinners—separate and distinct from all the race of Adam, peculiarly different because of his different begetting.

"AND THE LIFE WAS THE LIGHT OF MEN"

Needless to say light is here used in a figurative sense: it signifies hope, intelligence, instruction. Our Lord's life as the "man Christ Jesus," his holiness of heart, his full obedience to the Father's will, his loyalty to every principle of righteousness, his manifestation of divine character, no less than the words of instruction that he spoke as never man spake—all these attest that indeed he was a great light amongst men—a light which ever since has been shining, not only through his recorded discourses and instructions but also through the lives of his disciples, and that in proportion as they were and are truly his.

"And the light shined in darkness; and the darkness appreciated it not." How true! not only of the Jews of his own day, but how true still in respect to the world in general. How few grasp, comprehend, appreciate the light of divine truth and grace which shone out through the words and deeds of the man Christ Jesus. True, we are informed that about four hundred million, nearly one-fourth of the world's population, are named by his name—Christians,—yet how impossible it would be to close our eyes to the great fact that the vast majority of these are in nearly as great darkness as the remaining three-fourths of the world's population, the heathen. Into how few hearts and minds has this true light shined! The Apostle's explanation is the only one that covers the case. He declares, "The god of this world hath blinded the minds of them that believe not, lest the glorious light of the goodness of God shining in the face of Jesus Christ our Lord should shine into their hearts."—2 Cor. 4:4.

How sad! Three-fourths of the world in total darkness, while nearly all of those who say, We see, are "blind also"! (John 9:40) If by the grace of God our eyes have been opened to some degree to appreciate this great light, let us not be highminded but fear lest the light should pass from us, lest we should ever get into darkness again, lest pride of heart or the cares of this world or the deceitfulness of riches, or any other thing should again blind us to the goodness and grace of God in Christ. Even Christians, the Apostle intimates, see only in part, but may see increasingly in proportion as they come into line and accord with the divine plan respecting them Let us keep in memory how he wrote respecting some true followers of the Lord in his day, saying, "I cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and of revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints."—Eph. 1:16-18.

In verses six to eight the Apostle begins to particularize respecting the Lord's earthly ministry, and shows us that John the Baptist was divinely commissioned to bear testimony and witness to the Lord, to this great Light, the object being the giving of a ground for faith in Jesus as the Light, the life of the world. John was not the Light, but merely the messenger of it, one to point out the true Light. And we remember, indeed, that John was particular not to take any honor in respect to these matters to himself, but declared plainly that his mission was to introduce the Messiah; and as soon as he received from the Father the witness that Jesus was indeed the expected one he made haste to proclaim the Lord, declaring himself unworthy to even be his servant to unfasten his shoes. So faithful was John's testimony that many of his own disciples at once forsook him and became followers of Jesus, as the record shows.

"HE WAS THE TRUE LIGHT"

As he was the Father's Word or Messenger, he was also the Father's Light, whose mission it was to reveal, to make known, the Father's love, that thereby those who had eyes to see might be attracted, drawn, blessed. Alas, how many were blind! Eyes had they but they saw not, and understanding had they and appreciated not. Those who did see, who did appreciate, what a blessing they received!—not only those who saw the Lord personally but those who have since seen his glory, his light, through the words of his faithful messengers under the guidance of his holy Spirit. "Blessed are your eyes for they see and your ears for they hear." What a blessed thought lies half hidden in the Apostle's words—in the declaration that this true Light shall enlighten every man born into the world! What a ray of hope this lights up in the sympathetic and Christian heart! All who have the Spirit of God, who so loved the world as to give his only begotten Son to be its Redeemer, are sure to be sympathetic with the world in its lost and blinded condition. To such this promise is a reassurance of all the glorious privileges and messages sent by the Lord through the prophets telling of the age of glory, when the Messiah shall be the Sun of Righteousness to scatter the darkness and miasm of sin and death and to bring in everlasting righteousness and life to the world—to whomsoever will accept the same.

Nothing is plainer than that our dear Redeemer has not yet enlightened those born into the flesh four thousand years before he was made flesh and died for our redemption. It is equally clear that not more than one in ten of those born into the world during the past two thousand years since he redeemed us have ever heard of that great transaction or had the opportunity of thus being enlightened and blessed. This, then, is the glad message, the good tidings of great joy which shall yet be unto all people—our dear Redeemer is not only the Redeemer of the church and the light of the church, but the Redeemer of the world, the light of the world, that shall ultimately enlighten every man born into the world, every son and daughter of Adam. In this connection we are reminded of the words of the Apostle to Timothy, "There is one God, and one Mediator between God and man, the man Christ Jesus, who gave himself a ransom for all—to be testified in due time."—1 Tim. 2:5, 6.

"TO BE TESTIFIED IN DUE TIME"

Ah, yes! there is a due time for every feature of the divine plan, and not until all of these various features have been developed will its glory and beauty fully appear. For two thou-

sand years the world was left practically without hope of any kind; during the next two thousand years Abraham and his seed alone of all the families of the earth enjoyed divine favor and a partial knowledge of the glorious plan of salvation which would be outworked by Messiah, who according to the flesh would be of the seed of Abraham; during the last two thousand years the knowledge of Messiah has been largely hidden from the Jews and from the majority of other nations, but has gone nevertheless hither and thither, selecting a peculiar people, a royal priesthood, a holy nation—spiritual Israel. Each of these features has its due time: in due time God revealed the outlines of his plan to Abraham; in due time Christ died for the ungodly; in due time his second coming will usher in his kingdom and with it the blessing of all the families of the earth, when the true Light shall enlighten every man.

"He was in the world, the world was made by him and the world knew him not. He came unto his own [nation] and his own [people] received him not." Thus briefly the rejection of Christ by the blind world and blinded Israel is recorded. But this blindness which God foreknew and had left provision for in his plan, did not hinder our dear Redeemer from accomplishing the gracious purposes intended. He came not to reign, not to be ministered unto, but to serve Israel and the world as their Redeemer—to purchase them with his own blood, and to draw them out from under the condemnation that rested upon all because of disobedience to the divine law. Grandly he finished the work that was given him to do.

But not all rejected him: a small remnant as compared with the whole nation believed on him, trusted him and obeyed him, and were blessed by him in a special manner. These were the apostles, and other faithful brethren to the number of about five hundred. (1 Cor. 15:6) To these by divine arrangement a special favor or blessing was extended—the privilege of passing from the house of servants to the house of sons. Moses was the head of the house of servants—natural Israel; Christ was the head of the house of sons—spiritual Israel. This the Apostle points out, saying, "Moses, verily, was faithful as a servant over all his house; but Christ as a son over his own house; whose house are we if we hold fast the confidence of our rejoicing firm unto the end."—Heb. 3:5, 6.

JEWS NOT SONS OF GOD

The Jews never claimed to be sons of God, neither are they referred to in the Scriptures as such. No greater dignity than that of being servants of the Most High God could possibly have been dreamed of up to the time when our Lord himself announced the privilege of adoption to the new nature. In evidence of this we remember that the Jews sought to stone our Lord simply because he claimed to be a son of God. (John 5:17, 18) The place and time of adoption for these believers was in the upper room at Pentecost, when the spirit of adoption was granted unto them—the holy Spirit, the anointing: and similarly the spirit of adoption is granted to all the followers of the Lord during all the centuries since, although not accompanied by the same miracles and manifestations granted and necessary in the beginning. It is this begetting of the spirit to a newness of life on the spiritual plane to which the Apostle refers, saying, "Which were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God." The word born, as used both in the Common and Revised Versions, is erroneous and misleading; begotten is the proper translation of *genao* in this case. We note also that Westcott bears out this thought, saying, "Literally *begotten*, as in 1 John 2:29; 3:9."

The Apostle is very particular to show that this begetting to the new nature is as necessary to the new creation as begettal of the flesh is necessary to human generation. Furthermore, he hedges the subject all around to prove that the begetting power is not of heredity, not of blood, not of the will of the flesh directly or indirectly, not of the will of man in any sense of the word: God alone does this begetting, God alone accepts to membership in this new creation, God alone imparts the seal of his adoption; and hence those so begotten, when born in the resurrection, will be in the highest sense of the word children of the Highest, "heirs of God, joint-heirs with Jesus Christ our Lord."

Coming back to our original topic to view our Lord's advent amongst men from the standpoint of the faithful disciple, he says, "The Word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." Note first the statement that he was made flesh, a totally different thought from that expressed in some of the creeds when they speak of the Lord as "incarnate." To be incarnate would signify to get into flesh as though the flesh were merely a covering or garment. This is not the statement nor the significance of the Scriptural testimony, which is very explicit, "made flesh." The Revised Version, following the original still more exactly if possible, gives it, "The Word *became* flesh." This is in accord also with the statement of Romans 1:3, that our Lord was made "of the seed of David according to the flesh;" and again, the statement of Galatians 4:4, that "God sent forth his Son made by a woman."

WE BEHELD HIS DIGNITY

The apostles and all believers who had intercourse with our Lord in the days of his flesh experienced, "beheld, his glory." They beheld the grandeur, the nobility, the perfection of the "man Christ Jesus"—a perfection and glory seen in no other because all others were sinners, while he by virtue of special birth was holy, harmless, separate from sinners. The word glory here represents the same thought as in Psalms 8:5, where, speaking of Adam and his perfection and God-likeness as the perfect man in the image of God, it is declared that God "crowned him with glory and honor." Similarly our Lord Jesus was crowned with glory and honor of human perfection in the days of his flesh, and his disciples beheld this dignity of human perfection, which marked him as separate and distinct from all others; and they recognized it as differentiating him from the world of sinners, marking him as the only begotten of the Father, full of grace and truth—abounding in every proper and desirable quality and characteristic.

Another thought is somewhat covered by our translation in the word dwelt. In the Greek this signifies tabernacled or tented, as if it read, "The Word was made flesh and tabernacled amongst us." A tabernacle was intended to be a temporary residence or dwelling, and thus the Scriptures point out that our Lord took the human nature, "was made flesh," not that he might forever be a fleshly being, a human being, but merely temporarily. Other Scriptures fully corroborate this thought, and it seems strange indeed that Christian people should have so generally received the erroneous thought that our Lord is now a human being, a flesh-and-blood being in heaven. Quite to the contrary—flesh and blood cannot inherit the kingdom of heaven. Our Lord was changed in his resurrection and is now, as the Apostle declares, "a quickening Spirit," and again "Now the Lord is that Spirit." Again he declares that all of the Lord's people who shall be joint-heirs with him in his kingdom must be "changed," because "flesh and blood cannot inherit the kingdom."

It would be too bad indeed to think that our Lord had made the great stoop from heavenly conditions to earthly conditions, laying aside the glory which he had with the Father before the world was, being made flesh and suffering on our behalf, and that then, after thus being obedient to the Father and serving us so graciously, he should be obliged to remain forever upon the lower fleshly plane of being. It would indeed be a distressing thought. But not only do the Scriptures cited above prove the contrary of this, but in harmony with the statement of the text we are considering, namely, that he merely tabernacled with us for a little while, the Apostle distinctly explains the object of our Lord's coming into the world and shows that it was all accomplished at his death: he says he was made flesh that he by the grace of God should taste death for every man. (Heb. 2:9) That was the object, the only object, the only necessity for our Lord's becoming a man, and when he had finished that work which the Father gave him to do he was glorified, and, as we are distinctly told, he was highly exalted and given a name above every name—"far above principalities and powers and every name that is named" —Phil. 2:9; Eph. 1:21.

The Apostle John proceeds to show that John the Baptist fully proclaimed the Lord as the Messiah, and doubtless he notes this fact because many of the Jews evidently had great confidence in John the Baptist though rejecting Jesus. The Apostle proceeds to say that the fulness of Christ, the grace and merit which were in him, have been conferred upon all of his followers, his true disciples, "grace for grace," or, more literally, favor upon favor. This last expression seems to be a statement of what all the Lord's people recognize in their own experiences, namely—that the blessing coming to them first in their relationship to the Lord is by no means all of his favor; that they may grow in grace, grow in knowledge, grow in the fruits of the Spirit, and possess favor upon favor additionally, continuously to the end of the course; and then—in the resurrection morning—that which is perfect shall come as the climax of God's favor, and we shall be like our Redeemer and see him as he is and share his glory.

Proceeding, the Apostle contrasts Moses, the typical mediator, the head of the typical house of Israel, with Christ, his antitype, the Head of Spiritual Israel. The Law Covenant communicated and mediated by Moses was a great blessing to

that nation in many respects; but the grace and truth, God's favor and the knowledge of his wonderful plan, came not through Moses but came through Christ, and not to the followers of Moses but to the followers of Christ.

Our lesson concludes by pointing out that our Lord Jesus was the only begotten Son of his Father's bosom, and that his mission in the world was to declare the Father, to make him known, to reveal the Father first to the church, and ultimately, in due time, to the world. The Father, standing as the embodiment of perfection and righteousness, could not properly and justly recognize sin and sinners, for they are wholly contrary to the best interests of the universe and contrary to the divine purposes: they cannot be recognized by God. Hence, if he would exercise mercy it must be through another —a mediator. His love and mercy, therefore, are revealed to us in Christ, and are none the less his because exercised toward us in this circuitous manner, and with the reservation that no man cometh unto the Father but by him, and that there is no other name given under heaven and amongst men whereby we must be saved. Thus the entire work of the Son in man's redemption, in the instruction of his followers, and ultimately in the judgment and blessing of all the families of the earth—all of these will be but the revelation of the Father, the showing of his real character both for love and justice, wisdom and power.

WITNESSING FOR JESUS

JOHN 1:18-34.—JAN. 8.

GOLDEN TEXT:—"*Behold the Lamb of God, which taketh away the sin of the world*"

John the Baptist had the great honor and distinction of being the first of God's witnesses amongst men respecting God's only begotten Son. John was a grand character, from whatever standpoint we view him, and all of the Lord's people now seeking to witness faithfully may draw some valuable lessons from his course, in addition to which we shall show that he was a type of all the faithful witnesses of the Lord throughout this Gospel age. He was not an example to us in respect to his manner of speech or dress or general methods; nevertheless his peculiarities in these respects especially adapted him to the witnessing which the Lord designed him to do. Living in a time of increase of wealth and luxury, John was all the more attractive as the prophet of the Lord by reason of his peculiar disregard of the conventionalities of the time, and the evidences these gave of his complete separation from the world, his complete devotion to his special ministry. The people of Israel, as our Lord pointed out, carefully cherished the memories of their great prophets and garnished their sepulchers, although they were not sufficiently careful to heed their teachings. Amongst the ancient prophets Elijah was one of the most revered, and the fact that John the Baptist simulated him in his apparel and general demeanor and forceful teaching attracted the people much more than otherwise would have been the case.

Little is told us respecting John except that he was a cousin of Jesus and six months older, beginning his ministry at thirty years of age. Therefore he had been teaching and baptizing just six months before the Lord came to him for baptism. His ministry continued for a year after Jesus' baptism: then he was shut up in prison for about a year before he was beheaded. Our lesson opens with a reference to John's witnessing—calling upon the people to repent because God's kingdom was about ready to be established, urging them that they would not be fit for a share in it unless their hearts were fully turned to the Lord and away from sin

Other Scriptures show us that for some time the nation of Israel had been looking for Messiah and that false Messiahs had arisen from time to time, and one record is that "all men were in expectation of him." Under these circumstances it is not surprising that the Jews urged the leaders of their nation, priests and Levites, to go to John and interview him and advise them respecting his message. Our lesson recounts the visit and the testimony John gave. Apparently it was the expectation of the questioners that John would claim to be the Messiah himself, and it was probably with surprise that they learned from his own lips that he made no such boast—"he confessed and denied not." Their next question was, "Art thou Elias?" (the Greek form of the world Elijah), and he replied, "I am not." Remembering the prophecy of Deuteronomy, "A prophet shall the Lord raise up unto you like unto me [Moses]," they next inquired whether or not John were that prophet, and he answered, No.

Surprised they then asked, "Who art thou, then? We must make some report respecting you." Humbly and faithfully John declared that he was merely a nameless voice calling attention to the great Messiah, heralding his coming: he was like a voice in the wilderness declaring that a way must be prepared for the coming of the kingdom, for which Israel had been hoping and longing and praying for centuries.

JOHN NOT THE ELIJAH

It will be noticed that John distinctly declared that he was not the Elijah, and some have felt perplexed over the matter because our Lord, on referring to John and in answer to the query of the disciples about Malachi's testimony that Elijah must first come, declared of John, "This is the Elijah if ye will receive it." The explanation already given we repeat: As Jesus in the flesh was the forerunner of the Messiah in glory and power, who will take his great power and reign in the opening of the Millennial age, and as the Apostle shows the Christ will be of many members, Jesus the head and the church his body, in the kingdom glory, so, similarly, John the Baptist was a forerunner to a greater one than himself, a more important witness composed of many members, witnessing over a period of nearly nineteen centuries, preparing the way for Messiah's kingdom and announcing it. John in the flesh introduced Jesus in the flesh; but the greater than John, the Elijah of many members, will introduce the greater, the glorious Christ of many members.

The real Elijah, who for nineteen centuries has been fulfilling the predictions of Malachi, the prophet, has been composed of the many faithful witnesses for Christ throughout this Gospel age. Jesus himself in the flesh was the first of those who witnessed a good confession before Pilate and before the Jewish nation; the apostles witnessed similarly, and all down through the Gospel age the Lord's people in the flesh have witnessed—have witnessed against sin and in favor of righteousness, have witnessed the necessity for turning from sin to righteousness in order to be prepared for a share in the kingdom, have witnessed that the kingdom of the Lord is to be established in the hands of the glorified, and that it will bring in everlasting righteousness and fulfil the Lord's prayer, "Thy kingdom come, thy will be done on earth as it is done in heaven."

Hence we see that the words of Jesus and the words of John the Baptist are in full accord; John was not the Elijah mentioned by the Prophet, and yet he did a work of Elijah to those amongst the Jews who received his message. As it is the work of the greater Elijah to draw attention to the great Christ and the great work to be accomplished by him, so it was the mission of John in the Jewish nation to call attention to Jesus in the flesh, and in this sense of the word he was the Elijah to those who received it because to them he did the work of Elijah. From this standpoint we see a grand antitypical Elijah, the church in the flesh, doing a great work of witnessing throughout this Gospel age, and preparing for the establishment of the kingdom in the end of the age; and we see the great work of Messiah, head and body, bridegroom and bride, which will immediately follow this testimony.

The Prophet Malachi declared that one of two things would follow the work of the true Elijah, either it would turn the hearts of the fathers to the children and of the children to the fathers—that is, bring into full accord and loving harmony the people—or else it would result in the bringing of a great curse upon the people and great tribulation. The world must be made ready for Messiah's kingdom either by repentance and true conversion to the Lord or by judgments of the Lord. Malachi does not state which way the results will be accomplished, but other Scriptures clearly indicate that the work of the antitypical Elijah would not succeed, would not convert the world, and that as a result the establishment of Messiah's kingdom would come in connection with a time of trouble such as was not since there was a nation—the curse mentioned by Malachi, the great tribulation mentioned by our Lord.

From this standpoint, recognizing John the Baptist as a part of the typical Elijah and the church in the flesh as the antitypical, we must draw lessons of humility as well as of zeal and faithfulness from John's course: not only did he make the preaching of the Gospel the chief object of life, to the extent of carelessness respecting all interests of this life, but additionally he boasted nothing of himself. His main mission in life was to prepare the people for the Messiah and to point them to him; and our success as members of the antitypical Elijah will be in proportion as self is ignored and Christ is made the theme of our discourses, the center of our teachings.

"WHY BAPTIZEST THOU, THEN?"

It is the worldly idea and the nominal church idea that all associated with religious teaching should make some great boast or claim respecting themselves—that they are wonderful prophets, or reverend, or doctors of divinity, or something else above the ordinary: no wonder then that the priests and Levites, accustomed to this sort of thing, were surprised to find John making no such boasts and basing his preaching upon no such claims. They inquired what right, then, he had to be baptizing at all, if he were merely a servant, not a lord over God's heritage. The same thought prevails today; and unless some boastful title or position or authority is claimed, the right to preach, the right to witness for the Lord in public, is called in question by many. Let us who have followed carefully the scriptural proprieties in such matters boast nothing, but rather as John and, later, Jesus did, let our boasts be that we are merely servants, not lords; merely witnesses, not great or honorable or reverend, not priests. By and by, when the Master's views of matters shall be expressed, he will show that those who sought to exalt themselves failed of his approval, while those who humbled themselves, seeking only the privilege of service, have his approval. Directing their minds away from himself to Jesus, John declared, "There standeth one in your midst whom you do not recognize: him I declare, him I introduce as so great, so honorable, that I am not worthy even to be his servant, to loose the strings of his shoes." Similarly humble feelings should pervade the hearts and testimonies of all who are true members of the antitypical Elijah, witnessing to the Lord of glory, who is about to establish his kingdom. Alas, that self-love and self-pride should at times hinder the testimony. Alas, that some seem to draw attention to themselves rather than to the King. Let us, dear brethren and sisters, in proportion as we have opportunity for witnessing, be careful, be faithful. Our faithfulness in witnessing to the Lord shall be the test of our worthiness to be members of his glorified body.

WATER BAPTISM VS. HOLY SPIRIT BAPTISM

In bearing witness John called attention to the fact that what he did in the way of water baptism was insignificant, unimportant in comparison to the work of Messiah and his baptism of the holy Spirit. Jesus baptized none with the holy Spirit during his ministry. The baptism taking place at Pentecost, after he had died for our sins and ascended up on high, had appropriated a portion of the merit of his sacrifice to the credit of believers—then the latter received the baptism of the holy Spirit. There is a similarity between the work of John and that of the church in the flesh in respect to this feature also. We can witness to the Lord and perform the symbol of baptism into his death, but further than this we cannot go. Our glorified Head must give the great blessing by bringing the consecrated under the blessing and favor of the holy Spirit; and later on, when all the present witnessing has been finished and when the Atonement Day sacrificing shall all have been accomplished, the glorified Christ shall pour out his Spirit upon all flesh, as during this Gospel age he pours it out upon his special servants and handmaidens.

"BEHOLD THE LAMB OF GOD!"

This was the first formal proclamation of Jesus by John to his disciples and to the public. It occurred at least forty-two days after our Lord's baptism, for immediately following that he was forty days in the wilderness being tested. After the wilderness temptation, probably very soon, he returned to John's company at Jordan. Shortly after this proclamation by John, our Lord departed from his vicinity, so that a simultaneous work by John and by Jesus was for a time in progress in different localities, for we read that Jesus and his disciples baptized more than did John and his disciples—though Jesus himself baptized not.

Our Lord was variously represented in the sacrifices of the Jews at their festivals: for instance he was typified by the peaceful lamb at their spring festival, and he was the antitype of the bullock of their atonement day sacrifices. It was with full propriety, therefore, that John announced Jesus as the "Lamb of God"—meek, gentle, patient, unassuming, the passover sacrifice for Israel and for the whole world. In the ears of the unregenerate such a title as lamb would not sound very dignified: amongst the coats of arms of chivalry, wolves' heads, bullocks' heads, lions' heads, serpents' heads, etc., are freely used to represent the strength and the prowess of the families, but where will we find anyone taking a lamb as a symbol of dignity? To the Lord's consecrated people, however, the lamb-like quality of our dear Redeemer and his patient and willing sacrifice on our behalf are beautifully represented in this symbol of a lamb—the Lamb of God, God's Lamb, provided by him as the sacrifice for our sins, as the price of our redemption from the curse or sentence of death. This must be our witness, too, "Behold the Lamb of God." The world must be pointed to the great sacrifice for sins, and not to Christ as the great Teacher. After they have received him as the Lamb, acknowledging their sins and need of his precious blood, then they will be ready to hear his words, to be taught of him; but no instruction can be rightly received until first our Lord is accepted as the Lamb of God which taketh away the sin of the world.

It is worthy of note that although our Lord's sacrifice had begun at this time, John did not say, "The Lamb of God which *took* away the sin of the world." The entire sacrifice of Christ was necessary as the offset price to justice for the sin of Adam and his race. That price must be laid down before any of the sins of the world could be cancelled. And we remember, too, that it was necessary that our Lord should be raised from the dead and should ascend up on high, there to appear in the presence of God on our behalf. After his resurrection as the great High Priest he appropriated of the merit of his sacrifice "on our behalf," but not yet on behalf of the world. Only believers are included in the appropriation of the precious blood already made.

Our Lord is the Lamb of God which taketh away the sin of the world and not merely the sin of the church, but his work is not yet finished. It begins with the appropriation which clears believers; it will reach its full accomplishment after the glorification of the church, when the sins of the whole world will be cancelled. The merit or value of the entire transaction was in the sacrifice of our dear Redeemer, but in the divine plan the arrangement was made as it is, so that we who are now justified in advance of the world might have fellowship with our Lord and share in his sufferings, share in his sacrifice and share also in his glory by and by, and in the dispensing of the blessings incidental to the taking away of the sins of the world. None should overlook the fact that it is the divine intention not to stop in taking away the sins of the church and the household of faith, typified by the priests and Levites, but that ultimately our Lord's sacrifice shall be appropriated to bringing blessings unto all the families of the earth.

"THIS IS THE SON OF GOD"

Proceeding, John explained that Jesus was the one to whom he had previously referred in his preaching—the one who would come later and take the more honorable place because of his being so much the greater. John's statement that he knew him not should not be understood so signify that he did not know that Jesus was his own cousin nor that he was unacquainted with him previously, but that he knew him not as the Messiah previously. John then explains that when he was himself commissioned to preach and to baptize the Lord informed him that he would see a better witness to the Son of God, the Messiah, and that he would know him by a certain sign by seeing the holy Spirit descend upon him like a dove, remaining upon him. John says that he did see this sign in Jesus' case just following his baptism, and that he was, therefore, fully qualified to give this witness that he was the Son of God.

So it must be with us, dear fellow-witnesses. We must see for ourselves that Jesus is the Son of God, the Lamb of God which taketh away the sin of the world, before we can be God's witnesses respecting him. Alas, that it must be said that many of those who today in prominent pulpits are claiming to be God's witnesses are thoroughly unqualified to give the witness, since, according to their own confession, they know not Jesus as the Lamb of God which taketh away the sin of the world. The higher criticism and evolution doctrines have so undermined the faith of the majority of those who claim to be ministers and ambassadors and witnesses for God and for Christ that they cannot give the forceful witness such as alone will carry weight on this subject. We who have seen, we who have tasted, we who have to some extent appreciated the merit that is in the Lamb of God, may well rejoice in our privilege of being his witnesses; and it is to these faithful witnesses in the flesh, begotten of the holy Spirit, that the blessed privilege shall shortly be granted of being sharers with the Lord in his kingdom and glory and work.

I come to thee, I come to thee,
Thou precious Lamb who died for me;
I rest confiding in thy word,
And cast my burden on the Lord.

I come to thee with all my tears,
My pain and sorrow, grief and tears;
Thou precious Lamb who died for me,
I come to thee, I come to thee.